GODHEAD
THE ETERNAL HEAVENLY TRIO
AARON EARNEST

GODHEAD

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The Eternal Heavenly Trio

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"To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen." – Jude 1:25 KJB

"Glory to God in the highest, and on earth peace, good will toward men." – Luke 2:14 KJB

"And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." – Philippians 2:11 KJB

"And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world." – 1 John 4:14 KJB

"Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you." – John 20:21 KJB

"That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." – John 17:21 KJB

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." – Matthew 24:14 KJB

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INTRODUCTION

God. It is a word used in the English language too often, and mostly, to mean the supreme Deity or ruler over all things, the highest existence of Being, or the ultimate and original Intelligence. When in conjunction with those meanings, the word also contains the idea of eternality, infiniteness, immortality, everlasting, all-powerful, all-knowing, and always existing (past, present and future in relation to created things), Creator of everything created, and even Father in the sense of relation to that which is made, or brought into existence by the will of God. There are also subcategories of definition in which the word simply refers to a ruler over others, as like one who is chief, or boss, above others in some fashion.

For most people in the world, "God" is simply a daily accepted unquestioned reality which guides them in their everyday activities, thoughts and speech. For a few, "God" is a simply a question on which they ponder occasionally, while going about their own personal routines in their daily lives. There is also a tiny fraction of people who reject the idea of "God" entirely, and some among that paltry few who even spend all their time, strength, resources and energy fighting against the idea of "God", and "God" help anyone who say otherwise against their cruel and hard speeches. Irrespective of what any individual's position, philosophy, or belief about "God" is, the material in this book is primarily focused on what does the Bible (KJB) itself say about "God".

Genesis 1:1 of the King James Bible says, "In the beginning God created the heaven and the earth," while the Hebrew OT Masoretic text says, (right to left, reads) "בראשׁית ברא אלהים את השׁמים ואת הארץ:", (left to right, reads) "B'rëshiyt Bärä élohiym ët haSHämayim w'ët hääretz". To anyone who starts with the first page of the Bible, this is the first introduction of "God" found therein. Who is this "God"? What Hebrew word underlies the English? What is the name of this "God"? What else may be known about "God"?

This present written material is designed to consider these things from the primary source of information, namely, the holy scriptures (KJB; King James Bible, English, being translated from the HOT (Hebrew Old Testament) and the GNT TR (Greek New Testament Textus Receptus)) and not from any other source, though other materials will give additional confirmation afterwards. The reason for this is found in the texts of **Isa.** 8:20; **1 Pet.** 4:11 KJB.

This labour of love (unto God & mankind) is also designed to appeal to the widest audience as possible, so that all may, "... sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" (**1 Pet.** 3:15 KJB), placing a long-forgotten gem of glorious truth back into its place of honour.

Whether any who read this work, already have a position (belief / knowledge) upon this particular subject, or not, try not to jump ahead, and please consider the following texts:

"He that answereth a matter before he heareth *it,* it *is* folly and shame unto him." – Proverbs 18:13 KJB

"*He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him."
– Proverbs 18:17 KJB

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." – 2 Timothy 2:15 KJB

CHAPTER 1

~

"God" – "אלהים", Elohiym in the KJB

Genesis 1:1 KJB - In the beginning **God** created the heaven and the earth.

Genesis 1:1 HOT - בראשׁית ברא **אלהים** את השׁמים ואת הארץ׃

Genesis 1:1 HOT Transliterated - B'rëshiyt Bärä **élohiym** ët haSHämayim w'ët hääretz

Genesis 1:1 Origen's Greek Hexapla - Ἐν ἀρχῇ ἐποίησεν ὁ **θεὸς** τὸν οὐρανὸν καὶ τὴν γῆν.

In **Genesis** 1:1 the Hebrew word **[H430]** "אלהים", "'ĕlôhîym", "God", is the true plural of the Hebrew word **[H433]** "אלה / אלוה", "'ĕlôahh", which has a relation to the Hebrew word **[H410]** "אל", "'êl". The Greek translation of this word is **[G2316]** "θεὸς", "Theos", "God". In the Hebrew language, there are words which are singular (meaning 1 only), and there are words which are plural (meaning more than one), but in the Hebrew plurality there are two categories, a dual plural (meaning 2 only or rather indicating a pair (hands, ears, eyes, teeth, &c.), and never found in pronouns, verbs and / or adjectives; see Gesenius' Hebrew Grammar - https://en.wikisource.org/wiki/Gesenius%27_Hebrew_Grammar/88._Of_the_Dual), and a true plural (meaning more than 1, often 2, 3 or more).

HEBREW FOR THEOLOGIANS, A Textbook for the Study of Biblical Hebrew in Relation to Hebrew Thinking, by Jaques B. Doukhan; Lanham - New York - London, 1993; pages 30-31

"... **[page 30]** 2. Number

The noun knows two forms of plural.

a. The usual plural is indicated by the ending "ִים־" (îm) for the masculine like in "העצים" ("the woods," Gen 22:9), "עמים" ("peoples," **[page 30-31]** Mic 4:1) or the ending "ות" (ot) for the feminine like in "מגבעות" ("from hills," Mic 4:1).

b. The dual number is indicated by the ending "ַיים־" (ayim) for both genders; this plural is used for two objects which form an inseparable unity, like in "עינים" "two eyes," Gen 20;16. ..." - https://archive.org/details/hebrewfortheolog0000douk/page/30/mode/1up https://archive.org/details/hebrewfortheolog0000douk/page/31/mode/1up

For instance, the Hebrew **[H410]** "אל", "'êl", meaning "power" (authority), "God", &c., is singular. When it is used it simply means there is only 1 being referred to as "אל", "'êl". When the Hebrew language desires to speak of the **[H3742]** "הכרבים", "haK'ruviym", "[the] Cherubims" (**Gen.** 3:24 KJB, HOT) it uses a dual plural form, which means there are only two covering Cherub placed at the gate to the earthly Garden of Eden (just as there were only two covering cherubim over the Ark of God, as a matching pair, one at either end on the Mercy Seat; **Exo.** 25:18-20,22, 37:7-9; **Num.** 7:89; **2 Sam.** 6:2; **1 Kin.** 8:7; **2 Kin.** 19:15; **1 Chr.** 13:6; **Psa.** 80:1, 99:1; **Isa.** 37:16; **Eze.** 10:2,6-7; **Heb.** 9:5 KJB; along with two giant ones in the Most Holy Place of the Temple of Solomon; **1 Kin.** 6:23,25,27; **2 Chr.** 3:10-11 KJB; as well as on the two giant doors; **1 Kin.** 6:32; and the Temple mentioned by **Ezekiel**; **Eze.** 41:25 KJB).

Similarly, in **Gen.** 1:6 KJB, the Hebrew word **[H4325]** "המים", "haMäyim", "the waters", uses the dual plurality (a heavenly, and an earthly pair of waters). The Hebrew word **[H430]** "אלהים", "'ĕlôhîym" is **not** in singular form, or dual form plurality.

[H410] "אל", "'êl" is found some 242 times in the Hebrew Old Testament (**Gen. – Mal.**). It is translated in the King James Bible:

god, 224

Gen. 14:17-20 (4),22, 16:13, 17:1, 21:33, 28:3, 31:13, 35:1,3,11, 43:14, 48:3 (2), 49:25; **Exo.** 6:3, 15:2, 34:5-6 (2),14 (2); **Num.** 12:13, 16:22, 23:8,19,22-23 (2), 24:4,8,16; **Deu.** 4:23-24 (3),31, 5:9, 6:15, 7:9,21, 10:17, 32:4,12,18,21, 33:26; **Jos.** 3:10, 22:22 (2), 24:19; **Jdg.** 9:46; **1 Sam.** 2:3; **2 Sam.** 22:31-33 (3),48, 23:5; **Neh.** 1:5, 9:31-32 (2); **Job** 5:8, 8:3,5,13,20, 9:2, 12:6, 13:3,7-8 (2), 15:4,11,13,25, 16:11, 19:21-22 (2), 20:15,29, 21:14,22, 22:2,13,17, 23:16, 25:4, 27:2,9,11,13,22, 31:14,23,28, 32:13, 33:4,14,29, 34:5,10,12,23,31,37, 35:13, 36:5,22,26, 37:5,10,14, 38:41, 40:9,19; **Psa.** 5:4, 10:11-12 (3), 16:1, 17:6, 18:2,30,32,47, 22:1 (3),10, 29:3, 31:5, 42:2,8-9 (2), 43:4, 44:20, 52:1,5, 55:19, 57:2, 63:1, 68:19-20 (3),24,35, 73:11,17, 77:8-9 (2),13-14 (2), 78:7-8 (2),18-19 (2),34-35 (2),41, 81:9 (2), 84:1-2 (2), 85:8, 86:15, 89:7,26, 90:2, 94:1 (2), 95:3, 99:8, 102:24, 104:21, 106:14,21, 107:11, 118:27-28 (2), 136:26, 139:17,23, 140:6, 149:5-6 (2), 150:1; **Isa.** 5:16, 8:10, 9:6, 10:21, 12:2, 14:13, 31:3, 40:18, 42:5, 43:10,12, 44:10,15,17, (2), 45:14-15 (2),20-22 (3), 46:6,9; **Jer.** 32:18, 51:56; **Lam.** 3:41; **Eze.** 10:5, 28:2 (2),9; **Dan.** 9:4, 11:36 (2); **Hos.** 1:10, 11:9; **Jon.** 4:2; **Mic.** 7:18; **Nah.** 1:2; **Mal.** 1:9, 2:11

mighty, 6

Job 41:25; **Psa.** 82:1 (3), 89:6; **Eze.** 31:11

power, 3

Gen. 31:29; **Pro.** 3:27; **Mic.** 2:1

god's, 2

Job 33:6, 35:2

gods, 2

Exo. 15:11; **Dan.** 11:36

goodly, 1

Psa. 80:10

great, 1

Psa. 36:6

idols, 1

Isa. 57:5

might, 1

Deu. 28:32

strong, 1

Eze. 32:21

[H410] "אלים", "ëliym"; found some 6 times in the Hebrew Old Testament (**Gen. – Mal.**) and is a plural form of "אל", "'êl", being translated in the King James Bible as:

Exo. 15:11 (HOT; "באלם", "Bäëlim", "among the gods"); **Job** 41:17 (HOT; 41:25 KJB; "אלים", "ëliym", "mighty (plural of might)"); **Psa.** 29:1 (HOT; "אלים", "ëliym", "mighty (plural of might)"), 89:7 (HOT; 89:6 KJB, ":בבני אלים", "Biv'nëy ëliym", "among the sons of the mighty (plural of might)"); **Isa.** 57:5 (HOT; "באלם", "Bäëlim", "with idols (false gods)"); **Dan.** 11:36 (HOT; "אל אלים", "ël ëliym", "God of gods")

[H433] "אלה / אלוה", "'ĕlôahh" is found some 56 times in the Hebrew Old Testament (**Gen. – Mal.**). It is translated in the King James Bible:

god, 55

Deu. 32:15,17; **2 Chr.** 32:15; **Neh.** 9:17; **Job** 3:4,23, 4:9, 5:17 (2), 6:4,8-9 (2), 9:13, 10:2, 11:5-7 (3), 12:4,6, 15:8, 16:20-21 (2), 19:6,21,26, 21:9,19, 22:12,26, 24:12, 27:3,8,10, 29:2,4, 31:2,6, 33:12,26, 35:10, 37:15,22, 39:17, 40:2; **Psa.** 18:31, 50:22, 114:7, 139:19; **Pro.** 30:5; **Isa.** 44:8; **Dan.** 11:37-39 (4); **Hab.** 3:3

god's, 1

Job 36:2

[H430] "אלהים", "'ĕlôhîym", found some 2,605 times in the Hebrew Old Testament (**Gen. – Mal.**) and is the plural form of "אלה / אלוה", "'ĕlôahh", being translated in the King James Bible as:

god, 2366

Gen. 1:32, 3:1 (2),3,5,8-9 (3),13-14 (2),21-23 (3), 4:25, 5:1 (2),22,24 (2), 6:2,4,9,11-13 (3),22, 7:9,16, 8:1 (2),15, 9:1,6,8,12,16-17 (2),26-27 (2), 17:3,7-9 (3),15,18-19 (2),22-23 (2), 19:29 (2), 20:3,6,11,13,17 (2), 21:2,4,6,12,17 (3),19-20 (2),22-23 (2), 22:1,3,8-9 (2),12, 24:3 (2),7,12,27,42,48, 25:11, 26:24, 27:20,28, 28:4,12-13 (3),17,20-21 (2), 30:6,17-18 (2),20,22-23 (3), 32:1,9 (2),28,30, 33:5,10-11 (2), 35:1,5,7,9-11 (3),13,15, 39:9, 40:8, 41:16,25,28,32 (2),38-39 (2),51-52 (2), 42:18,28, 43:23 (2),29, 44:16, 45:5,7-9 (3), 46:1-3 (3), 48:9,11,15 (2),20-21 (2), 50:17,19-20 (2),24-25 (2); **Exo.** 1:17,20-21 (2), 2:23-25 (5), 4:5 (4),16,20,27, 5:1,3 (2),8, 6:2,7 (2), 7:1,16, 8:10,19,25-28 (4), 9:1,13,30, 10:3,7-8 (2),16-17 (2),25-26 (2), 14:17-19 (5), 15:2,26, 16:12, 17:9, 18:1,4-5 (2),12 (2),15-16 (2),19 (2),21,23, 19:3,17,19, 20:1-2 (2),5,7,10,12,19-21 (3), 21:13, 22:20, 23:19,25, 24:10-11 (2),13, 29:45-46 (3), 31:3,18, 32:11,16 (2),27, 34:23-24 (2),26, 35:31; **Lev.** 2:13, 4:22, 11:44-45 (2), 18:2,4,21,30, 19:2-4 (3),10,12,14,25,31-32 (2),34,36, 20:7,24, 21:6-8 (5),12 (2),17,21-22 (2), 22:25,33, 23:14,22,28,40,43, 24:15,22, 25:17 (2),36,38 (2),43,55, 26:1,12-13 (2),44-45 (2);

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There are some who attempt to make the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" refer merely, and / or entirely, as a singular word, rather than a true plural word, because certain associated words in a given sentence, and / or context, such as verbs, adjectives, &c., are sometimes singular, rather than plural.

As for instance in **Gen.** 1:1 KJB, the associated verb, **[H1254]** "ברא", "bärä", "created" is singular in word form, and not in a plural form. This means that though the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" is in plural form, the action word (verb) dictates that there is not a plurality creating, but only one (singular) that is creating.

The first example is in **Gen.** 1:3,6,9,11,14,20,24,26,29 KJB, HOT, when the text says **[H430]** "אלהים", "'ĕlôhîym", **[H559]** "ויאמר", "waYomer", "and said", or **Gen.** 1:5,8,10 KJB, HOT, when the text uses **[H7121]** "ויקרא", "waYiq'rä", "and called", the verbs (for speaking) are singular.

The second example is in **Gen.** 1:7,16,25 KJB, HOT, when it says that **[H430]** "אלהים", "'ĕlôhîym", **[H6213]** "ויעש", "waYaas", "and made", **Gen.** 1:26 KJB, HOT, **[H6213]** "נעשׂה", "naáseh", "let us make", and **Gen.** 1:21,27 KJB, HOT, when it says, **[H1254]** "ויברא", "waYiv'rä", "and created".

The third example is in **Gen.** 1 KJB, HOT), in which the same principle goes for **Gen.** 1:4,10,12,18,21,25,31 **[H7200]** "וירא", "waYar'", "and saw".

Do these examples demonstrate, or rather prove, beyond a shadow of doubt that the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" should be understood as singular, rather than the plural, even though it is in true plural form? No, of course not. The word **[H430]** "אלהים", "'ĕlôhîym" should remain in understanding as a true plural, even though there are associated words utilized in their singular forms. Why? Perhaps an example of a court judicial system can help to shed some light on the matter.

In a court of law, such as the Supreme Court of the United States, there are usually 9 Supreme Court Justices. They are a plurality of persons, called "Justices". When they are addressed together, they are referred to as their, or your, "Justices". However, when any decision is handed down, after deep deliberations, though each may have their own written 'opinion', it is usually a single spokesperson (such as the Chief Justice) who will read out, or speak in giving, the Supreme Court Justices determination. They act (normally, unless there is a dissenting 'opinion', usually given in writing) in harmony (plurality), as a team (plurality), and yet speak with one (singular personage), or as 'one' (unity, union), voice, or action. Their persons are plurality, but the associated verb in speaking, and / or reading of their decision, is normally given in singular. In English, a sentence can then be written as, "The Justices gave out their sentence today, with the verdict being read in Court." No one who reads that, with the basic understanding of English, and how the Supreme Court of the United States functions, would think that the Justices were singular, rather than plural, or that the reading took place by plurality of people, rather than the usual singular designated Justice among them.

The same type of example could be given in regards a sports team, in which one among their teammates scored a goal, but the announcer may say something to the effect, "The 'Dallas Cowboys' ™ scored a field goal." No one who understands the English language and / or how an American Football team functions, would say that the entirety of the plurality of the team was personally involved in scoring that singular field goal, as under normal circumstances, it only takes a singular player on that team, such as the kicker, to actually 'make the goal', though it required team (plurality) effort (indirectly) to hike, block, assist, &c. It was not the Quarterback, Tight-end, Full-back, Running-back, &c. that "scored a field goal", but only the "kicker", yet the entirety of the team is credited with the accomplishment. The same examples could be derived from numerous other sports teams, such as racing (one driver, but a whole crew of assistants, &c.), baseball, soccer (global 'football'), hockey, and so on and so forth.

Another example is in the union of a marriage, with God over all (**Gen.** 2:20-22 KJB), and the Husband (male) and the Wife (female) acting harmoniously. There is a plurality of persons, and / or beings, involved in such, and yet can have in association singular verbs, adjectives, &c., because they are working together in harmony, with (hopefully) a singular goal, a unified set of minds, and with harmonious actions. If a sentence were to be given to demonstrate this, it might go, "The happily married couple drove to their relatives place in the hill country to celebrate their wedding." The word "couple" signifies a plurality of persons are involved, and yet the verb "drove" does not necessarily imply that two people were behind the singular steering wheel operating the vehicle, but rather that only one of them had done so, at any given time. Both are credited as having "drove" to the destination, though only one at a time could have controlled the automobile.

Finally, in the field of music, there are duos, trios, quartets, quintets, &c. When such are playing together, they act as single piece of music, each playing their specific part in glorious harmony with one another in their group. For instance, a trio is not merely three. Three is just a number that says (normally, without deeper context) there is plurality (more than 2), but not necessarily unity, or harmony, or relationship. In example, "There were three people at the store today." Nothing in that context suggests that any of those "three" are related, working together, or even having the same goal. However, if it were instead written, "There was a trio of musicians singing at the fountain in the garden today.", it would imply that there were "three" persons all harmonizing together as a concentrated and / or singular effort.

The Hebrew word **[H430]** "אלהים", "'ĕlôhîym" works much in the same way as those previous examples give. This means that the word is not singularity, but remains a true plurality, even though there may be times when a singular verb, &c. are found in association with it. Even if it were true that all associated words with the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" are singular throughout the Bible, it still would not grant the idea automatically that the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" should be considered singular rather than the true plurality that it is. In the first place, it is not true that all words associated with the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" are singular. There are many words associated with it which are truly plural along with itself. As for instance:

"Elohiym" (**Gen.** 1:1 HOT, &c.) x (a lot) (true plural, 3 or greater form),

> **"us"** x 4 (plural pronoun), **"our"** x 3 (plural pronoun): **Gen.** 1:26, 3:22, 11:7; **Isa.** 6:8; **Jhn.** 3:11;
>
> **"we"** x 3 (plural pronoun): **Jhn.** 3:11;
>
> **"Creators"** x 1 (**Ecc.** 12:1 HOT, "בוראיך"; plural pronoun, see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11),
>
> **"Makers"** x 3 (**Job** 35:10 HOT, "עשׂי") & (**Psa.** 149:2 HOT, "בעשׂיו") & (**Isa.** 54:5 HOT, "עשׂיך") (plural pronoun);
>
> **"Holy Ones"** x 1 (**Pro.** 9:10 HOT, "קדשׁים") (plural pronoun); &c;

Verbs are sometimes plural in association with Elohiym:

> **Gen.** 20:13, "התעו" **(wander)** connected to Elohiym is plural;
>
> **Gen.** 35:7, "נגלו" **(revealed)** connected to Elohiym is plural;
>
> **Deu.** 4:7, "קרבים" **(nigh)** connected to Elohiym is plural;
>
> **Jos.** 24:19, "קדשׁים" **(Holy)** connected to Elohiym is plural;
>
> **2 Sam.** 7:23, "הלכו" **(went)** connected to Elohiym is plural;
>
> **Psa.** 58:11, "שׁפטים" **(judge)** connected to Elohiym is plural;
>
> **Pro.** 30:3-4, "קדשׁים" **(holy)** connected to vs 4 with the "name" (of the Father), and that of "son's name".

Even the word "Adonai" (**[H136]** "לאדני", "Lord") **is given mostly / majority in the plural** (**Gen.** 18:30; **Exo.** 34:23; **Deu.** 10:17; **Jos.** 3:11,13; **Psa.** 45:11; 114:7; 135:5; **Mal.** 1:6 HOT; &c.).

Look at **Gen.** 1:26 KJB, HOT carefully:

> Genesis 1:26 KJB - And God said, **Let us make** man **in our image**, **after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> Genesis 1:26 HOT - ויאמר אלהים **נעשׂה** אדם **בצלמנו כדמותנו** וירדו בדגת הים ובעוף השׁמים ובבהמה ובכל־הארץ ובכל־הרמשׂ הרמשׂ על־הארץ׃
>
> Genesis 1:26 HOT Transliterated - waYomer élohiym **naáseh** ädäm **B'tzal'mënû Kid'mûtënû** w'yir'Dû vid'gat haYäm ûv'ôf haSHämayim ûvaB'hëmäh ûv'khäl-hääretz ûv'khäl-häremes häromës al-hääretz

The associated verb with the Hebrew word **[H430]** "אלהים", "'ĕlôhîym", such as **[H559]** "ויאמר", "waYomer", "And said", is singular. The Hebrew words **[H6213]** "נעשׂה", "naáseh", "let us make" is in the "V-Qal-Imperf.h-1cp" (Verb, Qal form, Imperfect tense, cohortative, 1st person, common, plural), form. Likewise, the Hebrew words **[H6754]** "בצלמנו", "B'tzal'mënû", "in our Image", is in the "Prep-b | N-msc | 1cp" (Preposition, "in", Noun, masculine, singular, genitival pronoun, 1st person, common, plural) and **[H1823]** "כדמותנו", "Kid'mûtënû", "after our Likeness" is in the "Prep-k | N-fsc | 1cp" (Preposition, "according to", Noun, feminine, singular, genitival pronoun, 1st person, common, plural). In **2 Kin.** 4:10 KJB, HOT, the text uses the same form of **[H6213]** "נעשׂה", "naáseh", "let us make", which is in the "V-Qal-Imperf.h-1cp" (Verb, Qal form, Imperfect tense, cohortative, 1st person, common, plural), form:

> 2 Kings 4:10 KJB - **Let us make** a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.
>
> 2 Kings 4:10 HOT - **נעשׂה**־נא עלית־קיר קטנה ונשׂים לו שׁם מטה ושׁלחן וכסא ומנורה והיה בבאו אלינו יסור שׁמה׃
>
> 2 Kings 4:10 HOT Transliterated - **naáseh**-Nä áliYat-qiyr q'ţaNäh w'näsiym lô shäm miŢäh w'shul'chän w'khiŠë ûm'nôräh w'häyäh B'voô ëlëynû yäšûr shäMäh

In **1 Kings** 6:2 KJB, HOT, **[H6213]** "ונעשׂה", "wanaáseh", "and let us make" is found as being in the "Conj-w | V-Qal-conjImperf.h-1cp" (Conjunction, waw (and), Verb, Qal form, Conjunctive Imperfect tense, cohortative, 1st person, common, plural) form:

> 2 Kings 6:2 KJB - Let us go, we pray thee, unto Jordan, and take thence every man a beam, **and let us make** us a place there, where we may dwell. And he answered, Go ye.
> 2 Kings 6:2 HOT - נלכה־נא עד־הירדן ונקחה משׁם אישׁ קורה אחת **ונעשׂה**־לנו שׁם מקום לשׁבת שׁם ויאמר לכו׃
>
> 2 Kings 6:2 HOT Transliterated - nël'khäh-Nä ad-haYar'Dën w'niq'chäh miSHäm iysh qôräh echät **w'naáseh**-Länû shäm mäqôm läshevet shäm waYomer lëkhû

Those phrases are in a similar form as to what is found in **Gen.** 11:4 KJB, HOT, when the text says, **[H1129]** "נבנה", "niv'neh", "let us build" being in the "V-Qal-Imperf.h-1cp" (Verb, Qal form, Imperfect tense, cohortative, 1st person, common, plural), form, and **[H6213]** "וראשׁו", "w'roshô", "and let us make", is in the "Conj-w | V-Qal-conjImperf.h-1cp" (Conjunction, waw (and), Verb, Qal form, Conjunctive Imperfect tense, cohortative, 1st person, common, plural) [biblehub.com/interlinear/Genesis].

Genesis 11:4 KJB - And they said, Go to, **<u>let us build</u>** us a city and a tower, whose top may reach unto heaven; and **<u>let us make</u>** us a name, lest we be scattered abroad upon the face of the whole earth.

Genesis 11:4 HOT - :ויאמרו הבה **<u>נבנה</u>**־לנו עיר ומגדל **<u>וראשו</u>** בשמים ונעשה־לנו שם פן־נפוץ על־פני כל־הארץ

Genesis 11:4 HOT Transliterated - waYom'rû häväh **<u>niv'neh</u>**-Länû iyr ûmig'Däl **<u>w'roshô</u>** vaSHämayim w'naáseh-Länû shëm Pen-näfûtz al-P'në khäl-hääretz

In Origen's Greek Hexapla (OT), **Gen.** 1:26, 11:4; **2 Kin.** 4:10, 6:2, all use the same Greek word **[G4160]** "ποιησωμεν", "poieswmen", "let us make" and form "V-AAS-1P" (Verb, Aorist, Active, Subjunctive, 1st person, plural), as found in (NT) **Mat.** 17:4; **Mar.** 9:5; **Luk.** 9:33 GNT TR:

Genesis 1:26 Origen's Greek Hexapla - καὶ εἶπεν ὁ θεός **<u>Ποιήσωμεν</u>** ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν καὶ καθ᾽ ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

Genesis 11:4 Origen's Greek Hexapla - καὶ εἶπαν Δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἡ κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ, καὶ **<u>ποιήσωμεν</u>** ἑαυτοῖς ὄνομα πρὸ τοῦ διασπαρῆναι ἐπὶ προσώπου πάσης τῆς γῆς.

2 Kings 4:10 Origen's Greek Hexapla - **<u>ποιήσωμεν</u>** δὴ αὐτῷ ὑπερῷον τόπον μικρὸν καὶ θῶμεν αὐτῷ ἐκεῖ κλίνην καὶ τράπεζαν καὶ δίφρον καὶ λυχνίαν, καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι πρὸς ἡμᾶς καὶ ἐκκλινεῖ ἐκεῖ.

2 Kings 6:2 Origen's Greek Hexapla - πορευθῶμεν δὴ ἕως τοῦ Ιορδάνου καὶ λάβωμεν ἐκεῖθεν ἀνὴρ εἷς δοκὸν μίαν καὶ **<u>ποιήσωμεν</u>** ἑαυτοῖς ἐκεῖ τοῦ οἰκεῖν ἐκεῖ. καὶ εἶπεν Δεῦτε.

Matthew 17:4 GNT TR - αποκριθεις δε ο πετρος ειπεν τω ιησου κυριε καλον εστιν ημας ωδε ειναι ει θελεις **<u>ποιησωμεν</u>** ωδε τρεις σκηνας σοι μιαν και μωση μιαν και μιαν ηλια

Mark 9:5 GNT TR - και αποκριθεις ο πετρος λεγει τω ιησου ραββι καλον εστιν ημας ωδε ειναι και **<u>ποιησωμεν</u>** σκηνας τρεις σοι μιαν και μωσει μιαν και ηλια μιαν

Luke 9:33 GNT TR - και εγενετο εν τω διαχωριζεσθαι αυτους απ αυτου ειπεν ο πετρος προς τον ιησουν επιστατα καλον εστιν ημας ωδε ειναι και **<u>ποιησωμεν</u>** σκηνας τρεις μιαν σοι και μωσει μιαν και μιαν ηλια μη ειδως ο λεγει

When there are verbs, &c. found in association the Hebrew word **[H430]** "אלהים", "'ĕlo'hîym" that are plural, it shows a plurality of entities working together in harmony, towards a common goal or unified purpose among them (as a trio of musicians, a court of Justices all sentencing in verdict, &c.).

When there are verbs, &c. found in association with the same Hebrew word, that are singular, it shows a plurality of entities in which there is one, a singular being, among those entities, that is acting, which represent the entirety of said group of entities (as one amongst a team, as a kicker on an American 'football' team scoring a field goal, or a head coach and / or MVP (Most Valuable Player) speaking in conference for the entirety of their team, saying "We played great today!", or "We did poorly.", or "We scored!", or "We missed the field goal.").

There are other **minor** biased objections to the above material (which is by no means exhaustive), such as the 'royal "we"' argument, the 'plural of majesty or excellence' argument, 'the plural of intensity' argument (ie. a plural of might (strength), is mighty), and / or the 'divine council' argument (ie. created angelic hosts of heaven) in which a singular entity speaks to an entire group in attendance. However, there are issues with taking such positions. As for instance, on a notation in Hebrew Grammar, in regards **Gen.** 1:26 KJB, it says:

> **GRAMMAIRE DE L'HÉBREU BIBLIQUE PAR le P. PAUL JOÜON S. J. PROFESSEUR A L'INSTITUT BIBLIQUE, Ouvrage couronné par l'Institut de France (Prix Volney) Édition photomécanique corrigée (1965); INSTITUT BIBLIQUE PONTIFICAL ROME (PIAZZA DELLA PILOTTA 35) 1923; page 309, notation [1]**
>
> > **[French]** "... **[page 309]** ([1]) Le *nous* de majesté n'existe pas en hébreu. Pour *le pluriel de majesté* dans les noms cf. 3 136 d. ..." - https://archive.org/details/grammairedelhebr0000ppau/page/309/mode/1up
>
> **A Grammar of Biblical Hebrew: pt. 3. Syntax by Paul Joüon, S. J.; Editrice Pontifico Istituto Biblio, 1991, page 376, notation 1**
>
> > **[English]** "... **[page 376]** (1) The *we* of majesty does not exist in Hebrew. For the *plural of majesty* in nouns cf. § 136 *d*. ..." - https://books.google.com/books?id=78wNAAAAYAAJ
>
> **Demons: What the Bible Really Says About the Powers of Darkness by Michael S. Heiser**
>
> > "... The plurality language is also not explainable as the "plural of majesty." As Joüon-Muraoka notes, "The *we* of majesty does not exist in Hebrew" (*GBH* §114e, note 2). The plural of majesty does exist for nouns (see *GBH* §136d), but Gen 1:26 is not about the nouns–the issue is the verbal forms. See also John C. Backman, "Pluralis Majestatis: Biblical Hebrew," EHLL 3:145-46. ..." - https://books.google.com/books?id=WK8NEQAAQBAJ&pg=RA1-PA18

The main issue with the 'royal "we"', and 'plural of majesty' arguments, besides being scholarly (**Mal.** 2:12 KJB) nonsense (**1 Tim.** 4:7, 6:20 KJB) not found in scripture (**Isa.** 8:20; **1 Pet.** 4:11 KJB), is that they do **not** fit the historical narrative (toledoth) of **Genesis** 1, or the wider contexts of the OT and NT texts, which repeatedly share of the plurality of Persons / Beings which constitute the entities of the Hebrew word **[H430]** "אלהים", "ĕlôhîym". As for instance, see **Pro.** 8:22-31; **Psa.** 136:5 KJB, in which there is a Person (identified as "wisdom"; **Pro.** 8:12 KJB, given in the submissive (humble) feminine) working beside another Person (**[H3068]** "יהוה", "JHVH", "JEHOVAH") at the Creation of the earth.

In **Psa.** 45:6-7, (vs. 7 KJB, vs. 8 HOT) one among the **[H430]** "אלהים", "élohiym", "God" is speaking to another among them who is also of the **[H430]** "אלהיך", "éloheykhä", "God". This happens again in **Psa.** 102:12,24-27 KJB wherein a **[H3068]** "יהוה", "JHVH", "LORD (JEHOVAH)" speaks to another (vs. 24 KJB, vs. 25 HOT) **[H410]** "אלי", "ĕliy". Likewise, in **Zec.** 13:7 KJB, the text clearly speaks of "the man *that is* my fellow" who works "with" JEHOVAH, or in **Dan.** 3:25 KJB which mentions the "Son of God".

Throughout the entirety of the OT this is witnessed when "מלאך יהוה", "mal'akh' JHVH", "the angel (messenger) of the LORD" (**Exo.** 3:2 KJB) is witnessed speaking with mankind, and also is identified in the same contextual passages as the one speaking as "יהוה ... אלהים", "JHVH ... élohiym", "the LORD ... God" (**Exo.** 3:4 KJB), or as the Representational Person of the "élohiym" who speaks to mankind on behalf of the "élohiym" and is named "יהוה", "JHVH", "LORD, JEHOVAH", just as the other Person for whom He speaks (as messenger) is also named "יהוה", "JHVH", "LORD, JEHOVAH".

For many more considerations of this (as like **Zec.** 3:1-2 KJB), see this author's work, "Michael the archangel – Who is like unto God? – The Highest Messenger". The same manner of speaking is repeated throughout the NT texts, in **Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3 KJB, &c., which says:

John 1:1 KJB - **In the beginning** was the Word, and the Word was **with** God, and the Word was God.

John 1:1 GNT TR - εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος

John 1:1 GNT TR Transliterated – en arche en o logos kai o logos en pros ton theon kai theos en o logos

"In the beginning" "God" (the Word, context the Son) was "with" "[the] God" (Father, context).

"εν αρχη" "θεος" ("God", "ο λογος", "the Word", context the Son) ην (was) "προς" (with) "τον θεον" ([the] "God" (Father, context).

"en arche" "theos" ("God", "o logos", "the Word", context the Son) en (was) "pros" (with) "ton theon" ([the] "God" (Father, context).

That sentence demonstrates two Persons who are both "God" (theos, & ton theon), which means that **John** clearly says that there are at least two Gods, one "God" working with another "God" at the Creation of the earth, "In the beginning". The third, or Holy Spirit (**Gen.** 1:2 KJB), is 'invisible' in the text (**Jhn.** 1:1 KJB), since He is the One inspiring **John** to write the text in the first place (**Act.** 1:16; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB).

John 1:2 KJB - The same was **in the beginning with** God.

John 1:3 KJB - **All things were made by him**; and without him was not any thing made that was made.

Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in **God**, **who created all things by Jesus Christ**:

Colossians 1:16 KJB - For **by him [Jesus] were all things created, that are in heaven, and that are in earth**, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**:

Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by ***his* Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;

Hebrews 1:3 KJB - **Who being the brightness of *his* glory**, and **the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, **sat down on the right hand of the Majesty on high**;

[Please take careful notice that the Person of the Son, is "the brightness of" the Father's "glory", and in "the express image" of the Father's "person", which relates right back to **Gen.** 1:26 KJB, "Let us make man in **our** image, after **our** likeness." Some might ask then, 'Why is not **[H430]** "אלהים", "'ĕlôhîym" in a dual plural form, since the texts only speak of two, and not more?' The details of the answer shall be gone into a bit later, but suffice it to be said for now, that while the Father has His own image, and the Son is in the image of His Father, the Bible never speaks of the image of the Holy Spirit, but He (His Person) is always around (**Gen.** 1:2 KJB), even when not directly mentioned, for He is the third eternal Witness, Who is inspiring the texts which are being read (**Act.** 1:16; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB; think of Him as the 'man behind the scenes', like a Camera Man, or Eternal Witness, witnessing of / recording the events between the Father and the Son, and inspiring selected persons among mankind to write out those events. Who inspired Moses to write **Genesis**, or John, or Paul to write what they did in the NT texts?) As an example, in **Jhn.** 1:1 KJB, while "God" (Word, Son) was "with' "God" (Father), were those two the only Ones present "in the beginning" (**Gen.** 1:1 KJB), or was the Holy Spirit also present (behind the scenes, not writing about Himself but) witnessing of the events between Son and Father, so that mankind may have a record of it (**Jhn.** 1:1 KJB)?).]

Some make the **silly** objection at this point that the OT texts should not be read in the light of the NT texts, or at the very least one should not read the NT texts back into the OT texts and passages. The Bible, and God in heaven, knows **no** such ridiculous pharisaical rule! The very opposite is true, in fact, as cited by all of the NT writers, who, understanding Jesus Christ, read Him back into the OT texts which they cite in the NT texts (see **Mat.** 2:13-15,19-21; citing **Hos.** 11:1 KJB)! The Old Testament texts cannot be fully understood and / or comprehended without doing so (as a for instance, Who is "the captain of the LORD'S host" (**Jos.** 5:13-15 KJB)?). In point of fact, Paul makes this very point in several places in the NT texts!

2 Corinthians 3:14 KJB - But their minds were blinded: for until this day remaineth the same vail untaken away **in the reading of the old testament**; **which *vail* is done away in Christ**.

2 Corinthians 3:15 KJB - But even unto this day, when Moses is read, the vail is upon their heart.

2 Corinthians 3:16 KJB - Nevertheless **when it shall turn to the Lord**, **the vail shall be taken away**.

Acts 17:2 KJB - And Paul, as his manner was, went in unto them, and three sabbath days **reasoned with them out of the scriptures**,

Acts 17:3 KJB - **Opening and alleging, that Christ must needs have suffered, and risen again from the dead**; and **that this Jesus, whom I preach unto you, is Christ**.

Acts 18:28 KJB - For he mightily convinced the Jews, *and that* **publickly, shewing by the scriptures that Jesus was Christ**.

Any (including those with Ph.D.'s, M.Div's, Th.D.'s, &c.) who say, after such knowledge is pointed out to them, that the OT texts have nothing to say directly about the several distinct Persons (of which there are Three) of the **[H430]** "אלהים", "'ĕlôhîym" are simply being stubborn, and attempting to force-fit their backwards pre-conceived ideology into the OT texts. From **Genesis** 1 to **Malachi** 4, it is clear that there are Three ("threefold", **Ecc.** 4:12 KJB), or rather a Trio among the **[H430]** "אלהים", "'ĕlôhîym" that work harmoniously together as 1 Jhn. 5:7-8 KJB also shows.

The First among the **[H430]** "אלהים", "'ĕlôhîym" gives the instruction to the Second among the **[H430]** "אלהים", "'ĕlôhîym" to create (**Gen.** 1:3 KJB, &c.), **[1]** "ויאמר אלהים", "waYomer élohiym", "God said",

The Second among the **[H430]** "אלהים", "'ĕlôhîym" follows the instruction of the First among the **[H430]** "אלהים", "'ĕlôhîym" and creates (**Gen.** 1:7 KJB, &c.), **[2]** "ויעשׂ אלהים", "waYaas élohiym", "And God made",

While the Third among the **[H430]** "אלהים", "'ĕlôhîym" witnesses and moves to the words and actions of the First and Second among the **[H430]** "אלהים", "'ĕlôhîym" in their creating (**Gen.** 1:2,4 KJB, &c.), **[3]** "ורוח אלהים מרחפת", "w'rûªch élohiym m'rachefet", "the Spirit of God moved", and "וירא אלהים", "waYar' élohiym", "And God saw".

Some might object to this, and simply say that this author is reading into the text ideas and words which are not present. However, they would be the ones in error, having closed their minds to the actual text before them, and taking up non-scriptural rules which they themselves then read into the text forever closing out the truth of the matter. They make themselves and their fallen man-made 'scholarly' ideologies the arbiter and final judge over the text, when the text itself should be the Supreme Judge over their ideas and minds (**Jhn.** 12:48; **Heb.** 4:12 KJB). The context shows that (locally, immediately (**Gen.** 1 KJB, HOT), regionally (**Genesis** whole KJB, HOT), nationally (OT whole KJB, HOT), and globally (whole Bible; **Gen.** – **Rev.**, OT-NT KJB, HOT, GNT TR)), the individual words and the individual word forms all dictate that there is a **true plurality** being described by the Hebrew word **[H430]** "**אלהים**", "**'ĕlôhîym**", and that individuals amongst that group say and do differing things individually all the while acting as a harmonious group / team / family / chord.

As for the 'plural of intensity' argument, this also makes no sense, in that both the OT and NT use independent phrases to ascribe to **[H430]** "אלהים", "'ĕlôhîym" majesty, power, glory, &c., in the fullness of intensity. As for instance (**[H7706, H410]** "אל שׁדי", "ël shaDay", "God Almighty", **Gen.** 17:1, 28:3, 35:11, 43:14, 48:3, 49:25; **Exo.** 6:3; **Num.** 24:4,16; **Rth.** 1:20-21; **Job** 5:17, 6:4,14, 8:3,5, 11:7, 13:3, 15:25, 21:15,20, 22:3,17,23,25-26, 23:16, 24:1, 27:2,10-11,13, 29:5, 31:2,35, 32:8, 33:4,10,12, 35:13, 37:23, 40:2; **Psa.** 68:14, 91:1; **Isa.** 13:6; **Eze.** 1:24, 10:5; **Joe.** 1:15 KJB; and also in the New Testament; **[G3956]** "πασα", "pasa", "all" **[G1849]** "εξουσια", "exousia", "power", **Mat.** 28:18; **Jhn.** 17:2; **[G3841]** "παντοκρατωρ", "pantokratwr", "Almighty", **2 Cor.** 6:18; **Rev.** 1:8, 4:8, 11:17, 15:3, 16:7,14, 19:15, 21:22 KJB). In fact, what would be the point of having the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" mean 'magnified in power, strength, or all powerful', when the very next word **[H7706]** "שׁדי", "shaDay" ascribes that to **[H410]** "אל", "ël", "God" (singular).

Genesis 17:1 KJB - And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the **Almighty God**; walk before me, and be thou perfect.

Genesis 17:1 HOT - ויהי אברם בן־תשׁעים שׁנה ותשׁע שׁנים וירא יהוה אל־אברם ויאמר אליו אני־**אל שׁדי** התהלך לפני והיה תמים׃

Genesis 17:1 HOT Transliterated - way'hiy av'räm Ben-Tish'iym shänäh w'tësha shäniym waYërä j'hväh el-av'räm waYomer ëläyw ániy-**ël shaDay** hit'haLëkh' l'fänay weh'yëh tämiym

Exodus 6:3 KJB - And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* **God Almighty**, but by my name JEHOVAH was I not known to them.

Exodus 6:3 HOT - וארא אל־אברהם אל־יצחק ואל־יעקב **באל שׁדי** ושׁמי יהוה לא נודעתי להם׃

Exodus 6:3 HOT Transliterated - wäërä el-av'rähäm el-yitz'chäq w'el-yaáqov **B'ël shaDäy** ûsh'miy j'hväh lo nôda'Tiy lähem

In **Gen.** 35:11 KJB, HOT, both **[H430]** "אלהים", "'ĕlôhîym", and **[H410]** "אל", "ël", "God", **[H7706]** "שׁדי", "shaDay" are used in the same sentence:

Genesis 35:11 KJB - And **God** said unto him, I *am* **God Almighty**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

Genesis 35:11 HOT - ויאמר לו **אלהים** אני **אל שׁדי** פרה ורבה גוי וקהל גוים יהיה ממך ומלכים מחלציך יצאו׃

Genesis 35:11 HOT Transliterated - waYomer lô **élohiym** ániy **ël shaDay** P'rëh ûr'vëh Gôy ûq'hal Gôyim yih'yeh miMeKä ûm'läkhiym mëchálätzeykhä yëtzëû

The plurality of the Persons of the **[H430]** "אלהים", "'ĕlôhîym" are speaking through a singular Person / Personal Representative, and introducing Himself as "God ("אל", "ël") Almighty ("שׁדי", "shaDay")" to Jacob (**Gen.** 35:7,9-10,13,15 KJB). Who the specific Person is of the **[H430]** "אלהים", "'ĕlôhîym", is made quite plain by the immediate context, as well as information provided by the NT authors (**Jhn.** 1:18, 6:46, 14:7,9,16, 17:3 KJB). No man had ever seen the Father standing upon the earth, and the Holy Spirit had not yet been sent (**Jhn.** 14:17 KJB) by the Father (**Jhn.** 14:16; **Act.** 1:4 KJB), or requested for mankind from the Father by the Son (**Luk.** 24:49; **Jhn.** 14:16, 15:26 KJB), but the Son had been sent and seen upon the earth on numerous occasions (**Gen.** 3:8 KJB, "the voice of the LORD God", the "Word" who came unto His own (**Jhn.** 1:1,11 KJB), **Gen.** 17-19 in coming down to earth and speaking directly to Abraham, &c.; **Isa.** 48:16, 61:1; **Luk.** 4:18 KJB).

Some might object and say that the OT does not ever directly mention the "Father", or the "Son" in their personal relationship, but they would be in error again. The OT is replete with references to the Person / being of the "Father", both directly and indirectly; see **Gen.** 6:2,4; **Job** 1:6, 2:1, 38:7; **Psa.** 82:1,6; **Pro.** 30:4; **Isa.** 56:5, 63:16, 64:8; **Hos.** 1:10; **Mal.** 1:6, 2:10 KJB, HOT, &c., as well as to references to the Person / Being of the "Son"; **Pro.** 8:22-31, 30:4; **Isa.** 9:6, 48:16, 57:5; **Dan.** 3:25; **Zec.** 13:7 KJB, HOT, &c., and so also of "the Holy Spirit"; **Gen.** 1:2; **1 Kin.** 22:24; **2 Kin.** 2:16; **2 Chr.** 18:23; **Isa.** 11:2, 48:16, 61:1, 63:10; **Dan.** 4:8-9,18, 5:11 KJB, HOT, &c.

The same sentiments are carried over into the NT (mostly written by Jews, who were well aware of what the OT says in its texts), and are not suddenly 'made up' as a novel (new) idea (or a new sudden revelation, but Jesus & the Holy Ghost / Spirit simply made clear what others among mankind, and the devil, had long obscured, and still do to this day; see the example of the word "virgin"), by those same writers; see "Father", **Mat.** 6:9, 28:19; **Luk.** 3:38, 11:2; **Rom.** 1:7, 15:6; **1 Cor.** 1:3; **2 Cor.** 1:2-3, 11:31; **Gal.** 1:3-4; **Eph.** 1:2-3,17, 3:14, 5:20; **Php.** 1:2, 4:20; **Col.** 1:2-2; **1 Thes.** 1:1,3, 3:11,13; **2 Thes.** 1:1-2, 2:16; **1 Tim.** 1:2; **2 Tim.** 1:2; **Tit.** 1:4; **Phm.** 1:3; **Heb.** 12:9; **1 Pet.** 1:3; **1 Jhn.** 1:3 KJB, GNT TR, &c. Even the Jews in the NT which did not accept Jesus as "the Son of God", recognized God as "Father" (**Jhn.** 8:41 KJB, GNT TR, referring to **Mal.** 2:10 KJB, HOT).

In other words, the Jews and writers of the NT texts were **not** reading back into the OT texts things which did not exist there before the NT material was written or revealed. They were instead **reading the OT texts as plainly written**, **believing them**, and **using those same written words and ideas present in the OT**, **to write the NT texts by inspiration of the Holy Spirit**.

For the "Son", see **Mat.** 14:33, 16:16, 28:19; **Mar.** 1:1; **Luk.** 1:32,35; **Jhn.** 1:1-18; **1 Jhn.** 5:7; &c., and even John the Baptist acknowledges that the Son existed before himself (**Jhn.** 1:15,30 KJB, GNT TR), as Jesus also states (**Jhn.** 8:58, 17:5 KJB, GNT TR). Paul, in all his epistles draws upon numerous OT texts to demonstrate that the Son is plainly written therein, as he shows especially in **Heb.** 1:1-3,8-12, 13:4-8 KJB, GNT TR, citing directly **Psa.** 45:6-7, 102:12,24-27 KJB, HOT. The main one who tries to cast doubt about the Son is satan (**Mat.** 4:3,6; **Luk.** 4:3,9 KJB, GNT TR). Why should any believe him, though, for even the devils truly know who the Son is (**Mat.** 8:29; **Mar.** 3:11; **Luk.** 4:41 KJB).

For the "Holy Spirit / Ghost", see **Mat.** 1:18,20, 3:11, 12:31-32, 28:19; **Mar.** 1:8, 3:29, 12:36, 13:11; **Luk.** 1:15,35,41,67, 2:25-26, 3:16,22, 4:1,18, 11:13, 12:10,12; **Jhn.** 1:33, 7:39, 14:26; **Act.** 1:2,8,16, 2:4,33,38, 4:8,31, 5:3-4; **Eph.** 3:5, 4:30; **1 Jhn.** 5:7; **Rev.** 3:1, 4:5, 5:6 KJB, GNT TR, &c. When Jesus read out of "**Esaias**" (**Isaiah**; **Luk.** 4:18-19; **Isa.** 61:1-2), was He making up stuff that was not clearly in the OT text, or reading into it some new thing never-before-understood? Of course not, God forbid! Even the Jews present understood the text, and Jesus' application of it. They all knew it spoke of the Messiah / Christ (the Saviour anointed of the Father by the Holy Spirit), but it is just that the peoples rejected Jesus as being the one to fulfil it (**Luk.** 4:22,28-29 KJB, GNT TR).

As for the final argument of 'divine council' (as if **[H430]** "אלהים", "'ĕlôhîym" were truly singular, rather than truly plural, and speaking inclusively to created heavenly beings in **Genesis** 1 KJB, HOT), this ideology too fails to take in the entire contexts of the texts under consideration in **Genesis** 1, and elsewhere. While it is true that there were 'angelic hosts of heaven' present at the Creation of the Earth and its local Sol system (**Job** 38:4-7 KJB, HOT) along with **[H430]** "אלהים", "'ĕlôhîym" (just as like the 'divine council' of **Job** 1:6-12, 2:1-7; **1 Kin.** 22:19-22; **2 Chr.** 18:18-21 KJB, HOT), they are **not ever** considered as being among the **[H430]** "אלהים", "'ĕlôhîym" of **Genesis** 1-3, since even **Gen.** 3:23 KJB, HOT, "יהוה אלהים", "JHVH élohiym", "LORD (JEHOVAH) God", clearly makes distinction between **[H430]** "אלהים", "'ĕlôhîym" and **[H3742]** "הכרבים", "haK'ruviym", "[the] Cherubims" (**Gen.** 3:24 KJB, HOT).

Created heavenly angelic hosts, no matter how exalted, do not have the power, or authority, to create anything. They cannot even procreate according to scripture (KJB). Even the most exalted created being, "Lucifer" (**[H1966]** "הילל", "Heylel"; **Isa.** 14:12 KJB, HOT), though as close as a created being could be made in the perfection (**Eze.** 28:12-19 KJB, HOT) that is the **[H430]** "אלהים", "'ĕlôhîym", was still **not** "the express image" (**Heb.** 1:3 KJB, GNT TR) of "יהוה אלהים", "JHVH élohiym", "LORD (JEHOVAH) God", as the Son of the Father is. Since "Lucifer" (already fallen at that point) was not, then neither could any of the other created angelic hosts be either. This means that when **Gen.** 1:26 KJB, HOT, speaks of the creation of mankind, and reads, "ויאמר אלהים נעשׂה אדם בצלמנו כדמותנו", "waYomer élohiym naáseh ädäm B'tzal'mënû Kid'mûtënû", "And God said, Let us make man in our image, after our likeness," the **[H430]** "אלהים", "'ĕlôhîym" cannot be referring to any of the plurality of the created angelic hosts that were present, for only the Son is in the "express image" of the Father's "person" (**Heb.** 1:3 KJB, GNT TR).

An objection, or question, that comes following this, is that, 'Why would the **[H430]** "אלהים", "'ĕlôhîym", if truly plurality of Persons / Beings, need to announce to one another what is taking place (ie. "And God said", "Let us ... our") since they would all be all-knowing (omniscient; see **Job** 21:22, 40:2; **Psa.** 139:1-24; **Isa.** 46:9-10 KJB)?' Not an unfair question, but the words and actions of the **[H430]** "אלהים", "'ĕlôhîym" are not **primarily** for themselves, but for those created intelligences that surrounded them in attendance, and also for those who would come afterward and read of the historical events (mankind).

Similarly compare in **Gen.** 3:9 KJB, HOT, when "יהוה אלהים", "JHVH élohiym", "the LORD God" confronts Adam, and asks "Where *art* thou?", or "Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (**Gen.** 3:11 KJB, HOT), or in asking Eve, "What *is* this *that* thou hast done?" (**Gen.** 3:13 KJB, HOT) Did "the LORD God" not already know? Was there a deficiency of the all-knowing (omniscient) and infinite mind of "the LORD God"?

No, of course not. God forbid! The words, or question, were not for "the LORD God's" benefit, but for Adam's, Eve's, the watching created hosts of Heaven, as well as the watching fallen hosts, and for all posterity of mankind that would come after Adam (including this author, and whomever is reading these words now).

However, saying such also **does not negate** the entire teaching of the OT-NT texts, in which the Son has a living-abiding-loving relationship to / with the Father, by the Holy Ghost / Spirit, wherein they as individual Persons / Beings speak to one another all of the time, for out of the abundance of their infinite hearts / minds, comes the 'expression', or demonstration in action of word or deed by faith, of eternal "love" (**1 Jhn.** 4:8,16 KJB) by their words and actions towards one another. "Love", the **[H430]** "אלהים", "'ĕlôhîym", is / are not 'mute'. Love is not contained merely internally to the mind / heart, as an eternally longing prisoner without ever a hope of escape, but is, instead, always expressed and set free in hope by faith. This is even demonstrated in the NT texts, wherein the Father speaks by audible voice to the Son on numerous occasions (**Mat.** 3:17, 17:5; **Mar.** 1:11, 9:7; **Luk.** 3:22, 9:35; **Jhn.** 12:28-32; **2 Pet.** 1:17 KJB). Jesus clearly stated that the expression of the Father's voice was not primarily for the benefit of the Son, but for those that stood by, when saying, "This voice came not because of me, but for your sakes." (**Jhn.** 12:30 KJB)

The same principle is even found among mankind, in marriages, twin-relationships, close friends and family, wherein the minds of each other sometimes know what is transpiring in the mind of the other (by related or common experience, or habit, &c.), and yet words are often expressed by one or both, or more, confirming their love, their mind, already shared between them. For instance, this author loves their family. The family knows that this author loves them, and they also love this writer. Though each among the family of the author knows these things in their heart, should they never be expressed in words, and actions, simply because they are already known by each? God forbid! Mankind was made in the "image" and "likeness" of the **[H430]** "אלהים", "'ĕlôhîym". This means that mankind relates to God and each other in a similar fashion as each Person / Being among the **[H430]** "אלהים", "'ĕlôhîym" do to themselves, and their own creation, even though everything is already known by them. In point of fact, the **[H430]** "אלהים", "'ĕlôhîym" could not be "love" (**1 Jhn.** 4:8,16 KJB) unless they express themselves among themselves. Let this thought blow the mind of the reader a minute, that even though the **[H430]** "אלהים", "'ĕlôhîym" already know the future, they still express their love towards one another in words and deeds, knowing in advance that each would so express themselves in that exact way at any given moment. They love all the more for it, not in spite of it.

Additionally, imagine, for a moment, if things just **poofed** into existence without a word or action taken by the **[H430]** "אלהים", "'ĕlôhîym". What would be the historical evidence that things were created by the word (spoken) and Word (Person, Son) of the Father? Would not the enemy ("Lucifer", satan, devil, &c.) just claim that he had just as verily created in opposition to "יהוה אלהים", "JHVH élohiym", "the LORD God"? Who then could say which it was by historical evidence? Each would have a claim, contrary to the other.

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here is only 1 (singular) instance in the OT wherein the Hebrew word **[H430]** "אלהים", "'ĕlôhîym", refers directly to "angels", and it is in **Psa.** 8:5 KJB, HOT (of which Paul was drawing upon in **Heb.** 2:7,9 KJB, GNT TR), being an expression used to describe those created beings, as messengers, or ambassadors, who work on behalf of "יהוה אלהים", "JHVH élohiym", "the LORD God's" will. In other words, such created beings, as the heavenly hosts, are not the **[H430]** "אלהים", "'ĕlôhîym" of **Gen.** 1-2 KJB, HOT directly, but serve and come in the authority of **[H430]** "אלהים", "'ĕlôhîym" of **Gen.** 1-2 KJB, HOT.

This same thought is found in the NT texts in which the disciples / apostles of Jesus are counted as being representational of Jesus, coming in His name (hence "Christians"; **Act.** 11:26 KJB) and authority (**Mat.** 10:8, 16:19, 28:18-20; **Luk.** 9:1, 10:17; **Jhn.** 20:21-23 KJB).

They are not directly "Jesus" (just as Jesus is not directly the Father; **Jhn.** 5:43 KJB, GNT TR, but comes in the Father's name; and neither the Holy Ghost / Spirit is directly Jesus; **Jhn.** 14:26 KJB, GNT TR, but is sent in Jesus' name), but are accounted as His "body" and "members" of His flesh (**Rom.** 12:4-5; **1 Cor.** 6:16, 12:12-31; **Eph.** 5:31-32 KJB, GNT TR), and any who attack / assaults them, it is as if they directly assaulted Jesus' own Person / Being (**Deu.** 32:10; **Psa.** 17:8; **Zec.** 2:8 KJB, HOT). In other words, **Psa.** 8:5 KJB, HOT, should not dictate what **Gen.** 1 refers to when it uses the Hebrew word **[H430]** "אלהים", "'ĕlôhîym", as it is a singular text, and used in a specific way contextually.

There are also about 223 other times that the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" refers to things other than the Eternal uncreated **Creators** (**Ecc.** 12:1 HOT, "בוראיך"; plural pronoun, see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11), such as the created rulers, or judges, whether among mankind, or fallen angelic hosts, or ideas and / or idols (false 'gods'). In these particular instances the word is being used in a similar fashion as **Psa.** 8:5 KJB, HOT, wherein something or someone/s is / are taking the place, or claiming to take the place, or is representing the place (as in subjection to, or messenger for, or ambassador as) of the true **[H430]** "אלהים", "'ĕlôhîym".

As a human example, a major brand company, such as "Nike" ™ may issue statements on its own volition, and thus "Nike" ™ speaks for "Nike" ™. "Nike" ™ may also hire out an outside (impartial) lawyer to lawfully, and legally, represent their company, and who may speak for them in legal matters, and thus the lawyer may effectively be called "Nike" ™ in representation. However, there are also instances in which "Nike" ™ has a false claimant that appears to be "Nike" ™ and yet in reality is merely a knock-off, a fake, a false version, of "Nike" ™, which are in truth merely counterfeits. Such usurping businesses that counterfeit "Nike" ™ may call themselves "Nike", and even have others that call them as such, but they are not actually "Nike" ™.

That example may seem a little simplistic, but that is in reality how the word **[H430]** "אלהים", "'ĕlôhîym" works in those other cases which are not directly referring to the true **[H430]** "אלהים", "'ĕlôhîym" of **Gen.** 1-2 KJB, HOT. Kings, judges, heads of houses / families, ministers, priests, prophets, as well as false gods (devils, fallen angelic beings), and idols (of metal, stone, wood, &c.) all fit that pattern in one way or another.

Finally, what of **Deu.** 6:4 KJB, HOT, wherein it seems that **[H430]** "אלהינו", "élohëynû" is singularity, rather than true plurality? Look at the text carefully:

Deuteronomy 6:4 KJB - Hear, O Israel: The LORD our God *is* one LORD:

Deuteronomy 6:4 HOT - שׁמע ישׂראל יהוה אלהינו יהוה אחד׃

Deuteronomy 6:4 HOT Transliterated - sh'ma yis'räël j'hväh élohëynû j'hväh echäd

What the text plainly says, is not what many say that it says. What the text plainly says, is that, "Listen (Hear with understanding), (the peoples of the) Israel (descendants of Jacob / Israel): JEHOVAH (singular family name) our (the peoples, by creation of and covenant relationship to) "élohëynû" (Gods, plurality; N-mpc | 1cp; Noun, masculine, plural, genitival pronoun, 1st person, common, plural – biblehub.com/interlinear/Deuteronomy/6-4.htm) [is] "one" (a unity of, a harmony of, a chord of; singularity of purpose, not of Persons / Beings; see the 'marriage' of Man (Adam) & Woman (Eve) by the Holy Spirit of God, **Gen.** 2:24 KJB, HOT, **[H259]** "אחד׃", "echäd", "one") JEHOVAH (singular family name).

In other words, the Eternal family (élohëynû) of Persons / Beings shares a singular Family name (JEHOVAH), as well as a singular goal, and / or purpose in their Eternal love. The Father is "JEHOVAH", "the Ancient of days" (**Dan.** 7:9,13,22 KJB), thus 'JEHOVAH Sr.', and the Son is "Jesus" "JEHOVAH" (**H3444**; **H3068**; "ליהוה ישׁועתה"; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT), or "JEHOVAH" "E / Immanuel" ((**Psa.** 46:7,11 KJB) **Psa.** 46:8,12 HOT, (**H3068**; **H5973**; **H430**), "יהוה ... עמנו... אלהי"), or 'JEHOVAH Jr.' (a Son with the same name as His Father; **Exo.** 23:21; **Mat.** 1:21; **Jhn.** 5:43, 10:25 KJB), and the Holy Ghost / Spirit, is "the **[Holy]** Spirit of the LORD (JEHOVAH)" (**2 Sam.** 23:2 KJB, HOT; &c.), or 'JEHOVAH's Holy Spirit'. While this **Chapter's** primary function is to discuss **[H430]** "אלהים", "'ĕlôhîym" as true plurality, the other sentiments and the name (JEHOVAH) of **[H430]** "אלהים", "'ĕlôhîym" shall be discussed in further detail in the **Chapters** to follow.

All of this material, and consideration, is simply given to say that the Hebrew word **[H430]** "אלהים", "'ĕlôhîym", as used throughout the Old Testament scriptures (KJB, HOT) manifests an **inherent true plurality in definition**, and **not** a singularity of Person / Being, as so many would desire it to be for their own varied reasons. Some might still yet object, and reason that the present examination is not enough in its minutiae, as some other scholarly works, admittedly, spend hundreds of pages in detailed technical grammatical points so fine as to really get lost in the whole. The main reason is, not that this author could not take the time or space to do so, and prove the point in every single case, but so as not to lose the reader in an already rather thick amount of exposition. This author is all for examining every "jot" and "tittle" of the matter, and would not desire any to not do so, as their time and patience allows them, but so as not to make this work a collegiate or even doctoral textbook, this author has refrained from doing so here. However, if any reader desires to do so, then please do so by all means necessary by God's grace.

In understanding that the Hebrew word **[H430]** "אלהים", "'ĕlôhîym" is truly plural from the "beginning", it allows for a greater understanding of all other doctrines which stem from them, as well as a greater comprehension of the Creation, and plans of salvation and redemption. It also gives a greater insight into why **John** wrote by inspiration of the Holy Ghost, that "God is love" (**1 Jhn.** 4:8,16 KJB). It opens to view the great responsibility and stewardship of "marriage", and the relationship between Husband (Man), and wife (Woman), and their duty towards God which united them in bonds of love.

Mankind (Man & Woman) was "made" in their ("אלהים", "'ĕlôhîym") "image" and "likeness", which speaks to both the internal workings of mankind's intelligence (mind / heart), as well as also to mankind's outward appearance, and relationship to one another. How "אלהים", "'ĕlôhîym" lives, is how mankind is to live. How "אלהים", "'ĕlôhîym" is a family, mankind on earth is to be a mirror (reflection) of that Heavenly family, in their own earthly family. How "אלהים", "'ĕlôhîym" is unified in purpose, but not in their Persons / Beings (**1 Jhn.** 5:7-8 KJB), is how mankind is to be unified in purpose, but not in their persons / beings (**Jhn.** 17:11,22-23 KJB). Marriage of mankind is the ultimate expression of that Heavenly example. Man and woman, united in marriage, bear the fruit of their love, in children.

Understanding "אלהים", "'ĕlôhîym" as true plurality opens to the mind / heart the reality that is expressly attested to in the OT & NT texts. Grasping such a notion firmly, gives to one the ability to understand why **John**, in **Jhn.** 1:1 KJB could write "In the beginning" "God" was "with" "[the] God". Two Persons / Beings, each "God" in their own individual right. It explains why Peter could say in **Act.** 5:3-4,9 KJB, that the lying unto the Holy Ghost, the "Spirit of the Lord", was lying to "God". It reveals how Paul could say in **Heb.** 1:8-13, 13:4-8, citing **Psa.** 45:6-7, 102:12,24-27 KJB, that the Person / Being of the Father is identified as "God", who speaks to the Person / Being of the Son, who is also identified, by the Persons / Beings of the Father and the Holy Ghost no less, as "God". It explains why in **Gen.** 19:24 KJB, HOT, one "ויהוה", "vaJHVH", "the LORD (JEHOVAH)" standing on the earth, is calling down fire from another "יהוה", "JHVH", "LORD (JEHOVAH)" in Heaven. It explains **Zec.** 2:7-11 of One "LORD" (JEHOVAH) sending another "LORD" (JEHOVAH). It explains **Hos.** 1:4-7, where one "LORD" (JEHOVAH) saves by another "LORD" (JEHOVAH), or the 3 LORD's (JEHOVAH's) in **Zec.** 3:2 KJB.

CHAPTER 2

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The name of God, "יהוה", "JHVH", "JEHOVAH"

The (singular) name of the **[H430]** "אלהים", "'ĕlôhîym" (plurality of Persons / Beings) has been known throughout history, and only recently (last several hundred years) has become a debated topic. The Hebrew texts of the TaNaKh (OT) give the name simply as 4 consonantal letters (aka: "tetragrammaton", or Shem ben Arba' Otiyyot; the quadriliteral name) of the Hebrew Aleph-Bet, without any vowel, or vowel markings; being "יהוה", or individually as:

1. "י", "Jod", "J", (See **Psa.** 119:73-80 KJB, HOT),
2. "ה", "He", "H", (See **Psa.** 119:33-40 KJB, HOT),
3. "ו", "Vau", "V", (See **Psa.** 119:41-48 KJB, HOT),
4. "ה", "He", "H", (See **Psa.** 119:33-40 KJB, HOT).

This name is pronounced "**JEHOVAH**" in the English language, and its correct vowels are "Sheva, Shva (e, eh)", "Cholam (o, oh)", and "Kamatz (a, ah) (qamets)", and is attested as such by numerous authors, scholars, rabbis, Christians, and other theologians.

Wikipedia; JEHOVAH (accessed 12/29/24; edited for 'BC', 'AD'):

> "... Modern guides to Biblical Hebrew grammar, such as Duane A Garrett's A Modern Grammar for Classical Hebrew [46] state that the Hebrew vowel points now found in printed Hebrew Bibles were invented in the second half of the first millennium AD, long after the texts were written. This is indicated in the authoritative Hebrew Grammar of Gesenius, [47] [48] and Godwin's Cabalistic Encyclopedia, [49] and is acknowledged even by those who say that guides to Hebrew are perpetuating "scholarly myths". [50]
>
> "Jehovist" scholars, largely earlier than the 20th century, who believe /dʒəˈhoʊvə/ to be the original pronunciation of the divine name, argue that the Hebraic vowel-points and accents were known to writers of the scriptures in antiquity and that both Scripture and history argue in favor of their ab origine status to the Hebrew language. Some members of Karaite Judaism, such as Nehemia Gordon, hold this view. [19] The antiquity of the vowel points and of the rendering Jehovah was defended by various scholars, including Michaelis, [51] Drach, [51] Stier, [51] William Fulke (1583), Johannes Buxtorf, [52] his son Johannes Buxtorf II, [53] and John Owen [54] (17th century); Peter Whitfield [55] [56] and John Gill (18th century), [57]: 1767 John Moncrieff [58] (19th century), Johann Friedrich von Meyer (1832) [59] Thomas D. Ross has given an account of the controversy on this matter in England down to 1833. [60] G. A. Riplinger, [61] John Hinton, [62] Thomas M. Strouse, [63] and A. Cairns [64] are more recent defenders of the authenticity of the vowel points.
>
> Proponents of pre-Christian origin
>
> 18th-century theologian John Gill puts forward the arguments of 17th-century Johannes Buxtorf II and others in his writing, A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents. [57]

He argued for an extreme antiquity of their use, [57]:499–560 rejecting the idea that the vowel points were invented by the Masoretes. Gill presented writings, including passages of scripture, that he interpreted as supportive of his "Jehovist" viewpoint that the Old Testament must have included vowel-points and accents. [57]:549–560 He claimed that the use of Hebrew vowel points of יְהוָה, and therefore of the name Jehovah /jəˈhoʊvə/, is documented from before 200 **BC**, and even back to Adam, citing Jewish tradition that Hebrew was the first language. He argued that throughout this history the Masoretes did not invent the vowel points and accents, but that they were delivered to Moses by God at Sinai, citing [57]:538–542 Karaite authorities [65] [57]:540 Mordechai ben Nisan Kukizov (1699) and his associates, who stated that "all our wise men with one mouth affirm and profess that the whole law was pointed and accented, as it came out of the hands of Moses, the man of God." [51] The argument between Karaite and Rabbinic Judaism on whether it was lawful to pronounce the name represented by the Tetragrammaton [57]:538–542 is claimed to show that some copies have always been pointed (voweled) [62] and that some copies were not pointed with the vowels because of "oral law", for control of interpretation by some Judeo sects, including non-pointed copies in synagogues. [57]:548–560 Gill claimed that the pronunciation /jəˈhoʊvə/ can be traced back to early historical sources which indicate that vowel points and/or accents were used in their time. [57]:462 Sources Gill claimed supported his view include:

- The Book of Cosri and commentator Rabbi Judab Muscatus, which claim that the vowel points were taught to Adam by God. [57]:461–462
- Saadiah Gaon (927 **AD**) [57]:501
- Jerome (380 **AD**) [57]:512–516
- Origen (250 **AD**) [57]:522
- The Zohar (120 **AD**) [57]:531
- Jesus Christ (31 **AD**), based on Gill's interpretation of Matthew 5:18 [57]:535–536
- Hillel the Elder and Shammai division (30 **BC**) [57]:536–537
- Karaites (120 **BC**) [57]:538–542
- Demetrius Phalereus, librarian for Ptolemy II Philadelphus king of Egypt (277 **BC**) [57]:544

Gill quoted Elia Levita, who said, "There is no syllable without a point, and there is no word without an accent," as showing that the vowel points and the accents found in printed Hebrew Bibles have a dependence on each other, and so Gill attributed the same antiquity to the accents as to the vowel points. [57]:499 Gill acknowledged that Levita, "first asserted the vowel points were invented by "the men of Tiberias", but made reference to his condition that "if anyone could convince him that his opinion was contrary to the book of Zohar, he should be content to have it rejected." Gill then alludes to the book of Zohar, stating that rabbis declared it older than the Masoretes, and that it attests to the vowel-points and accents. [57]:531

William Fulke, John Gill, John Owen, and others held that Jesus Christ referred to a Hebrew vowel point or accent at Matthew 5:18, indicated in the King James Version by the word tittle. [66] [67] [68] [69]

The 1602 Spanish Bible (Reina-Valera / Cipriano de Valera) used the name Iehova and gave a lengthy defense of the pronunciation Jehovah in its preface. [51] ..." -
https://en.wikipedia.org/wiki/Jehovah#Hebrew_vowel_points
https://en.wikipedia.org/wiki/Jehovah#Proponents_of_pre-Christian_origin

"... The following versions of the Bible render the Tetragrammaton as Jehovah either exclusively or in selected verses:

- William Tyndale, in his 1530 translation of the first five books of the English Bible, at Exodus 6:3 renders the divine name as Iehovah. In his foreword to this edition he wrote: "Iehovah is God's name... Moreover, as oft as thou seeist LORD in great letters (except there be any error in the printing) it is in Hebrew Iehovah."
- The Great Bible (1539) renders Jehovah in Psalm 33:12 and Psalm 83:18.
- The Geneva Bible (1560) translates the Tetragrammaton as Jehovah in Exodus 6:3, Psalm 83:18, and two other times as place-names, Genesis 22:14 and Exodus 17:15.
- In the Bishop's Bible (1568), the word Jehovah occurs in Exodus 6:3 and Psalm 83:18.
- The Authorized King James Version (1611) renders Jehovah in Exodus 6:3, Psalm 83:18, Isaiah 12:2 (see image), Isaiah 26:4, and three times in compound place names at Genesis 22:14, Exodus 17:15 and Judges 6:24.
- Webster's Bible Translation (1833) by Noah Webster, a revision of the King James Bible, contains the form Jehovah in all cases where it appears in the original King James Version, as well as another seven times in Isaiah 51:21, Jeremiah 16:21; 23:6; 32:18; 33:16, Amos 5:8 and Micah 4:13.

Jehovah in King James Bible 1853 Isaiah 12:2

- Young's Literal Translation by Robert Young (1862, 1898) renders the Tetragrammaton as Jehovah 6,831 times.
- The Julia E. Smith Parker Translation (1876) considered the first complete translation of the Bible into English by a woman. This Bible version was titled The Holy Bible: Containing the Old and New Testaments; Translated Literally from the Original Tongues. This translation prominently renders the Tetragrammaton as Jehovah throughout the entire Old Testament.
- The English Revised Version (1881–1885, published with the Apocrypha in 1894) renders the Tetragrammaton as Jehovah where it appears in the King James Version, and another eight times in Exodus 6:2,6–8, Psalm 68:20, Isaiah 49:14, Jeremiah 16:21 and Habakkuk 3:19.
- The Darby Bible (1890) by John Nelson Darby renders the Tetragrammaton as Jehovah 6,810 times.
- The American Standard Version (1901) renders the Tetragrammaton as Je-ho'vah in 6,823 places in the Old Testament. (Note: The Watchtower Edition of the ASV renders Jehovah in 6,870 places in the Old Testament, 47 more times than in mainstream editions.)
- The Modern Reader's Bible (1914) an annotated reference study Bible based on the English Revised Version of 1894 by Richard Moulton, renders Jehovah where it appears in the English Revised Version of 1894.
- The Holy Scriptures (1936, 1951), Hebrew Publishing Company, revised by Alexander Harkavy, a Hebrew Bible translation in English, contains the form Jehovah where it appears in the King James Version except in Isaiah 26:4.
- The Modern Language Bible—The New Berkeley Version in Modern English (1969) renders Jehovah in Genesis 22:14, Exodus 3:15, Exodus 6:3 and Isaiah 12:2. This translation was a revision of an earlier translation by Gerrit Verkuyl.
- The New English Bible (1970) published by Oxford University Press uses Jehovah in Exodus 3:15–16 and 6:3, and in four place names at Genesis 22:14, Exodus 17:15, Judges 6:24 and Ezekiel 48:35. A total of 7 times. [94]

- The King James II Version (1971) by Jay P. Green, Sr., published by Associated Publishers and Authors, renders Jehovah at Psalms 68:4 in addition to where it appears in the Authorized King James Version, a total of 8 times.
- The Living Bible (1971) by Kenneth N. Taylor, published by Tyndale House Publishers, Illinois, Jehovah appears 428 times according to the Living Bible Concordance by Jack Atkeson Speer and published by Poolesville Presbyterian Church; 2nd edition (1973).
- The Bible in Living English (1972) by Steven T. Byington, published by the Watchtower Bible and Tract Society, renders the name Jehovah throughout the Old Testament over 6,800 times.
- Green's Literal Translation (1985) by Jay P. Green, published by Sovereign Grace Publishers, renders the Tetragrammaton as Jehovah 6,866 times.
- The 21st Century King James Version (1994), published by Deuel Enterprises, Inc., renders Jehovah at Psalms 68:4 in addition to where it appears in the Authorized King James Version, a total of 8 times. A revision including the Apocrypha entitled the Third Millennium Bible (1998) also renders Jehovah in the same verses.
- The American King James Version (1999) by Michael Engelbrite renders Jehovah in all the places where it appears in the Authorized King James Version.
- The Recovery Version (1999, 2003, 2016) renders the Tetragrammaton as Jehovah throughout the Old Testament 6,841 times.
- The New Heart English Translation (Jehovah Edition) (2010) [a Public Domain work with no copyright] uses "Jehovah" 6,837 times.

Bible translations with the divine name in the New Testament:

- In the Emphatic Diaglott (1864) a Greek-English Interlinear translation of the New Testament by Benjamin Wilson, the name Jehovah appears eighteen times.
- The Five Pauline Epistles, A New Translation (1900) by William Gunion Rutherford uses the name Jehovah six times in the Book of Romans. ..." - https://en.wikipedia.org/wiki/Jehovah#Usage_in_English_Bible_translations

"... Following the Middle Ages, before and after the Protestant Reformation, some churches and public buildings across Europe were decorated with variants and cognates of "Jehovah". For example, the coat of arms of Plymouth (UK) City Council bears the Latin inscription, Turris fortissima est nomen Jehova [106] (English, "The name of Jehovah is the strongest tower"), derived from Proverbs 18:10.

Lyrics of some Christian hymns, for example, "Guide me, O thou great Jehovah", [107] include "Jehovah". The form also appears in some reference books and novels, appearing several times in the novel The Greatest Story Ever Told, by Catholic author Fulton Oursler. [108] ..." - https://en.wikipedia.org/wiki/Jehovah#Other_usage

Other hymns include (but are not limited to): "Before Jehovah's Awe-Full Throne" and "The Lord Jehovah Reigns" (Isaac Watts, 1674-1748); "Sing to the Great Jehovah's Praise" (Charles Wesley, 1707-1788); and "Guide Me, O Thou Great Jehovah" (William Williams, 1717-1791).

This demonstrates that the English word was **not** invented by William Tyndale (Iehouah) in the 15th to 16th century AD, nor a misunderstanding of the Hebrew he was utilizing, in his English translation of the scriptures, as some have incorrectly claimed, as it is demonstrably documented to have existed far prior to that century in which he lived. For instance, in **AD 1270** (13th century), an excerpt from Raymond de Saint-Martin's, "Pugio Fidei adversus Mauros et Judaeos", republished in AD 1651:

PVGIO FIDEI RAYMVNDI MARTINI ORDONIS PRAEDICATORVM ADVERSVS MAVROS, ET IVDAEOS ... PARISIIS, ... M. DC. LI. (1651); TERTIA PARS Dist. II. CAPVT. III. page 448:

> **[Latin]** "... **[page 448]** יהוה **Iehoua**, siue Adonay, quia Domi-nus es omnium. ..." - https://books.google.com/books?id=VQyTQ9go9dEC&pg=pa448#v=onepage&q=adonay&f=false
>
> **[English]** "... JHVH **Jehova**, or Adonay, for you are the Lord of all ..."

In the year 1303, Porchetus, in his book, "VICTORIA PORcheti aduersus impios Hebrẹos", on pages 104-105, in Latin writes:

VICTORIA PORcheti aduersus impios Hebrẹos, in qua tum ex sacris literis, tum ex di=ctis Talmud, ac Caballistarū, et aliorū omniū autho=rū, quos Hebraẹi reci=piūt, monstratur vertias catho=licę fidei. EXRECOGNITI one.R.P.Aug.Iustiniani ordinis Prę=dictorij, episcopi Ne=biensis.; BIBLIOTHECA REGIA MONACENSIS. FRANCOIS REGNAVLT, Lum gratia et priuilegio.; Pars Secunda Caput. i. Fo. lvii.; pages 4,104-105, "Johovah", & others on "Jod / He / Vau / He", see 92-93,104-105,106-107,108-109,112-113,120-121,120-121,132-133,134-135

> **[Latin]** "... **[page 4]** Patres latini
> Porchetus Saluaticus,
> Sec. XIV. flor. circa 1303 ..." - https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=4,5
>
> **[Latin]** "... **[page 104; left column]** In diebus eius salua=bitur Juhuda: & Israel habitabit ad fiduciā. Et hoc nomen eius quo vocabūt eū **Johouah**.i.Deus / iustus noster. Hec interpretatus Jonatas fi=lius Ooziel ait. Ecce dies venient dicit domin[9]: & statuam Dauid Messiam iustū. &c. Et istȯ nomē eius; q**[ue]** ipsi dīcet ei. &c. ..."
>
> **[Latin]** "... **[page 104; left column]** In dieb[9] illis saluabīt Juhuda & Hierusalē habitabit ad fiduciā. Et iste ꝙ vocabit eā **Joho=ua** supple ē vel Jod / He / Vau / He / iust[9] nr̂. ..."
>
> **[Latin]** "... **[page 105; left column]** Ego dixi Elo=him vos. Et est vocās regē Messias nomie suo. Et qȯ ē nomē ei[9]: **Johouah**: vel Jod / He / Vau / He/ nomen eius. sicut dictū ē Exo.xv.3. Domi=nus vir pugne. Jod / He / Vau / He nomen ipsi[9]. Et de rege Messia scriptur ē. Hiere.23.6. Et hoc nomen ei[9] quo vocabūt eū / vel quo appellabunt eū. Jod / He / Vau / He / iustus noster. ..." - https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=104,105
>
> > Latin shorthand, **"[9]"** is shorthand for "us" (ie. "ei[9]" is "eius"), "ū" is shorthand for "ui" (ie. "vocabūt" is "vocabuit") or "um" (ie. "eū" is "eum"), "r̂" is shorthand for "oster" (ie. "nr̂" is "noster"), "ꝙ" is shorthand for "que", "ā" is shorthand for "am" (ie. "eā" is "eam"), "ē" is shorthand for "em" (ie. "Hierusalē" is "Hierusalem"), the "=" is hyphenation.
>
> **[English, google assisted]** "... In his days Judah shall be saved: and Israel shall dwell in confidence. And this is his name by which he is called **Jehovah**.i.God / our righteous one. This is interpreted by Jonathan the son of Uzziel, saying. Behold, the days come, saith the Lord: and I will raise up unto David the righteous Messiah. &c. And this is his name; that he shall call him. &c. ..."

[English, google assisted] "... In those days Judah shall be saved, and Jerusalem shall dwell in confidence. And this one who will call him **Jehovah** will be called by his name, or Jod / He / Vau / He / the just. ..."

[English, google assisted] "... I said unto you, Elohim. And the king shall call the Messiah by his name. And that is his name: **Jehovah**: or Jod / He / Vau / He/ his name. as it is said in Exo.xv.3. The Lord is a man of war. Jod / He / Vau / He is his name. And of the king Messiah it is written in. Jere.23.6. And this is the name by which he shall be called / or by which they shall call him. Jod / He / Vau / He / the just one. ..."

Exodus 15:3 KJB - The LORD *is* a man of war: the LORD *is* his name.

Exodus 15:3 HOT - יהוה אישׁ מלחמה יהוה שׁמו׃

Jeremiah 23:5 KJB - Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 23:6 KJB - In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jeremiah 23:6 Latin Vulgate of Jerome - in diebus illius salvabitur Iuda et Israhel habitabit confidenter et hoc est nomen quod vocabunt eum Dominus iustus noster

See also many instances of **"Jod / He / Vau / He"**:

https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=92,93
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=104,105
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=106,107
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=108,109
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=112,113
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=120,121
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=132,133
https://www.digitale-sammlungen.de/en/view/bsb00031780?q=Jo*&page=134,135

Likewise, tireless researcher and noted scholastic author, the ever-faithful sister Gail Riplinger (God's Love to you sister!), has stated in print in her monumental work **"In Awe of thy Word", page 416** (which this author has read the entirety of said book):

In Awe of thy Word: Understanding the King James Bible Its Mystery & History Letter by Letter, May 1, 2004., by Gail Riplinger, pages 416,425 (in fact, read the entirety of "Chapter 11, Jesus and JEHOVAH"):

"... **[page 416]** In his scholarly book, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, John Gill (1697-1771), eminent theologian and writer, documents the use of the very name JEHOVAH from *before* 200 B.C. and throughout the centuries of the early church and the following millennium. The Hebrew's Mishna allowed the name as a salutation (Berachoth, ix, 5); according to Thamid, the priests in the temple could use the true name, but those in the country could only use Adonai (vii, 2); Maimonides said the name was used by the priests in the sanctuary and on the Day of Atonement (*Moreh Nebukim*, I, 61, and "Yad chasaka," xiv, 10).

> Even commentators such as Nicholas of Lyra, Tostatus, Cajetan, and Bonfrere defended the pronunciation 'JEHOVAH' as received by Moses on Mt. Horeb. The name is found in the writings of Raymund Martin in the 1200s and Porchetus in the 1300s. Theodore Beza, Galatinus, and Cajetan, among many others, use it in the 1500s. Scholars such as Michaelis, Drach and Stier proved the name as the original. The 1602 Spanish Bible uses the name Iehova and gave a lengthy defense of the pronunciation Jehovah in its preface. In "the 17th century the pronunciation JEHOVAH was zealously defended by Fuller, Gataker, Leusden and others, against the criticisms..." (EB, pp. 311-314). (Martin: *Pugio fidei*, ed. Paris, 1651, pt. III, dist. ii, cap. iii, p. 448, and Note, p. 745; Galatinus: "Areana cathol. veritatis," I, Bari, 1516, a, p.77; Porchetus: Drusius, "Tetragrammaton," 8-10, in "Critici Sacri," Amsterdam, 1698, I, p.ii, col.339-42; "De nomine divino," ibid., 512-516; see also p. 351 et. al; Michaelis: "Supplementa ad lexica hebraica," I, 1792, p. 54; Drach: "Harmonic entre l'Eglise et la Synagogue," I, Paris, 1844, pp. 350-53, Note 30, pp. 512-16, 469-98; Stier: Lehrgebaude der hebr. Sprache, 327.) ..."

Continuing to refer back to John Gill's work, "*A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents"*, sister Riplinger continues citing Gill's pages and references:

> "... **[page 425]**
>
> • 277 B.C. (p. 249)
>
> • A.D. 70 (i.e. *Josephus*, pp. 219, 221)
>
> • A.D. 120 (i.e. *Zohar*, p. 213)
>
> • A.D. 200 (Lamentations 5:21 "the points [vowels] were then," p. 198.)
>
> • A.D. 250 ("Origen...quotes the Hebrew reading of Ps. 118:25, 26 [which uses JEHOVAH three times] and agreeable to the present punctuation [vowels]...by which it is evident that the Jews pointed as they do now," pp. 188-189, 192.)
>
> • A.D. 380 ("*Jerom* says indeed, that the word Jehovah was in his time found written...," pp. 58-60, 175-176.)
>
> • A.D. 927 (Saadiah Gaon's book on the Hebrew vowel points cited the vowels of Jehovah, pp. 140-141)
>
> Gill's documentation was very well known to the conservative Christian scholars of his day. ..."

Sister Riplinger also documents (on **pages 418-423**, "In Awe of thy Word") the correctness of "Jod", rather than "Yod", as well as the "Vav", rather than the "Waw", and further documents the slow gradual change from writing an "i / I", to splitting it into both "i / I" and "j / J", which carried the proper soft "g / G" ('j'ust) sound.

> "... **[page 418]** The sound of the Hebrew letter *jod* came into English as the letter, "I," used as a **consonant** and having a soft 'g' sound, like today's 'j.' ... **[page 420]** Professor Ouaknin also said that the letter vav went into the Greek alphabet, "bearing the name *digamma* and being pronounced "v" as in "vehicle." (Mysteries, pp. 168,170). ..."

A DISSERTATION CONCERNING THE ANTIQUITY OF THE HEBREW-LANGUAGE, LETTERS, VOWEL-POINTS, AND ACCENTS. By JOHN GILL, D.D.; ... LONDON, PRINTED And Sold by G. KEITH, in Gracechurch-Street; J. FLETCHER, at Oxford; T. and J. MERRILL, at Cambridge; A. DONALD-SON and W. GRAY, at Edinburgh; J. BRYCE, at Glasgow; A. ANGUS, at Aberdeen; and P. WILSON, at Dublin. M.DCC.LXVII. (1767).

> "... **[page 58]** Jerome says[t] indeed, that the word Jehovah was in his time found written in antient letters, in some Greek volumes ...
>
> ... [t] Prae-fat. in lib. Reg. fol. 5. L." - https://archive.org/details/book-history-a-dissertation-of-the-hebrew-language_202301/page/58/mode/1up

John Gill is referring to Jerome's (also 'Heironymus') Preface to his Latin work on the Book of "Samuel and Malachi"

Jerome, Divina Bibliotheca. Praefatio Hieronymi In Libros Samuel Et Malachim:

> **[Latin]** "... Et nomen Domini tetragrammaton in quibusdam Graecis voluminibus, usque hodie antiquis expressum litteris invenimus. Sed et psalmi tricesimus sextus, et centesimus decimus, et centesimus undecimus, 0551A et centesimus octavus decimus, et centesimus quadragesimus quartus, quamquam diverso scribantur metro, tamen ejusdem numeri texuntur alphabeto. ..." - https://catholiclibrary.org/library/view?query=tetragrammaton&docId=Fathers-OR%2FPL.028.html&chunk.id=00000509
>
> **[English, google assisted translation]** "... And we find the name of the Lord tetragrammaton in some Greek volumes, even to this day, expressed in ancient letters. But also the thirty-sixth, and the one hundred and tenth, and the one hundred and eleventh, 0551A and the one hundred and eighteenth, and the one hundred and forty-fourth psalms, although written in a different meter, nevertheless the same numbers are woven into the alphabet. ..."

Jerome's Letter 25 - To Marcella (Rome, 384):

> "To Marcella **[summation of letter follows]**
>
> An explanation of the ten names given to God in the Hebrew Scriptures. The ten names are El, Elohim, Sabaôth, Eliôn, Asher yeheyeh Exodus 3:14, Adonai, Jah, the tetragram JHVH, and Shaddai. Written at Rome 384 A.D." - https://www.newadvent.org/fathers/3001025.htm

Jerome, Epistolae (Letters), Epistola XXV (Letter 25). Ad Eamdem Marcellam, De decem Nominibus Dei. (To the same Marcella, On the Ten Names of God.):

> **[Latin]** "Epistola XXV . Ad Eamdem Marcellam, De decem Nominibus Dei.
>
> Decem Nomina, quibus apud Hebraeos Deus vocatur, Marcellae id ab se postulanti, explicat.
>
> Nonagesimum Psalmum legens, in eo loco quo 0429 scribitur: «Qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur,» dixeram apud Hebraeos pro Deo coeli esse positum, Saddai, quod Aquila interpretatur ἱκανὸν, quod nos robustum et sufficientem ad omnia perpetranda accipere possumus: unumque esse de decem Nominibus, quibus apud Hebraeos Deus vocatur. Illico studiosissime postulasti, ut tibi universa nomina cum sua interpretatione digererem. Faciam quod petisti.

Primum Nomen Dei est El, quod Septuaginta Deum, Aquila ἐτυμολογίαν, ejus exprimens ἰσχυρὸν, id est, fortem interpretatur.

Deinde Eloim et Eloe, quod et ipsum Deus dicitur.

131 Quartum Sabaoth, quod Septuaginta, virtutum, Aquila, exercituum, transtulerunt.

Quintum Elion, quem nos excelsum, dicimus.

Sextum Eser Ieje, quod in Exodo legitur: «Qui est, misit me.»

Septimum Adonai, quem nos Dominum generaliter appellamus.

Octavum Ia, quod in Deo tantum ponitur: et in Alleluia extrema quoque syllaba sonat.

Nonum τετράγραμμον, quod ἀνεκφώνητον id est, ineffabile putaverunt, quod his litteris scribitur, Jod, He, Vav, He. Quod quidam non intelligentes propter elementorum similitudinem, cum in Graecis libris repererint, ΠΙΠΠ legere consueverunt.

Decimum, quod superius dictum est, Saddai, et in Ezechiel non interpretatum ponitur. Scire autem debemus quod Eloim communis numeri sit, quod et unus Deus sic vocetur et plures, ad quam similitudinem coelum quoque appellatur et coeli, id est, Sanaim. 0430 Unde et saepe Interpretes variant, cujus rei exemplum nos in lingua nostra habere possumus: Athenas, Thebas, Salonas." - https://catholiclibrary.org/library/view?docId=Fathers-OR/PL.022.html;chunk.id=00000309

[English, google assisted translation] "Letter XXV. To the same Marcella, On the Ten Names of God.

The Ten Names by which God is called among the Hebrews, he explains to Marcella, who asked for it from him.

Reading the Ninetieth Psalm, in the place where 0429 is written: "He who dwells in the help of the Most High, in the protection of the God of heaven will abide," I had said that among the Hebrews the word for the God of heaven is Shaddai, which Aquila interprets as ἱκανὸν, which we can take as strong and sufficient to do all things: and that it is one of the ten Names by which God is called among the Hebrews. You then most earnestly requested that I explain to you all the names with their interpretation. I will do what you asked.

The first Name of God is El, which the Septuagint interprets as God, Aquila ἐτυμολογίαν, its etymology, expressing ἰσχυρὸν, that is, strong.

Then Eloim and Eloe, which are also called God himself.

131 The fourth Sabaoth, which the Septuagint has translated, the virtues, the Aquila, the hosts.

The fifth Elion, whom we call the Most High.

The sixth Eser Jeje, which is read in Exodus: "He who is, sent me."

The seventh Adonai, whom we generally call the Lord.

The eighth Ia, which is used only in God: and in Alleluia it also sounds the last syllable.

The ninth tetragram, which they thought was ineffable, which is written with these letters, Jod, He, Vav, He. Which some unintelligent people, because of the similarity of the elements, when they found it in Greek books, were accustomed to read ΠΙΠΙ.

The tenth, which was said above, is Shaddai, and is used in Ezekiel without interpretation. But we must know that Elohim is a common number, so that both one God is called thus and many, in accordance with which similarity heaven is also called heaven and heavens, that is, Sanaim. 0430 Hence, interpreters often vary, an example of which we can have in our language: Athens, Thebes, Salona."

This is nothing new, since there are many writers and authors that touch on the historical evidence that exists on the pronunciation and general spelling (will vary from language to language, ie. from Hebrew to Greek to Latin to English, and somewhat, but not entirely, differently in various periods of English Language).

Clement of Alexandria (c. AD 150 – c. 215), (c. AD 198) Stromata (5:6) Book 5, Chapter 6:

[Greek] "... πάλιν τὸ παραπέτασμα τῆς εἰς τὰ ἅγια τῶν ἁγίων παρόδου, κίονες τέτταρες αὐτόθι, ἁγίας μήνυμα τετράδος διαθηκῶν παλαιῶν, ἀτὰρ καὶ τὸ τετράγραμμον ὄνομα τὸ μυστικόν, ὃ περιέκειντο οἷς μόνοις τὸ ἄδυτον βάσιμον ἦν· λέγεται δὲ Ἰ¯α¯ο¯υ¯ε, ὃ μεθερμηνεύεται ὁ ὢν καὶ ὁ ἐσόμενος. καὶ μὴν καὶ καθ' Ἕλληνας θεὸς τὸ ὄνομα τετράδα περιέχει γραμμάτων. ..."

[English, bracket letters "h" added for clarification of sounds] "... Again, there is the veil of the entrance into the holy of holies. Four pillars there are, the sign of the sacred tetrad of the ancient covenants.1206 Further, the mystic name of four letters which was affixed to those alone to whom the adytum was accessible, is called Ja**[h]**ove**[h]**, which is interpreted, "Who is and shall be." The name of God, too, among the Greeks contains four letters. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000055.ClementOfAlexandria.TheStromataorMiscellanies.html;chunk.id=00000207

Epiphanius of Salamis (c. AD 310-320 - 403), Panarion (AD 374 or 375) † Adversus haereses:

[Greek] "... 2.86 ἐπειδὴ εἴρηκεν ὅτι ἀπ' ἀρχῆς ἀνθρωποκτόνος ἦν καὶ *, ἵνα δείξῃ πατέρα μὲν αὐτοῦ εἶναι τὸν διάβολον, τοῦ δὲ διαβόλου εἶναι πατέρα τὸν ἄρχοντα τὸν ψεύστην, ὃν βλασφημοῦντες κατὰ τῆς ἑαυτῶν κεφαλῆς φασιν αὐτὸν εἶναι τὸν Σαβαὼθ οἱ ἀνόητοι, νομίζοντες ὄνομα εἶναι τοῦ θεοῦ τινὸς τὸ Σαβαώθ, ὡς ἤδη καὶ ἐν ταῖς πρότερον αἱρέσεσι διὰ πλάτους ἡμῖν πεπραγμάτευται περὶ ἑρμηνείας τοῦ Σαβαὼθ καὶ ἄλλων ὀνομασιῶν, τοῦ τε Ἠλὶ καὶ τοῦ Ἐλωείμ, τοῦ τε Ἤλ καὶτοῦ Σαδδαῒ τοῦ τε Ἐλλιὼν τοῦ τε Ῥαββωνὶ τοῦ τε Ἰὰ τοῦ τε Ἀδναῒ τοῦ τε Ἰαβέ, ὡς ὀνομασίαι εἰσὶ δοξολογιῶν ἅπασαι ἑρμηνευόμεναι καὶ οὐκ ὀνόματά ἐστι θετὰ ὡς εἰπεῖν τῇ θεότητι, ἅτινα καὶ ἐνταυθοῖ σπουδασθήσονται ἑρμηνευθέντα κεῖσθαι· τὸ Ἤλ θεός, τὸ Ἐλωεὶμ θεὸς ἀεί, τὸ Ἠλὶ θεός μου, τὸ Σαδδαῒ ὁ ἱκανός, τὸ Ῥαββωνὶὁ κύριος, τὸ Ἰὰ κύριος, τὸ Ἀδωναῒ ὁ ὢν κύριος, τὸ Ἰαβὲ ὃς ἦν καὶἔστιν ὁ ἀεὶ ὤν, ὡς ἑρμηνεύει τῷ Μωυσῇ «ὁ ὢν ἀπέσταλκέ με, ἐρεῖς πρὸς αὐτούς», καὶ τὸ Ἐλλιὼν ὕψιστος, καὶ τὸ Σαβαὼθ δυνάμεων ἑρμηνεύεται.

κύριος οὖν Σαβαὼθ κύριος τῶν δυνάμεων. πάντῃ γὰρ κύριος πρόσκειται ὅπου τοῦ Σαβαὼθ ὄνομα λέγει ἡ γραφή· ἡ γὰρ γραφὴ οὐ μόνον ἐκφωνεῖ λέγουσα· «εἶπέ μοι Σαβαὼθ ἢ ἐλάλησε Σαβαώθ», ἀλλὰ εὐθὺς λέγει κύριος Σαβαώθ. οὕτως γὰρ ἡ Ἑβραῖς φάσκει «Ἀδωναῖ Σαβαώθ», ὅπερ ἑρμηνεύεται κύριος τῶν δυνάμεων. ...” - https://catholiclibrary.org/library/view?docId=Fathers-OR/Epiphanius__Panarion.gr.html;query=%CE%99%CE%B1%CE%B2%CE%B5;chunk.id=00000333

[English] “... **[page 288; Section III (Archontics), 5:8-11]** Already in the previous Sects I have dealt at length with the translation of Sabaoth and other names—Eli and Elohim, El and Shaddai, Elyon, Rabboni, Jah, Adonai and Jahveh—(9) since they are all to be translated as terms of praise, and are not as it were given names for the Godhead. Here too I hasten to give them in translation. (10) “El” means “God”; “Elohim,” “God forever”; “Eli,” “my God”; “Shaddai,” “the Sufficient”; “Rabboni,” “the Lord”; “Jah,” “Lord”; “Adonai,” “He who is existent Lord.” “Jahveh” means, “He who was and is, He who forever is,” as he translates for Moses, “He who is’ hath sent me, shalt thou say unto them.” [15] “Elyon” is “highest.” And “Sabaoth” means, “of hosts”; hence “Lord Sabaoth,” means, “Lord of Hosts.” (11) For wherever scripture uses the expression, “Sabaoth,” < “Lord” > is put next to it. < Scripture > does not merely cry, “Sabaoth said to me,” or, “Sabaoth spoke,” but says immediately, “Lord Sabaoth.” For the Hebrew says, “Adonai Sabaoth,” which means “Lord of hosts ...” - https://archive.org/details/PanarionEpiphaniusCOMPLETE/page/n330/mode/1up

Theodoret of Cyrus (Cyrrhus) (c. AD 393 – c. 458/466) Quaestiones in Octateuchum (5th century) QUAESTIONES IN EXODUM XV:

[Greek] “... XV Τί ἐστι, “τὸ ὄνομά μου Κύριος οὐκ ἐδήλωσα αὐ τοῖς”; Διδάσκει πόσης αὐτὸν καὶ τιμῆς καὶ εὐμενείας ἠξίωσεν. ὃ γὰρ τοῖς πα τριάρχαις οὐκ ἐδήλωσεν ὄνομα, τοῦτο αὐτῷ δῆλον ἐποίησεν· ἔφη γὰρ πρὸς αὐτόν, “ἐγώ εἰμι ὁ ὤν”. τοῦτο δὲ παρ' ἑβραίοις ἄφραστον ὀνομάζεται· ἀπείρηται γὰρ αὐτοῖς τοῦτο διὰ τῆς γλώττης προφέρειν, γράφεται δὲ διὰ τῶν τεσσάρων στοιχείων· διὸ καὶ τετράγραμμον αὐτὸ λέγουσι. τοῦτο καὶ τῷ πετάλῳ ἐπεγέγραπτο τῷ χρυσῷ, ὃ τῷ μετώπῳ τοῦ ἀρχιερέως ἐπετίθετο τῇ ταινίᾳ τῆς κεφαλῆς προσδεσμούμενον. κα λοῦσι δὲ αὐτὸ σαμαρεῖται μὲν Ἰαβέ, ἰουδαῖοι δὲ Ἰά. ...” - https://catholiclibrary.org/library/view?docId=Fathers-OR/Theodoretus_of_Cyrrhus__Quaestiones_in_Octateuchum.gr.html;chunk.id=00000083 https://archive.org/details/questionsonoctat0001theo/page/250/mode/1up

“... **[page 251, the “I” & “b” in “Iabe” is pronounced as a “J” & “v” in English, respectively]** XV

What is the meaning of “My name ‘Lord’ I did not make known to them?”[a]

This conveys the great honour and kindness with which God treat-ed Moses. Declaring, “I am who am,”[b] he disclosed to Moses the name he had never revealed to the patriarchs. Among the Hebrews this is known as the unspoken name; they are forbidden to utter it aloud. It is written in four consonants, and so they speak of it as the “Tetragrammaton.” This name was also inscribed on a plate of gold worn on the forehead of the high priest and bound to his head with a fillet.[c] The Samaritans call it “Iabe,” the jews “Ia.” ...” - https://archive.org/details/questionsonoctat0001theo/page/251/mode/1up

In Genesin, primum Mosis librum, sic a Graecis appellatum, commentarium by John Mercerus (Johannes Mercerus; Ioannis Merceri; Jean Mercier) - a French Catholic Hebraist (c. AD 1510 – 1570), pages 41, 287, and Index pages, "A" & "I":

> **[Latin, Hebrew]** "... **[page 41, left column]** Tametsi **[left to right column]** veteres non videntur legisse, vt septuaginta & Hieron. & alij, qui pro hoc nomine vbique po-suerunt Κὺριος, vt hodie etiam ab Hebraeis le-gitur *Adonai*, etsi longè aliud sit י cum אדני dominos meos, seu dominum, sonet, quod & homini conuenire possit, etsi scripturae vsus de Deo *Adonai* tantum dicat, ac יהוה nullo mo-do homini conuenire possit. Ac puncta in יהוה pūcta sunt nō harū literarū sed literarū nominis אדני, alioqui si Iehoua legas, leges & Iehoui iuxta pūcta, quae aliàs his literis subscribūtur, quod est absurdum. Nec talis forma in quiescentibus Lamed He, *Iehoua* apud Hebraeos reperitur. Quòd si legendum sit, malim leger יהוה. per tria seghol eriot, vt ex tribus dicatur יהוה & אהיה אשר אהיה *sum qui sum*. Sanè alicubi Hieron. Iaho. & Sibyllina oracula legunt, non Iehoua, si legi possit. ..." - https://books.google.com/books?id=K-eOyJMJvZYC&newbks=1&newbks_redir=0&pg=PA41#v=onepage&q&f=false
>
> **[Latin, Hebrew]** "... **[page 287, right column]** Tum dixit Abram, Domine Deus, nomen יהוה vbi nomini אדני per quod legi solet ab Hebraeis, postponitur, ne bis Adonai legatur, so let ab illis per אלהים legi, ideóque eius punctis affici, ne Iehoua legas. Sunt autem duo hîc Dei iuncta nomina forsan quòd claram & insignem Dei maiestatem Abram in hac visione viderit, vt ab homine percipi potest ..." - https://books.google.com/books?id=K-eOyJMJvZYC&newbks=1&newbks_redir=0&pg=PA287#v=onepage&q&f=false
>
> **[Latin]** "... **[page "Index"; "A", 3rd Column, far right; the "u" in Latin "**Iehoua**" in this case is a "v" in English]** adonai pro Iehoua legendum 287.b
> 55
> adonai nome Dei 331.b 50
> adonai in locum Iehoua eur 41.b
> 21 ..." - https://books.google.com/books?id=K-eOyJMJvZYC&newbks=1&pg=PA750#v=onepage&q&f=false
>
> **[Latin]** "... **[page "Index", "I", 2nd Column, middle]** Iehoua substantiam Dei significat 560.a 26
> Iehoua verbo postpositum 229.a 35 ..." - https://books.google.com/books?id=K-eOyJMJvZYC&newbks=1&pg=PT12#v=onepage&q&f=false

The vowel markings appear in the Masoretes Hebrew texts (Aleppo (AD 920) & Leningrad Codices (AD 1008), along with one of several Mikraot Gedolot (Rabbinic Bibles), such as the Ben Chayyim Rabbinic Bible published by Daniel Bomberg (AD 1525)), though there are **plenty of historical evidences** (as John Gill refers to in his book, "A DISSERTATION CONCERNING THE ANTIQUITY OF THE HEBREW-LANGUAGE, LETTERS, VOWEL-POINTS, AND ACCENTS" (1767) - https://archive.org/details/book-history-a-dissertation-of-the-hebrew-language_202301/mode/1up , and others, share) **which indicate a much earlier dating** (even at the time of Christ Jesus and before) for the currently accepted vowel pointing system, rather than having begun with the Masoretes themselves.

For further reading on the early existence of the vowel markings, see also Johannes Buxtorf's (1599-1664) work, "Tractatus de punctorum origine, antiquitate, et authoritate, oppositus Arcano punctationis revelato Ludovici Cappelli" (1648) - https://archive.org/details/bub_gb_562Z6dpSEnMC/mode/1up , as well as his father's (Johanne Buxtorf, Sr.) work, "Tiberias, sive Commentarius Masoreticus" (1620 and 1664) - https://archive.org/details/bub_gb_a8v7AnVRwnYC/mode/1up

The Rabbis even knew the true name of **[H430]** "אלהים", "ĕlôhîym", and stated in the Babylonian Talmud, Mishnah Berakhot 9:5 that the actual name of God could be said in greeting one another, and cited **Rth.** 2:4 & **Jdg.** 6:12 as evidence for legality, but that mostly the true name was to stay hidden:

Babylonian Talmud, Mishnah Berakhot 9; Koren - Steinsaltz, section 5:

> "... The Sages also instituted that one should greet another in the name of God, i.e., one should mention God's name in his greeting, as it is stated: "And presently Boaz came from Bethlehem and said to the harvesters, The Lord is with you, and they said to him, May the Lord bless you" (Ruth 2:4). And it says: "And the angel of God appeared to him and said to him, God is with you, mighty man of valor" (Judges 6:12). And it says: "And despise not your mother when she is old" (Proverbs 23:22), i.e., one must not neglect customs which he inherits. And lest you say that mentioning God's name is prohibited, it says: "It is time to work for the Lord; they have made void Your Torah" (Psalms 119:126), i.e., it is occasionally necessary to negate biblical precepts in order to perform God's will, and greeting another is certainly God's will. ..." - https://www.sefaria.org/Mishnah_Berakhot.9.5?lang=bi&with=all&lang2=en
>
> Ruth 2:4 KJB - And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD **[JEHOVAH]** *be* with you. And they answered him, The LORD **[JEHOVAH]** bless thee.
>
> Ruth 2:4 HOT - והנה־בעז בא מבית לחם ויאמר לקוצרים **יהוה** עמכם ויאמרו לו יברכך **יהוה**:
>
> Judges 6:12 KJB - And the angel of the **LORD [JEHOVAH]** appeared unto him, and said unto him, The **LORD [JEHOVAH]** is with thee, thou mighty man of valour.
>
> Judges 6:12 HOT - וירא אליו מלאך **יהוה** ויאמר אליו **יהוה** עמך גבור החיל:

Babylonian Talmud, Tractate Kiddushin 71a; Rabbah Bar bar Ḥana, c. 250-300, The William Davidson Talmud (Koren - Steinsaltz):

> "... אָמַר רַבָּה בַּר בַּר חָנָה, אָמַר רַבִּי יוֹחָנָן: שֵׁם בֶּן אַרְבַּע אוֹתִיּוֹת חֲכָמִים מוֹסְרִין אוֹתוֹ לְתַלְמִידֵיהֶן פַּעַם אַחַת בְּשָׁבוּעַ, וְאָמְרִי לַהּ פַּעֲמַיִם בְּשָׁבוּעַ. אָמַר רַב נַחְמָן בַּר יִצְחָק: מִסְתַּבְּרָא כְּמַאן דְּאָמַר פַּעַם אַחַת בְּשָׁבוּעַ, דִּכְתִיב: ״זֶה שְׁמִי לְעֹלָם״, ״לְעֹלֶם״ כְּתִיב. רָבָא סָבַר לְמִידְרְשֵׁיהּ בְּפִירְקָא. אֲמַר לֵיהּ הָהוּא סָבָא: ״לְעֹלֶם״ כְּתִיב.
>
> § The above statement, concerning a matter that the Sages transmitted privately and infrequently, leads the Gemara to teach a similar halakha: Rabba bar bar Ḥana says that Rabbi Yoḥanan says: **The Sages transmit the correct pronunciation of the four-letter name of God to their students once every seven years**, and some say twice every seven years. Rav Naḥman bar Yitzḥak says: It stands to reason in accordance with the one who says that they transmit it once every seven years, as it is written: "**This is My name forever** [**le'olam**]" (Exodus 3:15), **which is written so that it can be read le'alem, to hide**. **This indicates that the Divine Name must remain hidden**. The Gemara relates: Rava planned to expound and explain the proper way to say the name in a public discourse. A certain elder said to him: It is written so that it can be read le'alem, indicating that it must stay hidden. ..." - https://www.sefaria.org/Kiddushin.71a

Several Rabbinical sources have come to light recently, by the dedicated research of Nehemia Gordon, et al., showing that the secretive transmission of the Divine name of **[H430]** "אלהים", "'ĕlôhîym" indeed has taken place over the centuries, along with the special mnemonic devices used to confirm verification of the vowels (Sheva, shva (e, eh), Cholam (o, oh), Kamatz (a, ah) (qamets)), and their proper markings. One such mention was by the 'Gaon' of Vilnius (aka. 'Vilna Gaon', or 'the genius of Vilnius')"

Elijah of Vilna (Elijah ben Solomon Zalman, a Polish-Lithuanian Rabbi and Talmudist) (c 1750) Vilna Gaon. - https://en.wikipedia.org/wiki/Vilna_Gaon

> "... The vowels of the Name itself are hidden ... its vowels are the secret of the Tetragrammaton. ..." – **[Video Time Index, 11:00 - 11:07]** - https://www.youtube.com/watch?v=yeeA_Abd5Nk

Sefer Hashem, New York, Jewish Theological Seminary, Ms. 2367, fol. 173r ; cf. Joseph DAN, History of Jewish Mysticism and Esotericism, Zalman Shazar Center for the History of Israel, Jerusalem, 2011, vol. 6, p. 561 (Heb.); cites **Eleazar ben Judah ben Kalonymus, Eleazar Rokeach**. - https://en.wikipedia.org/wiki/Eleazar_of_Worms

> "... **[Pavlos D. Vasileiadis & Nehemia Gordon, "Transmission of the Tetragrammaton in Judeo-Greek and Christian Sources," Cahiers Accademia, Nr. 12 (June 2021), pp. 85–126., page 99]** Sefer Hashem, New York, Jewish Theological Seminary, Ms. 2367, fol. 173r ; cf. Joseph DAN, History of Jewish Mysticism and Esotericism, Zalman Shazar Center for the History of Israel, Jerusalem, 2011, vol. 6, p. 561 (Heb.). ..." - https://www.academia.edu/download/68680242/VASILEIADIS_GORDON_TransmissionOfTheTetragrammaton_3_.pdf

THE DOCTRINES OF GOD, UNDERSTANDING MAJOR TEACHINGS IN THE HEBREW BIBLE AND BEFORE THE NEW TESTAMENT, by Dr. Al Garza, Published by Sefer Press, Copyright 2008; pages 26-27

> "... **[page 26]** Y"Y (Yehovah) is the unique honorable and terrifying name ... it may only be transmitted to the modest ... It may only be transmitted over water ... Before the Rabbi teaches his disciple, they must wash in water and immerse in 40 se'ah [of water], donning white clothes. They must fast on the day they learn it, standing in water **[page 26-27]** up to their ankles. The Rabbi will then open his mouth in awe and say, 'Blessed are you Y"Y (Yehovah), our God, king of the universe. Y"Y (Yehovah) God of Israel, you are one, and your name is one. You commanded us to hide your great name, for your name is terrifying. Blessed are you Y"Y (Yehovah), and blessed is your glorious name forever, the honorable and terrifying name, Y"Y (Yehovah) our God. ... Blessed are you Y"Y (Yehovah) who reveals his secret to those who fear him.' The Rabbi and his disciple shall place their eyes upon the water and say, '... The sound of Y"Y (Yehovah) upon the water,' (Psalm 29:3) ..." - https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA26#v=onepage&q&f=false https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA27#v=onepage&q&f=false

[see also Video Time Index 14:56 - 20:12] - https://www.youtube.com/watch?v=yeeA_Abd5Nk

> Zechariah 14:9 KJB - And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Zec. 14:9 is the closing verse of daily Rabbinical prayer.

> Psalms 29:3 KJB - The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

In the same work, it is given that the **Tikunei Zohar** (c. 1300) states on **page 29**, **Ch**a**s**a**k** is made out to be an acronym, or mnemonic device, for the pointing vowels **Ch**olam, **S**heva, **K**amatz:

> "... **[page 29]** "The secret of the vowels of YHVH, and the secret of the word 'only in your fathers did YHVH set his love (chashak)' (Deuteronomy 10:15) is 'because he has set his love (chasak) upon Me, therefore will I deliver him ... [because he has known my name]' (Psalms 91:14)" ..." - https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA29#v=onepage&q&f=false

> Deuteronomy 10:15 KJB - Only the LORD had a delight in thy fathers to **love** them, and he chose their seed after them, *even* you above all people, as *it is* this day.

> Deuteronomy 10:15 HOT - רק באבתיך **חשׁק** יהוה לאהבה אותם ויבחר בזרעם אחריהם בכם מכל־ העמים כיום הזה׃

> Deuteronomy 10:15 HOT Transliterated - raq Baávoteykhä **chäshaq** y'hwäh l'aháväh ôtäm waYiv'char B'zar'äm achárëyhem Bäkhem miKäl-häaMiym KaYôm haZeh

> Psalms 91:14 KJB - Because he hath set his **love** upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

> Psalms 91:14 HOT - כי בי **חשׁק** ואפלטהו אשׂגבהו כי־ידע שׁמי׃

> Psalms 91:14 HOT Transliterated - B'ev'rätô **väšekh'** läkh' w'tachat-K'näfäyw Tech'šeh tziNäh w'šochëräh ámiTô

Rabbi Joseph Ibn Tzayach (c. 1450), as translated into English by Nehemia Gordon:

> "... Question #43. A certain sage has been uttering the name according to [its] letters and a certain rabbi rebuked him for this. But [the sage] was stubborn in his actions ..." – **[Video Time Index - 21:32 - 21:47]** - https://www.youtube.com/watch?v=yeeA_Abd5Nk

Speaking of "Shachak", with a mnemonic of "Sh", "Ch", "K", or "Sheva / Shva", "Cholam", "Kamatz" being the exact same pointing vowels in the Tetragrammaton "יְהוָֹה" [JEHOVAH] just as they are in "l**e**'**o**l**a**m", another Rabbi states:

Rabbi Menachem Tziyoni (14th Century) in his commentary on Exo. 3:15 (New York, Jewish Theological Seminary, MS.1030, folio 46a):

> "... There is also a secret here received by tradition in the vowels of "this is my name forever (Le'olam לְעֹלָם)", for they are the vowels of the Great Name. ..."

> "... It's mnemonic is "Who in Heaven (shachak) can measure up to You ..." (**Psa.** 89:6 KJB [**Psa.** 89:7 HOT]) ..."

> "... Thus far the words of the man who revealed the secret to me. ..." - **[Video Time Index 30:51 - 34:20]** - https://www.youtube.com/watch?v=yeeA_Abd5Nk

THE DOCTRINES OF GOD, UNDERSTANDING MAJOR TEACHINGS IN THE HEBREW BIBLE AND BEFORE THE NEW TESTAMENT, by Dr. Al Garza, Published by Sefer Press, Copyright 2008; page 32, finishing Rabbi Menachem Tziyoni's statements:

> "... **[page 32]** I will guard the testimony of your mouth, [referring to Le'olam, YHVH]' (Psalm 119:88[89]) What is 'the testimony of your mouth'? The palate is the cholam, the teeth are the sheva, and the tongue is the opening, which is the kamatz ... thus far the words of the man who revealed the secret to me. ..."
>
> "... **[page 32]** You can also see the manuscript about how he received it in secret in Munich, Bayerisch StaatBibliothek, HSS Cod.Hebr. 76-fol.56a-55a. ..." - https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA32#v=onepage&q&f=false

See "לְעֹלָם", "le'olam" - https://biblehub.com/hebrew/leolam_5769.htm

See "יְהוָה" [JEHOVAH] - https://biblehub.com/hebrew/3070.htm

> Exodus 3:15 KJB - And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name **for ever**, and this *is* my memorial unto all generations.
>
> Exodus 3:15 HOT - ויאמר עוד אלהים אל־מֹשׁה כה־תאמר אל־בני ישׂראל יהוה אלהי אבתיכם אלהי אברהם אלהי יצחק ואלהי יעקב שׁלחני אליכם זה־שׁמי **לעלם** וזה זכרי לדר דר׃
>
> Exodus 3:15 HOT Transliterated - waYomer ôd élohiym el-mosheh Koh-tomar el-B'nëy yis'räël j'hväh élohëy ávotëykhem élohëy av'rähäm élohëy yitz'chäq wëlohëy yaáqov sh'lächaniy álëykhem zeh-SH'miy **l'oläm** w'zeh zikh'riy l'dor Dor
>
> Psalms 89:6 KJB - For who in the **heaven** can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?
>
> Psalms 89:7 HOT - כי מי ב**שׁחק** יערך ליהוה ידמה ליהוה בבני אלים׃
>
> Psalms 89:6 HOT Transliterated - Kiy miy va**SHachaq** yaárokh' layhwäh yid'meh layhwäh Biv'në ëliym
>
> Psalms 119:88 KJB - Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.
>
> Psalms 119:88 HOT - כחסדך חיני ואשׁמרה עדות פיך׃
>
> Psalms 119:88 HOT Transliterated - K'chaš'D'khä chaYëniy w'esh'm'räh ëdût Piykhä

The sources for Rabbi Menachem Tziyoni are as follows:

> **Steinschneider, Moritz: Die hebräischen Handschriften der K. Hof- und Staatsbibliothek in München, page 49. #76**
>
> > "... **[page 49]** 76. 176. f., deutsch Curs., XV. J.
> >
> > Menachem Ziuni ..." - https://www.digitale-sammlungen.de/en/view/bsb00006297?page=59

Ziuni, Menachem: Menachem Ziuni, Tsiyuni, mit Index der Bibelstellen usw. - BSB Cod.hebr. 76 - https://www.digitale-sammlungen.de/en/view/bsb00106338?page=1

Rabbi Shabbethai Sofer (1608), referring to a passage in the Babylonian Talmud, Pesachim 50a, "In the world to come"; Teshuvot HaGeonim, Amsterdam 1707, folio 3b. of which Dr. Al Garza cites in his work, page 33:

THE DOCTRINES OF GOD, UNDERSTANDING MAJOR TEACHINGS IN THE HEBREW BIBLE AND BEFORE THE NEW TESTAMENT, by Dr. Al Garza, Published by Sefer Press, Copyright 2008; page 33:

> "... **[page 33]** Is it not known ... the saying of the sages [referring to the Babylonian Talmud, Pesachim 50a] 'In This World, it is written YH[VH] and read Ado[nai]. In the World to Come, it will be written YH[VH] and read YH[VH].' ... And behold, when it is read as YH[VH]. in the World to Come then its vowels will be Shach"ak. (Shevam, Cholam, and Kamatz) ..." - https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA33#v=onepage&q&f=false

Meir Mahar'am of Lublin (responding to Rabbi Shabbethai Sofer) - https://en.wikipedia.org/wiki/Meir_Lublin

> "... Know, my beloved, how extremely difficult it is to put things like this in writing and even more so a letter sent about from place to place ... [concerning] the vowels of the Tetragrammaton, which are Sheva Cholam Kamatz ... I found in the words of my grandfather ... our teacher Rabbi Asher [Lemel], head of the Beth Din of Krakow ... he wrote a holy book ... called Emek Ha-Brachah, but because of its immense holiness it was never printed ... that it be not used by those who are not worthy. ..."
>
> "... This is what it says in chapter 34: ... [concerning] the Tetragrammaton ... its vowels received from Sinai are Sheva Cholam Kamatz ..."
>
> "... I have one request, that you hide this letter in a pure and holy place and not allow it to be passed around here and there ..." – **[Video Time Index - 39:22 – 42:10]** - https://www.youtube.com/watch?v=yeeA_Abd5Nk

THE DOCTRINES OF GOD, UNDERSTANDING MAJOR TEACHINGS IN THE HEBREW BIBLE AND BEFORE THE NEW TESTAMENT, by Dr. Al Garza, Published by Sefer Press, Copyright 2008; pages 35,36, citing Rabbi Samuel David Luzzato (Shad'al) of 1834 - https://en.wikipedia.org/wiki/Samuel_David_Luzzatto & Rabbi Jacob Bachrach (1896) - https://en.wikipedia.org/wiki/Jacob_ben_Moses_Bachrach , respectively.

> "... **[page 35, citing Rabbi Samuel David Luzzato]** Many have researched how this name was read ... and what its original vowels were ... it seems to me that the vowels with which it is vocalized in most places [YHVH with the vowels Sheva Cholam Kamatz] are the original vowels ... The kamatz of Yah [the First two letter, YH] changes to Sheva when the word elongated. ..." - https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA35#v=onepage&q&f=false

> "... **[page 36, citing Rabbi Jacob Bachrach]** If the vowels in the Tetragrammaton were indeed the vowels of Adonai, precision would have required putting a Chataf-Patach under the Yod for the Aleph of Adonai ... the vowels Sheva, Cholam, Kamatz specifically belong to the Unique Name alone. There is not a single vowel here that comes from or remains from, a reference to the title Adonai, or even hints at it. With these vowels, the priests in the Temple used to call on the Unique Name the way it is written ... These vowels ... are its **own vowels** intended for the Kohanim in the Temple to call [on the name] ... The way [The name] is written, with its letters and vowels **Sheva Cholam Kamatz**, are **eternal**, for if there was a Temple standing today ... even now the Kohanim would be calling on it the way it is written, with its letters and **these vowels**, and so too the High Priest ten times on Yom Kippur ... According to the rulings that have come down to us, there is **no prohibition from the Torah** to speak the Name the way it is written. However, the **custom not** to pronounce the Name the way it is written is very old ... thus ... it is not right to [pronounce the Name], **but there is no prohibition from the Torah** ..." - https://books.google.com/books?id=hKV2DwAAQBAJ&pg=PA35#v=onepage&q&f=false

Nehemia Gordon, in his online presentation, finishes out the thought from Rabbi Jacob Bachrach:

> "... There was a time, and there shall again be a time (a time when all the peoples, all of them, will call on the name of Y"Y, and Y"Y will be one and His name will be one) ... for this [tradition of] reading what is not written [i.e. Adonai] will be completely abolished and then we will all read it the way it is written [Yehovah] ..." – **[Time Index 50:58-52:22]** - https://www.youtube.com/watch?v=yeeA_Abd5Nk

The Tetragram–Its history, its use in the New Testament, and its pronunciation, Awatu Publishers, Larvik (Norway), 2018, by Rolf Furuli, page 94:

> "... **[page 94]** there is much evidence that Yehōwā **[pronounced "JEHOVAH"]** generally was used and pronounced in the last centuries BCE and until Jerusalem was destroyed in 70 CE ..." - https://www.academia.edu/download/68680242/VASILEIADIS_GORDON_TransmissionOfTheTetragrammaton_3_.pdf

S
ome have wrongly suggested that the vowels should be taken from (**Gen.** 15:8 KJB, HOT) **[H136]** "אדני", "'ădônây" (Adonai), "Lord", meaning the sounds of the "hataf (chatef) patach (a, ah)", "cholam (o, oh)" and "Kamatz (ai, ay) (qamets)", and read as a "constant Qere (Qere Perpetuum, or perpetual ketiv-qere (what is written–what is read), where another word (ie. Adonai (Lord), Elohiym (God)) is supposed to always be read in the place of the word (ie. JHVH, JEHOVAH) in the actual text by means of vowel markings; however, a qere is not a command, but a suggestion; or notational suggested reading, sometimes accompanied by marginal notations, while at other times not)" but that is a grave mistake, that actually hides (conceals) the true and original pronunciation.
The name (**[H3068]** "יהוה", "JHVH") of **[H430]** "אלהים", "'ĕlôhîym", in English, is JeHoVaH.

Wikipedia; JEHOVAH (accessed 12/29/24; and corrected from its tightly controlled (ie. Orson Welles '1984' 'doublethink') bias):

> "... יְהוָה **[JEHOVAH]** appears 6,518 times in the traditional Masoretic Text, in addition to 305 instances of יֱהוִה (Jehovih). ..." - https://en.wikipedia.org/wiki/Jehovah

"... יְהֹוָה **[JEHOVAH]** does **not** have precisely the same vowel points as adonai ..."

"... Vowel points of יְהֹוָה and אֲדֹנָי

The table **[corrected]** below shows the vowel points of **[J]**ehovah and Adonai, indicating the simple sheva in **[J]**ehovah in contrast to the hataf patah in Adonai. As indicated to the right, the vowel points used when the Tetragrammaton is intended to be pronounced as Adonai are slightly different to those used in Adonai itself. ..." - https://en.wikipedia.org/wiki/Jehovah

Hebrew (Strong's #3068) JEHOVAH יְהֹוָה			**Hebrew (Strong's #136) ADONAY אֲדֹנָי**		
י	Jod	J	א	Aleph	glottal stop
ְ	Simple sheva	E	אֲ	Hataf Patah	A
ה	He	H	ד	Dalet	D
הֹ	Holam	O	דֹ	Holam	O
ו	Vav	V	נ	Nun	N
ָ	Qamats	A	נָ	Qamats	A
ה	He	H	י	Yod	Y

As Karaite researcher Nehemiah Gordon, and others have pointed out, the consonantal letters (JHVH) exist with those exact vowel markings [יְהֹוָה - JEHOVAH] in thousands of Bible manuscripts – "1,000 Manuscripts with Yehovah" - https://www.youtube.com/watch?v=DA3VKpVP17U , demonstrating that the simple sheva / shva is the correct vowel marking, and pronounced "eh", & not "ah", as in hataf patah. He also lists (in several places) many Rabbinical sources on the subject:

1. Tikunei Zohar, c. 1300
2. Menachem Tziyoni, 14th Century
3. Shabbethai Sofer, 1603
4. Meir Mahar'am of Lublin, 1608
5. Asber Lemel of Krakow, 16th Century
6. Anonymous Book of Kabballah
7. Isaiah Horowitz, 17th Century
8. Kalonymus Epstein of Krakow, 18th Century
9. Samuel David Luzzatto, 1834
10. Jacob Bachrach, 1890
11. Eliezer Ashkenazi, Ma'asei Hashem, 1583
12. Levi Yitzchak of Berdychiv, Kedushat Levi, 1798
13. Moshe Chaim Ephraim, Degel Machaneh Ephraim, c. l8OO
14. Abraham Danziger, Chayei Adam, 1810
15. Rabbi Benjamin Blech, The Secret of Hebrew Words, 1977
16. Ovadyah Yoseph, Yabia Omer, vol. 9, 2002

Besides all of the previous information provided, which is but a pittance of the vast depths of ocean in documented research on the matter, the Bible itself (in Hebrew or English, KJB), "line upon line" (**Isa.** 28:10,13 KJB), "... not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (**1 Cor.** 2:13 KJB), shows how to pronounce the name.

Names that have "Jeho", "יהו" in them, as beginnings			
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**Texts (KJB) (first instances)**
Jehoshua	H3091	יהוֹשׁע:	**Num.** 13:16; **1 Chr.** 7:27, alternate of "Joshua"
Jehoshaphat	H3092	יהוֹשׁפט	**2 Sam.** 8:16
J[eh]oshaphat	H3146	ויוֹשׁפט	**1 Chr.** 15:24
Jehoiada	H3077	יהוידע	**2 Sam.** 8:18
J[eh]oiada	H3111	יוידע	**Neh. 3:6**
Jehoram	H3088	יהורם	**1 Kin.** 22:50 (51 HOT)
Jehonadab	H3082	יהונדב	**2 Kin.** 10:15
Jehoahaz	H3059	יהואחז	**2 Kin.** 10:35
Jehosheba	H3089	יהוֹשׁבע	**2 Kin.** 11:2
Jehoash	H3060	יהואשׁ	**2 Kin.** 11:21, 12:1
Josabad / Jozabad	H3107	ויוזבד	**1 Chr.** 12:4 (5 HOT),20 (21 HOT)
Jehozabad	H3075	ויהוזבד	**2 Kin.** 12:21 (22 HOT)
Jehoaddan	H3086	יהועדין	**2 Kin.** 14:2
Jehoiakim	H3079	יהויקים	**2 Kin.** 23:34
Jehoiachin	H3078	יהויכין	**2 Kin.** 24:6
J[eh]oiachin's	H3112	יויכין:	**Eze.** 1:2
Jehozadak	H3087	יהוצדק:	**1 Chr.** 6:14 (5:40 HOT)
Jehoadah	H3085	יהועדה	**1 Chr.** 8:36
Jehoiarib	H3080	ויהויריב	**1 Chr.** 9:10
Jehohanan	H3076	יהוחנן	**1 Chr.** 26:3
Jehonathan	H3083	יהונתן	**1 Chr.** 27:25
Jehoshabeath	H3090	יהוֹשׁבעת	**2 Chr.** 22:11

~

Names that have "vah", "וה" in them, as endings			
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**Texts (KJB) (first instances)**
Alvah	H5933	עלוה	**Gen.** 36:40
Phuvah	H6312	ופוה	**Gen.** 46:13
Kibrothhattaavah	H6914	קברות התאוה	**Num.** 11:34
Ivah	H5755	ועוה	**2 Kin.** 18:34
Tikvah	H8616	תקוה	**2 Kin.** 22:14
Dodavah	H1735	דדוהו	**2 Chr.** 20:37
Hodevah	H1937	להודוה	**Neh.** 7:43

The translators of the King James Bible, both respective of the name that appears 1000's of times, & desirous to continue to have people know the name, kept it readily visible, in English, in only 7 places:

The Name "JEHOVAH" as appearing 7 times visibly, in English, in the King James Bible			
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**Texts (KJB)**
Jehovahjireh	H3070 – H3068 / H7200	יהוה יראה	**Gen.** 22:14
JEHOVAH	H3068	יהוה	**Exo.** 6:3
Jehovahnissi	H3071 – H3068 / H5251	יהוה נסי:	**Exo.** 17:15
Jehovahshalom	H3073 – H3068 / H7965	יהוה שׁלום	**Jdg.** 6:24
JEHOVAH	H3068	יהוה	**Psa.** 83:18 (19 HOT)
JEHOVAH	H3068	יהוה	**Isa.** 12:2
JEHOVAH	H3068	יהוה	**Isa.** 26:4

The name "JAH" is also found in connection with some of the very names of God's people in the Bible (HOT, KJB OT), with special attention to be paid to "Elijah", and "Adonijah":

The Name "JAH" in connection with the names of God's people, in the King James Bible, HOT			
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**Texts (KJB) (first instances)**
Ajah	H345	ואיה	**Gen.** 36:24
Jahleel	H3177	ויחלאל:	**Gen.** 46:14
Jahleelites	H3178	היחלאלי:	**Num.** 26:26
Jahzeel	H3183	יחצאל	**Gen.** 46:24
Jahzeelites	H3184	היחצאלי	**Num.** 26:48
Jahaz	H3096	יהצה	**Num.** 21:23
Jahazah	H3096	ויהצה	**Jos.** 13:18
Bizjothjah	H964	ובזיותיה:	**Jos.** 15:28
Adonijah	H138	אדניה	**2 Sam.** 3:4
Ahijah	H281	אחיה	**1 Kin.** 11:29
Abijah	H29	אביה	**1 Kin.** 14:1
Elijah	H452	אליהו	**1 Kin.** 17:1
Urijah	H223	אוריה	**2 Kin.** 16:10 (11 HOT)
Jahdai	H3056	יהדי	**1 Chr.** 2:47
Jahath	H3189	ויחת	**1 Chr.** 4:2
Jehudijah	H3057	היהדיה	**1 Chr.** 4:18
Jahdo	H3163	יחדו	**1 Chr.** 5:14
Jahdiel	H3164	ויחדיאל	**1 Chr.** 5:24
Jahath	H3189	יחת	**1 Chr.** 4:2
Jahzah	H3096	יהצה	**1 Chr.** 6:78 (63 HOT)
Jahmai	H3181	ויחמי	**1 Chr.** 7:2
Jahziel	H3185	יחציאל	**1 Chr.** 7:13
Antothijah	H6070	וענתתיה:	**1 Chr.** 8:24
Ibnijah	H2998	יבניה:	**1 Chr.** 9:8
Malchijah	H4441	מלכיה	**1 Chr.** 9:12
Jahzerah	H3170	יחזרה	**1 Chr.** 9:12
Jerijah	H3404	יריה	**1 Chr.** 26:31
Tobijah	H2900	וטוביהו	**2 Chr.** 17:8
Tobadonijah	H2899	וטוב אדוניה	**2 Chr.** 17:8
Jahaziah	H3167	ויחזיה	**Ezr.** 10:15
Ishijah	H3449	ישׁיה	**Ezr.** 10:31
Hodijah	H1941	הודיה	**Neh.** 8:7
Zidkijah	H6667	וצדקיה:	**Neh.** 10:1 (2 HOT)
Hizkijah	H2396	חזקיה	**Neh.** 10:17 (18 HOT)
Irijah	H3376	יראייה	**Jer.** 37:13

There is also a singular place, in which the word "JAH" (**Psa.** 68:4 KJB, **[H3050]** "ביה", "B'jäH" (**Psa.** 68:5 HOT)) appears in the English of the King James Bible, and otherwise being translated as "

LORD" in many other places. The same word, and name for **[H430]** "אלהים", "ĕlôhîym", is **[H3050]** "יה", "Jah". It is found in connection with another Hebrew word **[H1984]** "הלל", "haLel", as appearing in several other Hebrew OT texts when the Psalmists speak of those who "praise the LORD", 'praise JAH", or more commonly "Hallelujah (other) / Alleluia (**[G239]** "αλληλουια", "[h]allelouia"; **Rev.** 19:1,3,4,6 KJB)": **Psa.** 102:18 (19 HOT), 104:35, 105:45, (106:1), 106:48, 111:1, 112:1, 113:1,9, (115:17, negative), 115:18, 116:19, (117:1), 117:2, 135:1,3,21, 146:1,10, 147:1,20, 148:1,14, 149:1,9, 150:1,6 (in many occurring as the first and last, the alpha and omega, the beginning and the ending, words of the passage, or psalm).

A similar use, though using the full "JEHOVAH", rather than just "JAH", is also found in **Lev.** 19:24 (**[H1974]** / **[H3058]**), "הלולים ליהוה:", "hiLûliym laJHVH". There are many other passages which also use similar phrasing, but use **[H8416]** "תהלה", "tehillâh", or **[H1984]** "הלל", "haLel" and the full name **[H3068]** "יהוה", "JEHOVAH" instead. Those will not be listed here, though also to just mention in passing, Paul in **Rom.** 15:11 KJB, GNT TR, translates "praise the Lord" (from **Psa.** 117:1 HOT, "הללו את־יהוה", "hal'lû et-j'hväh") into koine Greek "αινειτε τον κυριον", "aineite ton kyrion".

With all of the names beginning with "יהו", "Jeho-", and all of the names ending with "וה", "-vah", and all of the names that carry a form of "ה", "Jah" in them, how else, honestly, would the following name "יהוה", "יְהוָה" (JeHoVaH) (J-sheva-H-cholam-V-kamatz-H) be spelled, or pronounced (as like the vowel sounds of "l**e**'**o**l**a**m", with mnemonic of "Shachak", Sha (sheva - eh), cha (cholam - o), k (kamatz - ah) even as the rabbis, as presented in this work, and who are knowledgeable on the subject, have agreed)? Is it not rightly, correctly, and with valid visible reason spelled "JEHOVAH", and pronounced phonetically in English as "/dʒəˈhoʊ.və/"?

Additionally, some might object to the "י", "Jod" being a "J", rather than a "Y". However, in translating into the English language the "י", "Jod" (**Psa.** 119:73-870 KJB, HOT) used at the beginning of a word often (not always) takes on the sound of a "J" (soft 'g' sound, like '**g**entle'), and even translates into koine Greek similarly with an "I" (later a "J" differentiation into German / English), such as when Jesus said, "ιωτα", "iwta", "jot":

> Matthew 5:18 KJB - For verily I say unto you, Till heaven and earth pass, one **jot** or one tittle shall in no wise pass from the law, till all be fulfilled.
>
> Matthew 5:18 GNT TR - αμην γαρ λεγω υμιν εως αν παρελθη ο ουρανος και η γη **ιωτα** εν η μια κεραια ου μη παρελθη απο του νομου εως αν παντα γενηται

These are not the only examples, and many others abound in the NT, such as "Jerusalem," "Jesus," "Joshua," "Jacob," "Jesse," "Joseph," "Jews," "Judaea," "Juda" (Judah), "Jeremy" (Jeremiah), "John" (various), "James" (various), "Jonas" (Jonah), "Jordan," "Josaphat," "Joram," "Josias," "Jotham," "Jairus," "Janna," "Jared," "Benjamin," "Jason," "Justus," "Julius," "Julia," "Jude," "jasper," "jacinth," "Judas" (various), "Jannes," "Jambres," "Jezebel," &c.

What then of the Hebrew letter "ו", "Vau" (**Psa.** 119:41-48 KJB, HOT)? How is it to be pronounced? Well, a succinct answer is given by sister Gail Riplinger in her awesome work, **"In Awe of Thy Word", pages 420-422** (and this author recommends everyone to buy the book and read it for themselves), and so to summarize an already poignant, and powerfully packed, few pages, the letter (sometimes found spelled "Wāw", see Gesenius' Hebrew Lexicon) is pronounced as "vav" in English, and should not be pronounced as 'wow', 'wah' or 'weh'. Gesenius was a German, and the German "w" (double "u") is phonetically pronounced as the English "v", and the German "v" is phonetically pronounced as the English "f". For instance, in German, the word "Volkswagen" is pronounced, in English, as "Folksvagen", or translatable to 'the people's car (vehicle)'.

What is even more amazing, is that 'modern' English Bible publishers, and translators (who absolutely despise with vehement venom and flashing fang, the King James Bible), who publish works like the "NIV" (New International Version; literally meaning a 'New World Order' book), the so-called "NKJV" (a deception from start to finish; see **Heb.** 9:12 NKJV and compare to KJB and even the GNT TR, and read the original "Preface" (NKJV) as it assaults the KJB line after line in its subtil way), among so many others, deliberately leave untranslated the name of "יהוה", "יְהוָה" (JeHoVaH) in its entirety ("LORD"), and yet translate most, if not all, of the same names (in the charts previous) in their 'work' using "Jeho-" and "-vah".

Names that have "Jeho", "יהו" in them, as beginnings; including NIV				
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**NIV**	**Texts (KJB) (first instances)**
Jehoshua	H3091	יהושע:	**Joshua**	**Num.** 13:16; **1 Chr.** 7:27, alternate of "Joshua"
Jehoshaphat	H3092	יהושפט	**Jehoshaphat**	**2 Sam.** 8:16
J[eh]oshaphat	H3146	ויושפט	**Joshaphat**	**1 Chr.** 15:24
Jehoiada	H3077	יהוידע	**Jehoiada**	**2 Sam.** 8:18
J[eh]oiada	H3111	יוידע	**Joiada**	**Neh. 3:6**
Jehoram	H3088	יהורם	**Jehoram**	**1 Kin.** 22:50 (51 HOT)
Jehonadab	H3082	יהונדב	**Jehonadab**	**2 Kin.** 10:15
Jehoahaz	H3059	יהואחז	**Jehoahaz**	**2 Kin.** 10:35
Jehosheba	H3089	יהושבע	**Jehosheba**	**2 Kin.** 11:2
Jehoash	H3060	יהואש	**Joash / Jehoash**	**2 Kin.** 11:21, 12:1, 13:9
Josabad / Jozabad	H3107	ויוזבד	**Jozabad**	**1 Chr.** 12:4 (5 HOT),20 (21 HOT)
Jehozabad	H3075	ויהוזבד	**Jehozabad**	**2 Kin.** 12:21 (22 HOT)
Jehoaddan	H3086	יהועדין	**Jehoaddan**	**2 Kin.** 14:2
Jehoiakim	H3079	יהויקים	**Jehoiakim**	**2 Kin.** 23:34
Jehoiachin	H3078	יהויכין	**Jehoiachin**	**2 Kin.** 24:6
J[eh]oiachin's	H3112	יויכין:	**Jehoiachin**	**Eze.** 1:2
Jehozadak	H3087	יהוצדק:	**Jozadak**	**1 Chr.** 6:14 (5:40 HOT)
Jehoadah	H3085	יהועדה	**Jehoaddah**	**1 Chr.** 8:36
Jehoiarib	H3080	ויהויריב	**Jehoiarib**	**1 Chr.** 9:10
Jehohanan	H3076	יהוחנן	**Jehohanan**	**1 Chr.** 26:3
Jehonathan	H3083	יהונתן	**Jonathan / Jehonathan**	**1 Chr.** 27:25; **2 Chr.** 17:8
Jehoshabeath	H3090	יהושבעת	**Jehosheba**	**2 Chr.** 22:11; NIV notes "a", "b", "2 Chronicles 22:11 Hebrew Jehoshabeath, a variant of Jehosheba" - https://www.biblegateway.com/passage/?search=2%20Chr.%2022%3A11&version=NIV

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Names that have "vah", "וה" in them, as endings; including NIV				
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**NIV**	**Texts (KJB) (first instances)**
Alvah	H5933	עלוה	**Alvah**	**Gen.** 36:40
Phuvah	H6312	ופוה	**Puah**	**Gen.** 46:13; NIV notation, "Genesis 46:13 Samaritan Pentateuch and Syriac (see also 1 Chron. 7:1); Masoretic Text Puvah" - https://www.biblegateway.com/passage/?search=Gen.%2046%3A13&version=NIV
Kibrothhattaavah	H6914	קברות התאוה	**Kibroth Hattaavah**	**Num.** 11:34
Ivah	H5755	ועוה	**Ivvah**	**2 Kin.** 18:34
Tikvah	H8616	תקוה	**Tikvah**	**2 Chr.** 20:37
Dodavah	H1735	דדוהו	**Dodavahu**	**2 Chr.** 20:37
Hodevah	H1937	להודוה	**Hodaviah**	**Neh.** 7:43

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So, with the visual evidence, could the NIV committee have properly translated "יהוה", "יְהוָה" as "JeHoVaH"? Yes, but they **refused** to do so. Think the NKJV (et al) is any better? Nope. Snake oils. It is not like the information is not available to such 'scholars', but it is simply the unwillingness to translate the name that has been known for centuries. In their own limited vain human wisdom, they think themselves wiser than the Hebrew & Christian community for the last several thousand years.

The Name "JAH" in connection with the names of God's people, in the KJB, HOT & NIV				
English (KJB)	**Strong's #**	**Hebrew (HOT)**	**NIV**	**Texts (KJB) (first instances)**
Ajah	H345	ואיה	**Aiah**	**Gen.** 36:24
Jahleel	H3177	ויחלאל׃	**Jahleel**	**Gen.** 46:14
Jahleelites	H3178	היחלאלי׃	**Jahleelite clan**	**Num.** 26:26
Jahzeel	H3183	יחצאל	**Jahziel**	**Gen.** 46:24
Jahzeelites	H3184	היחצאלי	**Jahzeelite clan**	**Num.** 26:48
Jahaz	H3096	יהצה	**Jahaz**	**Num.** 21:23
Jahazah	H3096	ויהצה	**Jahaz**	**Jos.** 13:18
Bizjothjah	H964	ובזיותיה׃	**Biziothiah**	**Jos.** 15:28
Adonijah	H138	אדניה	**Adonijah**	**2 Sam.** 3:4
Ahijah	H281	אחיה	**Ahijah**	**1 Kin.** 11:29
Abijah	H29	אביה	**Abijah**	**1 Kin.** 14:1
Elijah	H452	אליהו	**Elijah**	**1 Kin.** 17:1
Urijah	H223	אוריה	**Uriah**	**2 Kin.** 16:10 (11 HOT)
Jahdai	H3056	יהדי	**Jahdai**	**1 Chr.** 2:47
Jahath	H3189	ויחת	**Jahath**	**1 Chr.** 4:2
Jehudijah	H3057	היהדיה	**His wife from the tribe of Judah**	**1 Chr.** 4:18
Jahdo	H3163	יחדו	**Jahdo**	**1 Chr.** 5:14
Jahdiel	H3164	ויחדיאל	**Jahdiel**	**1 Chr.** 5:24
Jahath	H3189	יחת	**Jahath**	**1 Chr.** 4:2
Jahzah	H3096	יהצה	**Jahzah**	**1 Chr.** 6:78 (63 HOT)
Jahmai	H3181	ויחמי	**Jahmai**	**1 Chr.** 7:2
Jahziel	H3185	יחציאל	**Jahziel**	**1 Chr.** 7:13
Antothijah	H6070	וענתתיה׃	**Anthothijah**	**1 Chr.** 8:24
Ibnijah	H2998	יבניה׃	**Ibnijah**	**1 Chr.** 9:8
Malchijah	H4441	מלכיה	**Malkijah**	**1 Chr.** 9:12
Jahzerah	H3170	יחזרה	**Jahzerah**	**1 Chr.** 9:12
Jerijah	H3404	יריה	**Jeriah**	**1 Chr.** 26:31
Tobijah	H2900	וטוביהו	**Tobijah**	**2 Chr.** 17:8
Tobadonijah	H2899	וטוב אדוניה	**Tob-Adonijah**	**2 Chr.** 17:8
Jahaziah	H3167	ויחזיה	**Jahzeiah**	**Ezr.** 10:15
Ishijah	H3449	יִשִׁיָּה	**Ishijah**	**Ezr.** 10:31
Hodijah	H1941	הודיה	**Hodiah**	**Neh.** 8:7
Zidkijah	H6667	וצדקיה׃	**Zedekiah**	**Neh.** 10:1 (2 HOT)
Hizkijah	H2396	חזקיה	**Hezekiah**	**Neh.** 10:17 (18 HOT)
Irijah	H3376	יראייה	**Irijah**	**Jer.** 37:13

With this documented evidence, could the NIV committee, have translated the Hebrew word **[H3050]** "יה", as "Jah" in at least one place (as the KJB in **Psa.** 68:4 KJB)? They could have, but did not. Why would the NIV committee go through all the trouble to translate all those names, which seemingly point to the worship of "Jeho-" "-vah", and "Jah", and yet not translate, even once, the direct name, and shortened variation thereof? Why not even put such in a marginal reading, since they utilize them so much? Only they can give their answer.

The name "יהוה", "יְהוָה", JEHOVAH has been documented through history, along with its pronunciation. Whether it was Iehoua, Iehova, Iehouah, Iehovah, Ihehoua, Ihehouah, Ιαουαι, Ιαουε, Ἰεχοβά, Ἰεοβά, Ἰεχωβά, or other variation, or the original Hebrew Letters (Consonantal only, or Vowel inclusive), or the English JEHOVAH JAH – "the same yesterday, and to day, and for ever" (**Heb.** 13:8 KJB), "I AM THAT I AM" (**Exo.** 3:14 KJB), for before Abraham was, "I AM" (**Jhn.** 8:58; **Jhn.** 5:43; **Exo.** 23:21 KJB).

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CHAPTER 3

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The Father, the Ancient of Days, JEHOVAH 'Sr.'

In the Christian religion, and indeed the very religion of the Bible (OT-NT) itself, the concept of the eternal Family, whom which have always existed together, at which ultimate Head, there is the chiefest Person in hierarchy, the Father, is something unique. It sets the pattern for all mankind's truest inner familial relationships, which ties to the greater societal ones, and to hierarchical order in general.

The pagan religions may have had 'father' type 'gods' (Zeus, Jupiter, &c.) but even by their own mythologies, they were not always existent, but rather they came, or were brought, or birthed, into existence, and their 'families' were generally short-lived, and always had infighting, incestuous relationships, &c. It would explain a lot about how the confusion in such things among the Greeks, the Romans, &c., existed.

In the religion of Islam, which borrows somewhat from Catholicism, Judaism, Talmudic Judaism, Kabbalism, Gnosticism, Zoroastrianism, Sabeanism and parts of the Old and New Testament text in a hodgepodge, has an ideology of its 'ilah' (God), whom they call "allah", but that philosophy does **not** ever include the idea that their 'ilah' is "a", or even "the", "Father" **of anyone**. In that sad totalitarian prison of a state-sanctioned religion, muslims have no child to parental relationship with their 'ilah', as their 'allah' simply 'makes' creatures, which is all their relationship can ever be. This may help to explain why the muslim 'family' system is the way it is, and explain all of the abandonment in it, the plural marriages, the marriages for 'fun' ("nikah mut'ah"; paid contractual sexual relations for any specified period of time, which in Islamic jurisprudence is backed by legal privileges of marriage), the disrespect towards women in general as human beings (for according to Islamic teaching women are the chief / primary people that will fill "jahannam" ('a place of eternal fiery torments and bitterest sufferings that never end'); Sahih al-Bukhari, V.1, B.2, #28; V.2, B.18, #161; V.8, B.76, #554,555; Sahih Muslim, B.4, Ch.173, #1982; Tafsir of Ibn Kathir on Ash-Shuraa 42:47-42:48), the neglect of family duties, the great amount of spousal abuse (male to female), that is blatantly rampant in muslim 'only' countries (Surah An-Nisa 4:34 (Pickthall; "scourge them") (Shakir; "beat them"); Sahih Muslim, B.4, Ch.203, #2127; B.9, Ch.6, #3526,3527; B.40, Ch.13, #6837; Sahih al-Bukhari, V.8, B.82, #828; V.7, B.72, #715; Jami at-Tirmidhi, V.2, B.10, Ch.11, #1163; V.5, B.44, Ch.9, #3087; V.6, Glossary of Islamic terms; page 580, "ImIäs"; Sunan Ibn Majah, V.3, B.9, Ch. 10, #1869). Since they have no eternal Family to model on, no eternal Father, and have ultimately rejected the true account of creation involving Adam / Eve and JEHOVAH Elohiym in favor of their eclectic and rescinded texts of al qur'an al kareem (meaning: the generous (overmuch) recitations; **Mat.** 6:7 KJB), it leaves such a mess of a society behind. Of course there are exceptions to the general flow, but those come about in spite of the self-inflicted directional ebb.

The Church of Jesus Christ of Latter-day Saints (LDS / 'Mormons') has a 'Father' in their theological stance, but it is one in which that 'Father' came into existence (though LDS theology ultimately teaches eternal 'essences'), and brings others into existence through sexual reproductive means, rather than merely having authority over all creation and speaking things into existence. This means that the LDS 'Father' has to have a physical wife for those 'relations', and yea more than one, must have wives – plural! (and still taught to this present day, though slightly altered, through their temple marriage ceremonies, as they (husband & wife) are 'sealed' to each other forever, and so if one wife dies, and the male marries another after, he is still married to both 'now and in eternity', and so on for any number of wives), to be able to populate that small portion of which they control out of all of the vast universe that they do not.

Since the LDS are henotheists, there has to be, in their theology, multiple 'fathers' over their own select portion of the vast universe, each individual having obtained that position through their own merits on the worlds they came to be on, in their endless recursion. In LDS teaching, each hopeful 'male' that seeks for 'celestial glory' and 'exaltation' is ultimately seeking to be a 'father' of a world, or creation, in their own right. This view places a terrible strain upon families, and distorts the original unique eternal Family and Father thereof.

The Watchtower and Tract Society (WTS) or Jehovah's Witnesses Organization (JW), also claims to believe in the eternal "Father", however, it is in mouth only, and not in actual reality. The WTS / JW theology teaches that JEHOVAH (aka 'Father') created his Son (aka 'Jesus'). This means that **before** that event, WTS / JW "Jehovah" was **not** any kind of 'Father' to anyone or thing. It means that the WTS / JW "Jehovah" is mercurial, changeable, evolutionary, being able to add attributes to Himself, such as the attribute of 'Fatherhood'. This leads to the idea that other attributes can be added, or even possibly removed / shedded, in future. It also leads to a very harsh hierarchical structure, since there never was an eternal Family, or even eternal Father. Love was not something that always existed to be expressed, but something had to be manufactured (created) in order to express love (for love cannot be love in the fullest sense unless it is expressed). This leads to a very selfish ('me / I') religion, and things are done so that they receive love, glory, honour, praise, rather than those things already existing amongst the eternal Family.

Among Roman Catholicism's teachings (and in a general sense 'catholicism' (so-called orthodoxy), EO, OO, GO, RO, &c.), they too claim to believe in an eternal Father, but they also have the teaching of looking to another 'father' on earth (**Mat.** 23:1-12 KJB), aka the 'pope', the 'First See' of Rome, whom Catholics are taught to call 'the Holy Father', who stands in the place of God on earth (vicarius dei) (orthodoxy may not accept all the claims of Rome, though they have their own versions, and 'fathers' on earth as well). However, that is not the most serious problem with Rome's teaching on Deity, for they do **not** accept the Father in Heaven as having His own form, likeness, image, and so they say that He has no body or parts! They claim that all such references in the Bible which say such things are mere 'anthropomorphisms' (in other words, only phrases used by mankind to try to describe God in humanistic thinking)! This reverses the very texts of scripture (KJB) which clearly detail that mankind was made in God's "likeness" and "image" (**Gen.** 1:26 KJB), and not the other way around! More details on this shall be provided later, and what serious problems it causes.

Then there is the ancestral (deceased ancestors) worship of certain populations of the earth, who can only see as high, or as far back, as their genealogy will allow them to. This shows that they believe in a 'father' or 'fathers', but only humanly speaking, and only so far as they can, or desire to, trace in their lineage. This means their goals are never truly Divine, but ever only earthly (though some may attempt to deify their ancestors into 'gods'). Thus, in going so far back in the human line of ancestors, it eventually stops, but ask them to look beyond that original human being to the truly Divine Father of all, some balk. Those whose sights remain purely upon the flawed human, will never see the perfection of the highest and most lofty of goals, neither the eternal perfect character of self-sacrifice.

The agnostic and the atheist are essentially in the same category as the previous ancestral worship group, for either they choose to think that they do not know, or to think that there is no such thing as, "God" in the first place (though scripture is clear, they do know that there is, **Rom.** 1:18-32 KJB). This leaves them to look unto their previous ancestors and their accomplishments. For some it is even worse since they believe in evolutionism and uniformitarianism, and worship the creature, rather than the Creator, and so end up honouring what they think (incorrectly), is their predecessor – ape, lizard, frog, fish, amoeba, single-celled-ancestors, star-dust, unto nothingness. They end up, ultimately, worshipping themselves as the greatest & highest form of life. Some think themselves more worthy than others, even in the same category. Their society becomes selfish incarnate, totally destructive, as it was in the French Reign of Terror.

As has been stated before, there are some who think that the Old Testament scriptures (**Gen. to Mal.**) do not ever speak, or teach, of "the Father" directly, and only came about through New Testament revelations, but all such thinking is incorrect. The OT texts are filled with references to "the Father", both directly and indirectly, as well as the NT texts which followed after. A few of the earliest indirect references are found in the very first book of the Bible – **Genesis**!

> Genesis 6:2 KJB - That **the sons of God** saw the daughters of men that they *were* fair; and they took them wives of all which they chose.
>
> Genesis 6:4 KJB - There were giants in the earth in those days; and also after that, when **the sons of God** came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.
>
> (For a detailed study on who the "sons of God" are in **Gen.** 6:2,4 KJB, see this author's book **"Michael the archangel – Who is like unto God? – The Highest Messenger"**)

Now, while the texts do not call "God" directly "Father" here, they do indirectly so, since they are identifying some persons as the "sons" of "God", which would imply "God" as being their "Father" which is in Heaven. Another very 'old' reference uses similar language, though referring to completely differing persons, is found in the book of **Job**:

> Job 1:6 KJB - Now there was a day when **the sons of God** came to present **themselves** before the LORD, and Satan came also among **them**.
>
> Job 2:1 KJB - Again there was a day when **the sons of God** came to present **themselves** before the LORD, and Satan came also among **them** to present himself before the LORD.
>
> Job 38:7 KJB - When the morning stars sang together, and all **the sons of God** shouted for joy?

Again, the texts do not directly call "God" the "Father" here, but they again indirectly do, as there are some individuals which are identified as the "sons" of "God", which would imply "God" as being their "Father" which is in Heaven. It must also be noted that these beings are not dwelling on this present earth, and are entirely different than those mentioned in **Gen.** 6:2,4 KJB. They are a heavenly group called "sons" of "God". Yet, those are still indirect references. Are there any direct ones? Oh, yes! Consider what comes out of the mouth of **Isaiah**!

> Isaiah 63:9 KJB - In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and **he bare them**, and **carried them all the days of old**.

Isaiah is saying that "God" is the true "Father" of the peoples "Israel", since it was "God" who called them into being, & brought them up out of Egypt, & nursed them in the wilderness, & brought them into the promised land of Canaan. In the book of the **Psalms**, &c., the scriptures allude to this more (as does **Exo.** 19:4; **Eze.** 16:1-22 KJB), when it says that God carried them and was a father to the fatherless:

> Psalms 68:5 KJB - **A father of the fatherless**, and a judge of the widows, is **God** in his holy habitation.

Another text, which continues to clearly state the idea, is found in the exact same book of the prophet **Isaiah**, and in the very same chapter (63), just a few short verses later:

Isaiah 63:16 KJB - **Doubtless thou *art* our father**, though Abraham be ignorant of us, and Israel acknowledge us not: **thou, O LORD, *art* our father**, our redeemer; thy name *is* from everlasting.

This statement by the prophet **Isaiah**, under inspiration of the Holy Ghost no less, shares the same thoughts as those of David the king. **Isaiah** says it again:

Isaiah 64:8 KJB - But now, **O LORD, thou *art* our father**; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

Those are all very similar to the same words which **Malachi** the prophet would be inspired to write so many years later:

Malachi 2:10 KJB - **Have we not all one father**? **hath not one God created us**? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Are there any direct references where JEHOVAH specifically says that He is the "father" of anyone in the OT? Yes:

Malachi 1:6 KJB - **A son honoureth *his* father**, and a servant his master: **if then I *be* a father, where *is* mine honour**? and if I *be* a master, where *is* my fear? **saith the LORD of hosts unto you, O priests**, that despise my name. And ye say, Wherein have we despised thy name?

There are other indirect references yet still:

Psalms 82:1 KJB - A Psalm of Asaph. God standeth in **the congregation of the mighty**; he judgeth among **the gods**.

Psalms 82:6 KJB - I have said, **Ye are gods**; and **all of you are children of the most High**.

Proverbs 30:4 KJB - Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what *is* his name, and what *is* his son's name**, if thou canst tell?

Isaiah 56:5 KJB - Even unto them will **I give in mine house and within my walls a place and a name better than of sons and of daughters**: **I will give them an everlasting name, that shall not be cut off**.

Hosea 1:10 KJB - Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, ***Ye are* the sons of the living God**.

However, most of those references are to JEHOVAH the Father as being a father to created beings, such as the unfallen hosts in Heaven above, or to those of mankind which are created, such as Adam / Eve, or to those whom He has chosen as His own peoples. Are there any Old Testament references to JEHOVAH being an eternal Father, having always with Him, an eternal Son? Yes!

Isaiah 9:6 KJB - For unto us a child is born, **unto us a son is given**: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**.

Isaiah 9:5 (6) HOT - כי־ילד ילד־לנו **בן נתן־לנו** ותהי המשׂרה על־שׁכמו **ויקרא שׁמו פלא יועץ אל גבור אביעד שׂר־ שׁלום**:

Isaiah 9:5 (6) HOT Transliterated - Kiy-yeled yuLad-länû **Bën niTan-länû** waT'hiy haMis'räh al-shikh'mô **waYiq'rä sh'mô Pele yôëtz ël GiBôr ávivad sar-shälôm**

Isa. 9:6 KJB demonstrates that JEHOVAH the Father would provide to His own chosen peoples "a son". This "son" would not simply be another like them, but a "son" which already existed, belonging to the Father in Heaven, that would be "given" to them at the appropriate time. The very names, titles, and / or designations that this "son" would have, would be titles only Deity could bear, such as "אל גבור", "ël GiBôr", "the mighty God" (see also **Gen.** 49:24; **Deu.** 7:21, 10:17; **Neh.** 9:32; **Job** 36:5; **Psa.** 50:1, 132:2,5; **Isa.** 9:6, 10:21; **Jer.** 32:18; **Hab.** 1:12 KJB). Yet, **Isaiah** was not the only one to discuss this eternal "son" of the Father, for others, such as **David**, and **Zechariah** would as well!

Psalms 2:7 KJB - I will declare the decree: **the LORD [JEHOVAH]** hath said unto me **[the eternal Son (JEHOVAH Jr.) of JEHOVAH Sr.]**, **Thou *art* my Son**; this day have I begotten thee.

Psalms 2:11 KJB - Serve **the LORD** with fear, and rejoice with trembling.

Psalms 2:12 KJB - Kiss **the Son**, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Psalm 2, reveals that JEHOVAH is indeed the Father of His own Son, and that the Son already existed with the Father, alongside Him in eternity past, and would give to the Son a new position which would make the Son, a Son in another way beyond the original eternal relationship. This is partially repeated in **Proverbs** 8, which refers back to the **Gen.** 1-2 creation account:

Proverbs 8:22 KJB - **The LORD [JEHOVAH Sr.] possessed me [The Son, as likened unto feminine wisdom, or submitted position as Son to Father] in the beginning of his way, before his works of old**.

Proverbs 8:23 KJB - **I was set up from everlasting**, from the beginning, or ever the earth was.

Proverbs 8:27 KJB - **When he prepared the heavens**, **I was there**: when he set a compass upon the face of the depth:

Proverbs 8:29 KJB - **When he gave to the sea his decree**, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Proverbs 8:30 KJB - **Then I was by him, as one brought up with him**: and I was daily his delight, rejoicing always before him;

JEHOVAH the Father would also later give instruction to the Son about the position of high priesthood and being a minister for lost mankind in **Psalm** 110:

Psalms 110:1 KJB - A Psalm of David. **The LORD [JEHOVAH the Father] said unto my Lord [David's "Lord", or The Son of the Father]**, **Sit thou at my right hand**, until I make thine enemies thy footstool.

Psalms 110:4 KJB - **The LORD hath sworn**, and will not repent, **Thou art a priest for ever after the order of Melchizedek**.

Psalms 110:5 KJB - **The Lord at thy right hand** shall strike through kings in the day of his wrath.

This text (**Psa.** 110:1 KJB) is cited in the New Testament (by **Matthew** & **Luke**) by Jesus (the Son) and asks the Jewish leaders to whom it was referring, since they had been denying that the Father had a Son.

Matthew 22:41 KJB - While the Pharisees were gathered together, Jesus asked them,

Matthew 22:42 KJB - Saying, **What think ye of Christ? whose son is he**? They say unto him, ***The Son* of David**.

Matthew 22:43 KJB - He saith unto them, **How then doth David in spirit call him Lord**, saying,

Matthew 22:44 KJB - **The LORD said unto my Lord**, Sit thou on my right hand, till I make thine enemies thy footstool?

Matthew 22:45 KJB - **If David then call him Lord, how is he his son**?

Matthew 22:46 KJB - And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Luke 20:41 KJB - And he said unto them, **How say they that Christ is David's son**?

Luke 20:42 KJB - And David himself saith in the book of Psalms, **The LORD said unto my Lord, Sit thou on my right hand**,

Luke 20:43 KJB - Till I make thine enemies thy footstool.

Luke 20:44 KJB - **David therefore calleth him Lord, how is he then his son**?

Notice, that the **[H113]** "לאדני", "ladoniy", "Lord" of ("my") David (**Psa.** 110:1,4-5 KJB, HOT) already exists, and that David knows the difference between JEHOVAH the Father and this other "Lord" who is to "sit" "on" the "right hand" of the Father in Heaven on the eternal throne! No created being, or being that ever came into existence (thus finite), could ever be seated on the eternal throne of Deity with the Father! The question that Jesus asks the Pharisees, is still the perfect question to ask the modern-day Rabbis, Jews, Muslims and others that deny the eternal Deity and Sonship of the Son – Jesus, as well as who deny the eternal and ever-existing Fatherhood of the Father! However, in addition, the prophet **Malachi** speaks of the same "Lord" that David mentions.

Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple**, **even the messenger of the covenant**, whom ye delight in: behold, **he shall come, saith the LORD of hosts**.

The very "LORD of hosts" would send another Person, who already existed, and was already a long-time known by the people of God, and for Whom they had been long waiting for, called "the Lord". He would even come to the "temple" that was "his" own! He was the highest Messenger that the Father would send, and Who was One of the Members of the eternal covenant of life and peace (**Mal.** 2:5 KJB).

Yet, still others, like the prophet **Zechariah** also reveal that the Father has always had an eternal Companion who was always by His side:

> Zechariah 13:7 KJB - Awake, O sword, against **my shepherd**, and against **the man that is my fellow**, saith **the LORD of hosts**: smite **the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

While the focus of this **Chapter** is not to be directly upon the Son, it is required to mention Him, as He is living evidence that the Father has always been the Father, and having the eternal attribute of Fatherhood in relation to His eternal Son. There are many other OT places which speak of the Father and the Son's eternal relationship.

> Psalms 45:6 KJB - **Thy throne, O God, is for ever and ever**: the sceptre of thy kingdom is a right sceptre.
>
> Psalms 45:7 KJB - Thou lovest righteousness, and hatest wickedness: **therefore God**, **thy God**, **hath anointed thee with the oil of gladness above thy fellows**.

This very passage in **Psa.** 45:6-7 KJB, HOT, is even cited in the NT by Paul, in the book of **Hebrews** 1:8-9 KJB, demonstrating that Jews did indeed understand this text to be referring to at least two persons, both of whom, are individually identified as "God" (**[H430]** "אלהים", "élohiym", & "אלהיך", "éloheykhä" respectively). One "God" (aka JEHOVAH the Father, JEHOVAH Sr.) is speaking to another "God" (aka JEHOVAH the Son, JEHOVAH Jr.). When the subject of the Son in a chapter to follow shall be discussed, this text shall be gone into a bit more, along with its connection to **Heb.** 1. In turning to the prophet **Hosea**, briefly, another example shall be witnessed:

> Hosea 1:4 KJB - And **the LORD said** unto him, Call his name Jezreel; for yet a little while, and **I will** avenge the blood of Jezreel upon the house of Jehu, and **will cause** to cease the kingdom of the house of Israel.
>
> Hosea 1:5 KJB - And it shall come to pass at that day, that **I will** break the bow of Israel in the valley of Jezreel.
>
> Hosea 1:6 KJB - And she conceived again, and bare a daughter. And **God said** unto him, Call her name Loruhamah: for **I will** no more have mercy upon the house of Israel; but **I will** utterly take them away.
>
> Hosea 1:7 KJB - But **I will** have mercy upon the house of Judah, and **will save them by the LORD their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Notice, that One Person / Being who is called "the LORD" (**Hos.** 1:4 KJB, HOT; JEHOVAH, "יהוה", "JHVH"), in the very context, is promising to save the people (Israel) "by" Another Whom is also called "the LORD their God" (**Hos.** 1:7 KJB, HOT; "ביהוה אלהיהם", "BaJHVH élohëyhem"). Such things are not isolated to a late period in history of the Israelites either, as such may be found all the way back in the beginning of the OT, in **Genesis**, as well as at the end of the OT, in **Zechariah**:

> Genesis 19:24 KJB - Then **the LORD** rained upon Sodom and upon Gomorrah brimstone and fire from **the LORD** out of heaven;
>
> > Genesis 19:24 HOT - **ויהוה** המטיר על־סדם ועל־עמרה גפרית ואשׁ מאת **יהוה** מן־השׁמים׃
> >
> > Genesis 19:24 KJB - **waJHVH** him'ţiyr al-š'dom w'al-ámoräh Gäf'riyt wäësh mëët **JHVH** min-haSHämäyim

Zechariah 3:2 KJB - And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

Zechariah 3:2 HOT - ויאמר **יהוה** אל־השׂטן יגער **יהוה** בך השׂטן ויגער בך הבחר בירושׁלם הלוא זה אוד מצל מאשׁ׃

Zechariah 3:2 HOT Transliterated - waYomer **JHVH** el-haSäţän yig'ar **JHVH** B'khä haSäţän w'yig'ar **JHVH** B'khä haBochër Biyrûshäläim hálô zeh ûd muTZäl mëësh

In **Gen.** 19:24 KJB, HOT One Person / Being called "the LORD" ("ויהוה", "waJHVH"), who is standing upon the earth (**Gen.** 18:1-33 KJB, HOT), calls down fire from Another Person / Being also called "the LORD" ("יהוה", "JHVH"), Who is in Heaven. The Father was the Person / Being in Heaven. Likewise, in **Zec.** 3:2 KJB, HOT, One Person / Being called "the LORD" is standing upon the earth and speaking to "Satan", and says that Another Person / Being, also called "the LORD", will rebuke him! Yet, even further, there is a Third Person / Being called "the LORD" Whom has chosen Jerusalem. So, it was the Father again Who would do the rebuking, as the speaking "the LORD" came merely as the "angel" (**[H4397]** messenger, "מלאך", "mal'akh'"; **Zec.** 3:1 KJB, HOT) of the Other "the LORD" (Father) who remained in Heaven. This is exactly like it was seen in **Gen.** 3:8 (One who came as "the voice of the LORD God"), and in **Exo.** 3:2,4-8,14, 4:1,5 KJB, HOT, having the name of the Father in Him (**Exo.** 23:21; **Jhn.** 5:43 KJB, HOT).

In the book of the prophet **Daniel**, the distinction between the Persons / Beings of the Father and of the Son are witnessed again:

Daniel 3:25 KJB - He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God**.

Daniel 3:28 KJB - *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent **his angel**, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own **God**.

Daniel 7:9 KJB - I beheld till the thrones were cast down, and **the Ancient of days** did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

Daniel 7:13 KJB - I saw in the night visions, and, behold, *one* like **the Son of man** came with the clouds of heaven, and **came to the Ancient of days**, and they brought **him** near before **him**.

Daniel 7:22 KJB - Until **the Ancient of days** came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

It is clear in **Daniel**, that "the Ancient of days" has a "Son", and this demonstrates that the "Ancient of days" is the Father, always was the Father, and forever would remain the Father. It also demonstrates that the Son would have two natures, that "of God" (**Dan.** 3:27 KJB), and that "of man" (**Dan.** 7:13 KJB), but more on that a bit later. The Old Testament texts, known as the TaNaKh, contains numerous other examples where a Person / Being called "the LORD" comes as a messenger (aka "angel") on behalf of another Person / Being called "the LORD". Why wouldn't the Son go on the bidding of His Father whom He honours?

The New Testament texts are filled with even more references to the Father which is in Heaven, many of which draw upon the OT texts! Jesus is the first one to speak of the Father in the New Testament:

Matthew 5:16 KJB - Let your light so shine before men, that they may see your good works, and glorify **your Father which is in heaven**.

Matthew 5:45 KJB - That ye may **be the children of your Father which is in heaven**: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matthew 5:48 KJB - Be ye therefore perfect, even as **your Father which is in heaven** is perfect.

Matthew 6:1 KJB - Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of **your Father which is in heaven**.

Matthew 6:4 KJB - That thine alms may be in secret: and **thy Father** which seeth in secret himself shall reward thee openly.

Matthew 6:6 KJB - But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, **pray to thy Father** which is in secret; and **thy Father** which seeth in secret shall reward thee openly.

Matthew 6:8 KJB - Be not ye therefore like unto them: for **your Father** knoweth what things ye have need of, before ye ask him.

Matthew 6:9 KJB - After this manner therefore pray ye: **Our Father which art in heaven, Hallowed be thy name**.

Matthew 6:14 KJB - For if ye forgive men their trespasses, **your heavenly Father** will also forgive you:

Matthew 6:15 KJB - But if ye forgive not men their trespasses, neither will **your Father** forgive your trespasses.

Matthew 6:18 KJB - That thou appear not unto men to fast, but unto **thy Father** which is in secret: and **thy Father**, which seeth in secret, shall reward thee openly.

Matthew 6:26 KJB - Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet **your heavenly Father** feedeth them. Are ye not much better than they?

Matthew 6:32 KJB - (For after all these things do the Gentiles seek:) for **your heavenly Father** knoweth that ye have need of all these things.

Matthew 7:11 KJB - If ye then, being evil, know how to give good gifts unto your children, how much more shall **your Father which is in heaven** give good things to them that ask him?

Matthew 7:21 KJB - Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of **my Father which is in heaven**.

Even the common Jews present in Jesus' day did not think this language of Jesus weird, or controversial in regards God as their Father, for they even said so themselves in **Jhn.** 8:41 KJB.

John 8:41 KJB - Ye do the deeds of your father. Then said they to him, **We be not born of fornication; we have one Father, *even* God**.

The primary controversy was over who the real Father of Jesus was, for many did not accept the claims, or even evidences, that Jesus provided that His real Father was God the Father in Heaven, and not Joseph, the husband of Mary, on earth.

John 5:17 KJB - But Jesus answered them, **My Father worketh hitherto**, and I work.

John 5:18 KJB - Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, **but said also that God was his Father, making himself equal with God**.

John 6:42 KJB - And they said, **Is not this Jesus, the son of Joseph, whose father and mother we know**? **how is it then that he saith, I came down from heaven**?

John 8:19 KJB - Then said they unto him, **Where is thy Father**? **Jesus answered**, **Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also**.

John 10:30 KJB - **I and *my* Father are one**.

[Not one in Person / Being, but in purpose, and that the Son, JEHOVAH Jr. (for "Jesus" means JEHOVAH is my Salvation; Mat. 1:21 KJB) is of the nature of His eternal divine Father in Heaven – JEHOVAH Sr.]

John 10:31 KJB - Then the Jews took up stones again to stone him.

John 10:32 KJB - Jesus answered them, Many good works have I shewed you from **my Father**; for which of those works do ye stone me?

John 10:33 KJB - The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, **makest thyself God**.

John 10:34 KJB - Jesus answered them, Is it not written in your law, I said, Ye are gods?

John 10:35 KJB - If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

John 10:36 KJB - Say ye of him, whom **the Father** hath sanctified, and sent into the world, Thou blasphemest; **because I said, I am the Son of God**?

Jesus acknowledges who His real Father is, in a special prayer that He prays near the end of His earthly ministry:

John 17:5 KJB - And now, **O Father, glorify thou me with thine own self with the glory which I had with thee before the world was**.

The Father Himself speaks to the Son, on numerous occasions in the New Testament:

Matthew 3:17 KJB - And lo **a voice from heaven, saying, This is my beloved Son, in whom I am well pleased**.

Mark 1:11 KJB - And there came **a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased**.

Luke 3:22 KJB - And the Holy Ghost descended in a bodily shape like a dove upon him, and **a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased**.

Matthew 17:5 KJB - While he yet spake, behold, a bright cloud overshadowed them: and **behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him**.

Mark 9:7 KJB - And there was a cloud that overshadowed them: and **a voice came out of the cloud, saying, This is my beloved Son: hear him**.

Luke 9:35 KJB - And there came **a voice out of the cloud, saying, This is my beloved Son: hear him**.

2 Peter 1:17 KJB - For he received from **God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased**.

John 12:28 KJB - **Father**, **glorify thy name**. **Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again**.

In all of the gospels and epistles (letters; except **3 Jhn.** KJB) of the early disciples, and / or apostles, the Father is spoken of, usually, though not always, in connection with the eternal Son:

Matthew 2:15 KJB - And was there until the death of Herod: that it might be fulfilled which was **spoken of the Lord by the prophet**, saying, **Out of Egypt have I called my son**.

[See also: **Mat.** 5:16,45,48, 6:1,4,6,8,9,14,15,18,26,32, 7:11,21, 10:20,29,32,33, 11:25,26,27, 12:50, 13:43, 15:13, 16:17,27, 18:10,14,19,35, 20:23, 23:9, 24:36, 25:34, 26:29,39,42,53, 28:19 KJB]

Mark 1:1 KJB - The beginning of the gospel of **Jesus Christ, the Son of God**;

[See also: **Mar.** 8:38, 11:25,26, 13:32, 14:36 KJB]

Luke 1:32 KJB - He shall be great, and shall be called **the Son of the Highest**: and **the Lord God** shall give unto him the throne of his father David:

Luke 1:35 KJB - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called **the Son of God**.

[See also: **Luk.** 2:49, 6:36, 9:26, 10:21,22, 11:2,13, 12:30,32, 22:29,42, 23:34,46, 24:49]

John 1:1 KJB - In the beginning was the Word, and **the Word was with God**, and the Word was God.

John 1:14 KJB - And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father**,) full of grace and truth.

John 1:17 KJB - For the law was given by Moses, *but* grace and truth came by Jesus Christ.

John 1:18 KJB - No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father**, he hath declared *him.*

[See also: **Jhn.** 1:14,18, 2:16, 3:35, 4:21,23, 5:17-23,26,30,36,37,43,45, 6:27,32,37,39,44,45,46,57,65, 8:16,18,19,27-29,38,41,42,49,54, 10:15,17,18,25,29,30,32,36-38, 11:41, 12:26-28,49,50, 13:1,3, 14:2,6-13,16,20,21,23,24,26,28,31, 15:1,8-10,15,16,23,24,26, 16:3,10,15-17,23,25-28,32, 17:1,5,11,21,24,25, 18, 20:17,21:11 KJB]

Acts 1:4 KJB - And, being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the promise of **the Father**, which, *saith he,* ye have heard of me.

[See also: **Act.** 1:4,7, 2:33 KJB]

Romans 1:7 KJB - To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ.

[See also: **Rom.** 1:7, 6:4, 8:15, 15:6 KJB]

1 Corinthians 1:3 KJB - Grace *be* unto you, and peace, from **God our Father**, and *from* the Lord Jesus Christ.

[See also: **1 Cor.** 1:3, 8:6, 15:24 KJB]

2 Corinthians 1:2 KJB - Grace *be* to you and peace from **God our Father**, and *from* the Lord Jesus Christ.

[See also: **2 Cor.** 1:2,3, 6:18, 11:31 KJB]

Galatians 1:1 KJB - Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and **God the Father**, who raised him from the dead;)

[See also: **Gal.** 1:1,3,4, 4:6 KJB]

Ephesians 1:2 KJB - Grace *be* to you, and peace, from **God our Father**, and *from* the Lord Jesus Christ.

[See also: **Eph.** 1:2,3,17, 2:18, 3:14, 4:6, 5:20, 6:23 KJB]

Philippians 1:2 KJB - Grace *be* unto you, and peace, from **God our Father**, and *from* the Lord Jesus Christ.

[See also: **Php.** 1:2, 2:11, 4:20 KJB]

Colossians 1:2 KJB - To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from **God our Father** and the Lord Jesus Christ.

[See also: **Col.** 1:2,3,12,(19), 2:2, 3:17 KJB]

1 Thessalonians 1:1 KJB - Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in **God the Father** and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from **God our Father**, and the Lord Jesus Christ.

[See also: **1 Thes.** 1:1,3, 3:11,13 KJB]

2 Thessalonians 1:1 KJB - Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in **God our Father** and the Lord Jesus Christ:

[See also: **2 Thes.** 1:1,2, 2:16 KJB]

1 Timothy 1:2 KJB - Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from **God our Father** and Jesus Christ our Lord.

2 Timothy 1:2 KJB - To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from **God the Father** and Christ Jesus our Lord.

Titus 1:4 KJB - To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from **God the Father** and the Lord Jesus Christ our Saviour.

Philemon 1:3 KJB - Grace to you, and peace, from **God our Father** and the Lord Jesus Christ.

Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days **spoken unto us by *his* Son**, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJB - Who being the brightness of ***his* glory**, and the express image of **his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of **the Majesty on high**;

Hebrews 1:4 KJB - Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:5 KJB - For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son**?

Hebrews 12:9 KJB - Furthermore we have had fathers of our flesh which corrected *us,* and we gave them *reverence:* shall we not much rather be in subjection unto **the Father of spirits**, and live?

James 1:17 KJB - Every good gift and every perfect gift is from above, and cometh down from **the Father of lights**, with whom is no variableness, neither shadow of turning.

[See also: **Jam.** 1:17,27, 3:9 KJB]

1 Peter 1:2 KJB - Elect according to the foreknowledge of **God the Father**, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[See also: **1 Pet.** 1:2,3,17 KJB]

2 Peter 1:17 KJB - For he received from **God the Father** honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

1 John 1:2 KJB - (For the life was manifested, and we have seen *it,* and bear witness, and shew unto you that eternal life, which was with **the Father**, and was manifested unto us;)

1 John 1:3 KJB - That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with **the Father**, and with **his Son Jesus Christ**.

[See also: **1 Jhn.** 2:1,3, 2:1,13,15,16,22-24, 3:1, 4:14, 5:7 KJB]

2 John 1:3 KJB - Grace be with you, mercy, *and* peace, from **God the Father**, and from the Lord **Jesus Christ, the Son of the Father**, in truth and love.

[See also: **2 Jhn.** 1:3,4,9 KJB]

Jude 1:1 KJB - Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by **God the Father**, and preserved in Jesus Christ, *and* called:

Revelation 1:6 KJB - And hath made us kings and priests unto **God and his Father**; to him *be* glory and dominion for ever and ever. Amen.

[See also: **Rev.** 1:6, 2:27, 3:5,21, 14:1 KJB]

JEHOVAH, the Ancient of days (**Dan.** 7:9,13,22 KJB), who is the Person / Being of the Father, is witnessed, therefore, throughout the Old and New Testaments. He is "the Father" of many (even as Abraham is a type, a "father of many nations"; **Gen.** 17:4-5; **Rom.** 4:17-18 KJB), being the "father of the fatherless" (**Psa.** 68:5 KJB), and the "Father of our **[the Christians]** Lord Jesus Christ" (**Rom.** 15:6; **2 Cor.** 1:3, 11:31; **Eph.** 1:3, 3:14; **Col.** 1:3; **1 Pet.** 1:3 KJB), the "Father of glory" (**Eph.** 1:17 KJB), "the Father of all **[Christians]**" (**Eph.** 4:6 KJB), called on together by the Christians, as "Our Father" (**Mat.** 6:9; **Luk.** 11:2; **Rom.** 1:7; **1 Cor.** 1:3; **2 Cor.** 1:2; **Gal.** 1:4; **Eph.** 1:2; **Php.** 1:2, 4:20; **Col.** 1:2; **1 Thes.** 1:1,3, 3:11; **2 Thes.** 1:1,2, 2:16; **1 Tim.** 1:2; **Phm.** 1:3 KJB), "the Father of spirits" (**Heb.** 12:9 KJB), and "the Father of lights" (**Jam.** 1:17 KJB).

There should be no question as to His eternal Fatherhood, for the scripture (KJB) is clear that in His attributes (such as fatherhood), He does not change, and has ever and always been "the Father":

Psalms 102:12 KJB - But thou, **O LORD, shalt endure for ever**; and thy remembrance unto all generations.

Psalms 102:27 KJB - But **thou *art* the same**, and thy years shall have no end.

Malachi 3:6 KJB - For **I am the LORD, I change not**; therefore ye sons of Jacob are not consumed.

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CHAPTER 4

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The Father's Nature

There are many millions, possibly even billions, of Christians who have been deceived by the devil, and so have a wrong concept about the nature of the Father (and also of the 3rd Heaven, aka "Paradise", itself), in His very Person / Being, and think that the Father has no "form", "shape", "image", "likeness", "body" or "parts" of any real tangible substance. In short, they reduce the Person / Being of God the Father to a mere 'essence', like an idea that has no real "substance", or tangibility, though they speak of the Father has having, or rather being, "substance". Ask them to define this "substance' they speak of, and they may cite **Jhn.** 4:24:

> John 4:24 KJB - **God *is* a Spirit**: and they that worship *him* must worship him in spirit and in truth.
>
> John 4:24 GNT TR - **πνευμα ο θεος** και τους προσκυνουντας αυτον εν πνευματι και αληθεια δει προσκυνειν
>
> John 4:24 GNT TR Transliterated - **pneuma o theos** kai tous proskunountas auton en pneumatic kai aletheia dei proskunen

What does this text even mean? What is "a Spirit"? Is it a 'ghostial', non-corporeal, non-material, existence? How does a person worship God the Father "in spirit and in truth"? For one, the text is clear that an attribute of God is that God is "a Spirit", and that those who are to worship God, must worship Him "in spirit" (thoughts / heart), as well as "in truth" (deeds / actions). Does that mean that mankind, or even angel-kind, are also incorporeal entities? No. The word **[G4151]** "πνευμα", "pneuma", "spirit", used twice in the sentence refers to the thinking, or rational, mind, or the emotional 'heart', or the seat of the 'intelligence' of a living person / being.

Throughout the Bible, the word "spirit" is often connected, in immediate context, to the "heart" or "mind" (intelligence): **Exo.** 35:21; **Deu.** 2:30; **Jos.** 5:1; **Psa.** 34:18, 51:10,17, 77:6, 78:8, 143:4; **Pro.** 15:13, 17:22; **Ecc.** 1:17; **Isa.** 57:15, 65:14; **Eze.** 11:19, 18:31, 21:7, 36:26; **Mar.** 2:8; **Jhn.** 4:24; **Rom.** 2:29; **Heb.** 4:12; **1 Pet.** 3:4 KJB; and thus the "spirit" of man, the "heart" of man, is connected with reasoning and thoughts or intelligence: **1 Chr.** 28:9; **Mat.** 9:4; **Luk.** 2:35, 5:22, 24:38; **Rom.** 2:15; **Eph.** 4:23; **2 Tim.** 1:7 and so on; see also **Job** 14:21; **Psa.** 146:4; **Ecc.** 9:5,6,10 KJB. See also **Pro.** 8:22-31 KJB. There are no 'spirits' (intelligences) that exist without a body to act on behalf of the thinking mind. Even the angel-kind of 3rd heaven itself, all being 'spirits' (living intelligences; **Psa.** 104:4; **Heb.** 1:7,14, 12:9 KJB) that 'minister' with their physical / corporeal hands and bodies (**Psa.** 103:20-21 KJB), just as those of mankind also do (**Act.** 20:34; Heb. 12:23 KJB).

> Exodus 35:21 KJB - And they came, every one whose **heart** stirred him up, and every one whom his **spirit** made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
>
> 1 Chronicles 28:9 KJB - And thou, Solomon my son, **know** thou the God of thy father, and serve him with a perfect **heart** and with a willing **mind**: for the LORD searcheth all **hearts**, and understandeth **all the imaginations of the thoughts**: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Psalms 34:18 KJB - The LORD *is* nigh unto them that are of a broken **heart**; and saveth such as be of a contrite **spirit**.

Psalms 51:10 KJB - Create in me a clean **heart**, O God; and renew a right **spirit** within me.

Psalms 51:17 KJB - The sacrifices of God *are* a broken **spirit**: a broken and a contrite **heart**, O God, thou wilt not despise.

Psalms 77:6 KJB - I call to **remembrance** my song in the night: I commune with mine own **heart**: and my **spirit** made diligent search.

Ecclesiastes 1:17 KJB - And I gave my **heart** to **know wisdom**, and to **know madness and folly**: I **perceived** that this also is vexation of **spirit**.

Matthew 9:4 KJB - And Jesus **knowing their thoughts** said, Wherefore think ye evil in your **hearts**?

Mark 2:8 KJB - And immediately when Jesus **perceived in his spirit** that they so **reasoned within themselves**, he said unto them, Why **reason ye these things in your hearts**?

Luke 2:35 KJB - (Yea, a sword shall pierce through thy own soul also,) that **the thoughts of many hearts** may be revealed.

Ephesians 4:23 KJB - And be renewed **in the spirit of your mind**;

Hebrews 4:12 KJB - For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and **spirit**, and of the joints and marrow, and ***is* a discerner of the thoughts and intents of the heart**.

2 Timothy 1:7 KJB - For God hath not given us **the spirit** of fear; but of power, and of love, and of **a sound mind**.

God the Father is not merely a floating intelligence pervading the created universe, as if having no body or parts, for in that direction, a person will end up in the dual errors of pantheism (God is all things), and / or panentheism (God is in all things). God the Father is **not** a 'perfume', a mere incorporeal 'essence'. He is **not** an aethereal essence pervading the universe, or as if He were the universe itself, for both of those false teachings are gross heresies that destroy the Gospel itself and would even place God in the sinner, including satan himself, which is a violation of **Rev.** 3:20 KJB. God is omnipresent **through** omniscience (**Psa.** 139:1-24 KJB). What does the Bible say, where God actually is?

Matthew 6:9 KJB - After this manner therefore pray ye: **Our Father which art in heaven**, Hallowed be thy name. **(See also Luk.** 11:2 KJB**)**

Matthew 16:17 KJB - And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but **my Father which is in heaven**.

The 3rd "heaven", also known as "paradise", and God's "garden" of heavenly "eden", is a real tangible place, just beyond the first (atmosphere; **Gen.** 1:20 KJB) and second heavens (local Sol system; **Gen.** 1:14-19 KJB), filled with living beings (**Eze.** 28:13; **Luk.** 23:43; **2 Cor.** 12:2,4; **Rev.** 2:7, 12:12, 22:2,14 KJB).

The Father dwells there "in heaven" (**Mat.** 5:16,45,48, 6:1,9, 7:11,21, 10:32,33, 12:50, 16:17, 18:10,14,19, 23:9; **Mar.** 11:25,26; **Luk.** 11:3, **Jhn.** 12:28, 17:1; **1 Jhn.** 5:7 KJB), though by His omniscient mind (**Job** 21:22, 40:2; **Psa.** 113:5-6; **Isa.** 40:13-14, 46:9-10; **Rom.** 11:34; **1 Cor.** 2:16 KJB) is everywhere present (omnipresent; **1 Kin.** 8:27,39; **2 Chr.** 2:6, 6:18,30; **Psa.** 11:4, 14:2, 53:2; **Pro.** 15:11 KJB) by His all-knowing (**Psa.** 139:1-24 KJB). He is a **"Person"** (**Job** 13:8; **Heb.** 1:3 KJB), of which His Son (Jesus) is the **"express image"** of.

God is local (**Gen.** 4:16; **Exo.** 19:17,21, 20:21, 33:14-15; **Num.** 23:15; **Deu.** 5:5; **1 Kin.** 19:11 KJB), has dwelt among mankind (**Exo.** 25:8, 29:43-45; **Lev.** 26:11-12; **1 Kin.** 6:11-13, 8:13; **2 Chr.** 6:2,18; **Psa.** 132:14; **Mic.** 1:2; **Hab.** 2:20; **Zec.** 2:10; **Rev.** 21:3 KJB), moves about (**Gen.** 17:22, 18:33; **Exo.** 19:20; **Num.** 12:5, 23:4; **Deu.** 33:2; **Jdg.** 5:4; **1 Sam.** 4:7; **Psa.** 47:5, 67:8, 68:7; **Jer.** 14:8; **Eze.** 11:23; **Mic.** 1:3; **Hab.** 3:3; **Zec.** 2:13 KJB), utilizes modes and means of travel (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hab.** 3:8,15; **Zec.** 9:14 KJB), and the Father, and the Son, have been seen in their form (**Gen.** 18:1, 35:9, 48:3; **Exo.** 24:9-11; **2 Chr.** 7:12; **Job** 42:5-6; **Isa.** 6:1; **Eze.** 1:26-27, 8:1-2,4; 43:2-3; **Dan.** 7:9-10; **Amo.** 9:1; **Rev.** 4:2-3 KJB).

Notice "His person" (**Job** 13:8; **Heb.** 1:3 KJB), "form of God" (**Php.** 2:6 KJB), "shape" (**Jhn.** 5:37 KJB), "image" (**Gen.** 1:26,27; **Heb.** 1:3 KJB), "likeness" (**Gen.** 1:26,27 KJB), "being" (**Act.** 17:28 KJB), having "parts" (**Exo.** 33:23 KJB), has a very real movable "Throne" on which He sits (**Dan.** 7:9-10; **Rev.** 4-5 KJB, &c.), has "the hair of his head like the pure wool" (**Dan.** 7:9 KJB), has a "face" (**Gen.** 32:30; **Exo.** 33:11,20; **Deu.** 5:4, 34:10; **Mat.** 18:10; **Rev.** 20:11 KJB), with "eyes" (**2 Chr.** 16:9; **Pro.** 22:12; **Rev.** 1:14, 2:18, 19:12 KJB), with "nostrils" (**2 Sam.** 22:9,16; **Psa.** 18:15 KJB), able to hear and has "ears" (**Num.** 11:18, 14:28; **1 Sam.** 8:21; **2 Sam.** 22:7; **2 Kin.** 19:28; **2 Chr.** 7:15; **Psa.** 18:6, 34:15, 130:2; **Isa.** 5:9, 37:29; **Jam.** 5:4; **1 Pet.** 3:12 KJB).

God is a Soul (Living Being with form; **Jer.** 5:9 KJB), and is a Spirit (thus having a mind (Intelligence), **Mat.** 12:28 KJB), has a "mouth" (**Num.** 12:8; **Deu.** 8:3; **Jos.** 9:4; **1 Kin.** 13:21; **Psa.** 33:6; **Pro.** 2:6; **Isa.** 1:20, 40:5, 58:14, 62:2; **Jer.** 9:12,20, 23:16; **Mic.** 4:4; **Rev.** 1:16 KJB), has a "tongue" (**Psa.** 35:28, 66:17, 71:24, 119:172 KJB; the Son praises the Father; **Isa.** 30:27 KJB), has "lips" (**Job** 11:5, 23:12; **Psa.** 89:34; **Isa.** 30:27 KJB), has "teeth" (**Gen.** 49:12 KJB) and expresses emotions (**Grieved; Gen.** 6:6; **Jdg.** 10:16; **Psa.** 78:40, 95:10; **Eze.** 16:43; **Heb.** 3:10 KJB; **Jealous / love; Exo.** 34:14; **Deu.** 4:24, 32:21; **Psa.** 78:58, 79:5; **Isa.** 42:13; **Eze.** 38:19; **Zep.** 3:8; **Zec.** 8:2; **1 Cor.** 10:22 KJB; **Anger; Num.** 12:9; **Deu.** 32:22; **Jdg.** 10:7; **2 Sam.** 22:8; **Job** 19:11; **Psa.** 2:5, 7:11, 21:9, 90:11; **Isa.** 28:21, 30:30, 66:15; **Jer.** 30:24; **Lam.** 2:3, 3:43; **Eze.** 5:13, 38:18; **Hos.** 12:14; **Nah.** 1:6 KJB; **Hates evil; Psa.** 5:5-6, 11:5; **Jer.** 44:4; **Rev.** 2:6,15 KJB; **takes vengeance / justice; Deu.** 32:34-35,41-43; **Psa.** 94:1; **Isa.** 1:24, 34:8, 66:6; **Jer.** 46:10; **Amo.** 2:13; **Nah.** 1:2; Heb. 10:30 KJB), with organs of speech and breath (**Num.** 12:8; **Psa.** 18:8; **Isa.** 30:27-28; **Rev.** 1:15 KJB), speaks with a language that is understood (**Exo.** 3:4, 19:19, 20:19,22; **Lev.** 1:1; **Num.** 7:89, 12:4, 22:9; **Deu.** 4:12,33,36, 5:24-26; **1 Kin.** 19:12-13; **Psa.** 68:33; **Jer.** 25:30; **Eze.** 43:6; **Joe.** 2:11, 3:16; **Amo.** 1:2; **Act.** 7:31; **Heb.** 12:19,26 KJB), laughs and 'sleeps' (**Psa.** 2:4, 59:8, 78:65 KJB), sings (**Zep.** 3:17 KJB), and rejoices (**Deu.** 28:63, 30:9 KJB).

God has "shoulders" (**Deu.** 33:12 KJB), wears garments (**Job** 29:14 KJB), "whose garment was white as snow" (**Dan.** 7:9 KJB), wears a crown/s (**Isa.** 62:3; **Rev.** 19:12 KJB), and sometimes the Son dresses as priest (**Dan.** 10:5-9; **Rev.** 1:13-16 KJB), and sometimes the Son dresses as King (**Rev.** 17:14, 19:16 KJB), and sometimes the Son dresses as Warrior (**Exo.** 15:3, 17:16; **Jos.** 5:13-15; **Isa.** 66:16; **Jer.** 14:9, 21:5; **Zec.** 14:3 KJB).

God has "arms" (**Isa.** 51:9, 53:1; **Jhn.** 12:38 KJB), has a "right hand" (**Rev.** 5:1; **Act.** 7:55-56 KJB), so has "hands" (**Gen.** 49:24; **Exo.** 33:22; **Deu.** 33:27; **Psa.** 21:8, 74:11, 89:13, 118:16; **Isa.** 52:10; **Hab.** 3:4 KJB), having "fingers" (**Exo.** 8:19, 31:18; **Deu.** 9:10; **Psa.** 8:3; **Luk.** 11:20 KJB), utilizes weapons (**Deu.** 32:23; **Job** 19:12; **Psa.** 7:12-13, 21:12, 64:7; **Isa.** 34:5; **Jer.** 50:25; **Lam.** 2:4, 3:12-13; **Hab.** 3:9 KJB).

He is able to be looked upon, "to look upon like a jasper and a sardine stone" (**Rev.** 4:2 KJB), having His own "nature" (**Gal.** 4:8 KJB), having also "back parts" (**Exo.** 33:21-23 KJB, speaking of the Son, but remember the Son is in the "express image" of the Father; **Jer.** 18:17 KJB), has a "heart" (**Gen.** 6:6 KJB), and "loins" (**[H4975]**; waist to upper thighs, see **1 Kin.** 18:46 KJB), **Eze.** 1:27 KJB), able to sit on posterior (**Dan.** 7:9; **Col.** 3:1; **Heb.** 1:3, 10:12; **Rev.** 4:2 KJB) and even a "divine nature" (**2 Pet.** 1:4 KJB), having "feet" (**Rev.** 1:15 KJB); see also "under his feet" (**Exo.** 24:10 KJB, speaking of the Son, as the Son is in the "express image" of the Father; **Psa.** 18:9 KJB), and so walks (**Gen.** 3:8; **Psa.** 104:3 KJB).

Some, after reading the many texts just presented, will come to the erroneous man-made conclusion, that those texts are simply anthropomorphisms (that which seeks to describe God in merely human terms / thinking), but that reverses the texts themselves! Instead of the texts of **Genesis**, which clearly state that mankind was made in the "image" and "likeness" of God (**Gen.** 1:26-27 KJB), these other persons turn the texts around on their head (upside down) and say God is merely pictured as like having mankind's image and likeness, though has no actual "form", "shape", "body" or "parts" at all! What a vaporization of the eternal Living God and Father! What utter abominable and perverse erasure through fallible words of mankind! God's perfectly inspired and preserved word (**Psa.** 12:6-7 KJB) says one thing, and lo, in contrast, 'scholarly' 'good', 'godly' 'pastoral' mankind says another. Whom is the Christian to believe?

> [Keep in mind that the Father creates by His spoken word, not as like mankind does through 'procreation' by unification of genetic material from the male and female. The LDS (Mormon) ideology errs here.]

However, from the perspective of a true Bible student, who understands the scriptures:

Personality of God, by James Springer White, 1861, pages 1.1 - 8.1:

> "... PERSONALITY OF GOD
>
> MAN was made in the image of God. "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Gen.i,26,27. See also chap.ix,6; 1Cor.xi,7. Those who deny the personality of God, say that "image" here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God's moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God's moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read his own words to Moses: "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my [2] back parts; but my face shall not be seen." Ex.xxxiii,21-23. See also chap.xxiv,9-11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses. {1861 JW, PERGO 1.1}
>
> But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Num.xii,5-8 remove the difficulty. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.

And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently." {1861 JW, PERGO 2.1}

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, even apparently. {1861 JW, PERGO 2.2}

Says the prophet Daniel, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Chap.vii,9. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and [3] there was given him dominion and glory and a kingdom." Verses 13, 14. {1861 JW, PERGO 2.3}

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle's declaration that the Son was in the express image of his Father's person. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." Heb.i,1-3. {1861 JW, PERGO 3.1}

We here add the testimony of Christ. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v,37. See also Phil.ii,6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

OBJECTION. – "God is a Spirit." John iv,24. {1861 JW, PERGO 3.2}

ANSWER. – Angels are also spirits [Ps.civ,4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being. {1861 JW, PERGO 3.3}

OBJ. - God is everywhere. Proof. Ps.cxxxix,1-8. He is as much in every place as in any one place. {1861 JW, PERGO 3.4}

ANS. - 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a [4] word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it." {1861 JW, PERGO 3.5}

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." {1861 JW, PERGO 4.1}

God is in heaven. This we are taught in the Lord's prayer. "Our Father which art in heaven." Matt.vi,9; Luke xi,2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere. {1861 JW, PERGO 4.2}

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are [5] no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2Kings ii,11. And of Enoch it is said that he "walked with God, and was not, for God took him." Gen.v,24. {1861 JW, PERGO 4.3}

Jesus is said to be "on the right hand of the Majesty on high." Heb.i,3. "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark xvi,19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. "He is not here," said the angel, "for he is risen as he said." Matt.xxviii,6. {1861 JW, PERGO 5.1}

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9. {1861 JW, PERGO 5.2}

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke xxiv,39-43. {1861 JW, PERGO 5.3} [6]

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i,9-11. J. W. {1861 JW, PERGO 6.1}

IMMATERIALITY

THIS is but another name for nonentity. It is the negative of all things and beings - of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities.

It is neither liquid nor solid, soft nor hard - it can neither extend nor contract. In short, it can exert no influence whatever - it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self - his all! {1861 JW, PERGO 6.2}

O sectarianism! O atheism!! O annihilation!!! [7]

who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist - and both are equally powerless and unknown. {1861 JW, PERGO 6.3}

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms. {1861 JW, PERGO 7.1}

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. {1861 JW, PERGO 7.2}

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy. {1861 JW, PERGO 7.3}

What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image. {1861 JW, PERGO 7.4}

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones. {1861 JW, PERGO 7.5}

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, [8] and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God - their life - their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us. {1861 JW, PERGO 7.6}

We choose all substance - what remains
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity. {1861 JW, PERGO 8.1} ..." - https://m.egwwritings.org/en/book/1471.2

Just like **Daniel**, and others who have received visions from God, another more modern messenger of the LORD bore the same witness as those of the past (**1 Cor.** 14:32; **1 Thes.** 4:19-21 KJB), even referring to events in both **Daniel** 7-8 and **Revelation** 3-5 KJB:

Early Writings (1882), by Ellen G. White, pages 54.2-56.1:

"... **[page 54.2]** **I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist.**" Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

[page 55.1] I saw the Father rise from the throne, [See page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

[page 56.1] I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. ..." - https://m.egwwritings.org/en/book/28.389

Early Writings (1882), by Ellen G. White, pages 77.1-78.1:

> "... **[page 77.1]** I have frequently been falsely charged with teaching views peculiar to Spiritualism. But before the editor of the Day-Star [See Appendix.] ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock by him and others in teaching the spiritual views. **I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person.**"
>
> **[page 77.2] I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of Spiritualism**. I have seen that some who have been deceived and led into this error will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of Spiritualism. Such should make thorough work in confessing their errors and leaving them forever.
>
> **[page 78.1] I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days"; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth**. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.). ..." - https://m.egwwritings.org/en/book/28.475

See also **Spiritual Gifts, Volume 2, page 74.2** - https://m.egwwritings.org/en/book/105.240

The Person / Being of the Father (**Mat.** 6:9; **Luk.** 11:2 KJB)**, JEHOVAH** ("the LORD", **Gen.** 19:24b; **Zec.** 3:2b KJB), is the "Ancient of Days" (**Dan.** 7:9,13,22 KJB), "the only true God" (**Jhn.** 17:3 KJB; "τον μονον αληθινον θεον"), and is the "God" (**Psa.** 45:7b.; **Heb.** 1:9b.; **Jhn.** 1:1b. KJB, "τον θεον"), who spoke to the Son, in the beginning, to create everything:

> Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created**.
>
> Revelation 10:6 KJB - And sware by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be time no longer:
>
> Genesis 1:6 KJB - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

This is how One among the **[H430]** "אלהים", "'ĕlôhîym", in the beginning, can speak to another among Themselves, and say,

> Genesis 1:26 KJB - And **God said**, **Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

It is how **John**, in the New Testament, in the very beginning of the Gospel can write the words that he did, for he knew that there were multiple Persons / Beings (even as **Pro.** 8:22-31 KJB shows):

> John 1:1 KJB - In the beginning was the Word, and the Word was **with God**, and the Word was God.
>
> John 1:2 KJB - The same was in the beginning **with God**.

John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.

John 1:14 KJB - And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of **the Father**,) full of grace and truth.

John 1:17 KJB - For the law was given by Moses, *but* grace and truth came by Jesus Christ.

John 1:18 KJB - No man hath seen **God** at any time; the only begotten Son, which is in the bosom of **the Father**, he hath declared *him.*

These things show, without a doubt, that the Father ("God") is a Personal Being, is a Person in His own right, exists in a specific "place" (**Jhn.** 14:2-3 KJB; called "heaven" (3rd), heavenly "Eden", "paradise"), and has both an "image" and a "likeness"; and as other texts show, a "form", a "shape", having His own "body", and its respective "parts". Some might be confused in their thinking, since they have carried error so long, and ask, "What is God (the Father) made of, then?" The question is erroneous, carrying a flaw from the start. God (even the Father) is not "made". The nature of the Father is eternal, not-created, not-made, not-begotten, but is instead original, underived everlasting Deity. It is not anything of created 'matter', but is instead eternal 'substance'. This is as far as human language can describe the Father's nature, as given by the Bible (**Deu.** 29:29 KJB).

Now, many seemingly very 'religious' among mankind will attempt to describe God in neo-Platonic Greek philosophical mumbo-jumbo, a "science falsely so called" (**1 Tim.** 6:20 KJB), and present many words that have very little relation to the Bible's own given statements. They have erred from the faith (**1 Tim.** 1:6 KJB), wresting God's sayings (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and have added and / or taken away (**Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 1:3, 22:18-19 KJB) from God's inspired and preserved words. It is not merely this present author that says so, but even John himself:

1 John 2:22 KJB - Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, **that denieth the Father** and the Son.

1 John 2:23 KJB - Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*

Notice, it is not enough to merely say one believes in "the Father", for they must acknowledge that the Father has His own "image", "likeness", "form", "shape", "body" and "parts", of which the Son (Jesus) is in "the express image" (**Heb.** 1:3 KJB) of. Some will say that they 'believe' in the Father, and yet ask them, pointing to the Bible texts previously given about the very eternal nature of the Father, and they will deny it to one's face, and present words contrary to the scripture itself, giving all manner of excuses (like 'anthropomorphism', or Greek philosophy, or some ethereal idea that has no actual substance, &c.)! In truth, such persons "denieth the Father" (**1 Jhn.** 2:22 KJB)! For how can that which is formless give rise to all manner of forms? Even the thoughts of the mind of mankind do not exist in a vacuum, floating in an aethereal void, but are contained in created flesh! All the data (software) that exists in a personal computer (PC), or some such device, can only exist stored on a hard (physical) drive! Even things which use energy to carry information, or intelligence, like electrical impulses, must be associated with physical things!

Yes, God the Father is "a Spirit" (**Jhn.** 4:24 KJB), for it means God is living Intelligence, a living thinking all-Wise Being, an eternal Person, but it also means that God is physical, having an eternal "body" of substance, which has a glorious "Head", which houses that infinite Intellect!

To vaporize God into mumbo-jumbo, which 'definitions' are nothing more than vapid emptiness disguised as substance, is to erase the very real tangible Person / Being that the Father is! It erases the Throne He sits upon, the eternal Law which governs all the universe (and thus would vaporize sin itself, or even the need for salvation from sin!), the glorious unfallen beings which serve Him there, and even the 3rd heaven itself and the unfallen creatures there, and more importantly, it would vaporize the reward which is to be given in Salvation / Redemption! It even vaporizes that fallen angel, Lucifer (Heylel, satan, devil, &c.) into airy non-things of no substance, words without any concrete foundational definition, a misty dream of smokey fantasy. The devil has succeeded far beyond convincing the world (both secular and Christian) that he does not exist as a tangible real being of substance, and gone beyond all perceived bounds and gone on to convince the whole world that the Father Himself is not a palpable Person / Being! Only those who have the love of the Truth (**Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB), and receive it into the heart, will not be deceived (**2 Thes.** 2:10; **Rev.** 12:9 KJB). **WAKE UP SLEEPY HEADS! Do not be robbed of the Father!**

CHAPTER 5

~

The Son, the Son of God, the Son of Man, JEHOVAH 'Jr.' – Jesus

There are some 'good', 'godly', 'dedicated', 'spiritual', 'extremely religious', 'doctored', 'pastoral' persons which think that the Persons / Beings of the Father, Son and Holy Ghost were, before any creation had ever taken place (including all the unfallen worlds and angel-kind), exactly the same, identical in every way, as like three blank personality-less clones, Who each merely took upon Themselves 'roles' (like suddenly wearing a 'hat' that says 'Father', or choosing of a 'lot' that says 'Son', or ending with a ballot that says 'Holy Ghost', &c.) of 'Father', 'Son' and 'Holy Ghost' for their creation which they would make. That teaching is a **gross** abominable heresy, and a complete distortion of the Bible (KJB) texts. Such foolishness of thought actually destroys any meaningfulness of their eternal relationship, personal individuality, and specific nature that they have always had in their existence, and limits it to something of finiteness, being 'bounded' and 'made' for an external situation. Instead, the Father has always been the Father, and the Son has always been the Son (likewise also the Holy Spirit), and that relationship between Them is eternal, not created, not made, not chosen as a 'role'. It is infinitely mysterious and beyond all comprehension by created and finite beings, and not begun in a moment of time. Yet, that fathomless mystery of Their eternal relationship explains so many other things about Them, and Their doctrines (teachings), words and actions.

As the Father's name is **[H3068]** "יהוה", "JHVH", "JEHOVAH" ('Sr.'), so too the Son's name is also **[H3068]** "יהוה", "JHVH", "JEHOVAH", but being the Son with the same name as the Father's Person / Being, that makes Him, the Son, (JEHOVAH) "Jr.". As an example among finite mankind, this author's own earthly father has the same name as his own biological earthly father (this author's grandfather), and so at the ending of his (this author's father's) name, has the appendage, or appellation, "Jr.", making his own father the "Sr." (an 'ancient of days' so to speak) of the two.

> Exodus 23:21 KJB - Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **my name *is* in him**.
>
> John 5:43 KJB - **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.
>
> John 10:25 KJB - **Jesus** answered them, I told you, and ye believed not: **the works that I do in my Father's name**, they bear witness of me.
>
> Matthew 1:21 KJB - And she shall bring forth **a son**, and **thou shalt call his name JESUS**: for **he shall save his people from their sins**.

The very English name "JESUS", from the koine Greek **[G2424]** "ιησουν", "iesoun" (**Mat.** 1:21 KJB, GNT TR, the koine Greek "i" becomes the English "j"), stems from the Hebrew word **[H3091]**, "יהוֹשׁע", "j'hôshuª", "Joshua" (**Exo.** 17:9 KJB, HOT), which is a combination of **[H3068]** "יְהוָה", "JHVH", "JEHOVAH", & **[H3467]** "יָשַׁע", "jâshaʿ", "be open, wide or free, that is, (by implication) to be safe; causatively to free or succor: - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory" (Strong's Concordance E-Sword Edition), meaning together "JEHOVAH is (my) Salvation", which is exactly how **Mat.** 1:21 KJB, GNT TR defines the word. Another OT Hebrew word is **[H3444]** "יְשׁוּעָה", "jeshûʿâh", meaning "salvation, deliverance, health, help" (Strong's).

The Person / Being of the Son, Jesus JEHOVAH (**[H3444]**; **[H3068]** "ישׁועת יהוה", "j'shûat j'hväh"; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT) or JEHOVAH Immanuel ((**Psa.** 46:7,11) **Psa.** 46:8,12 HOT, **[H3068]**; **[H5973]**; **[H430]**, "יהוה ... עמנו ... אלהי", "j'hväh ... iMänû ... élohëy"), "the LORD" (**Gen.** 19:24a.; **Zec.** 3:2a.; **Heb.** 1:10; **Psa.** 102:12,25-27; **Heb.** 13:4-8 KJB), "the son of man" (**Dan.** 7:13 KJB), "the only begotten" (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9 KJB, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9 GNT TR) or monogenes (μονογενὴς; **Jhn.** 1:18 GNT TR) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18 GNT TR)), "the Lord Jesus Christ, the Son of the Father" (**2 Jhn.** 1:3 KJB, GNT TR; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός), "the express image of his (God, The Father's) person" (**Heb.** 1:3 KJB, GNT TR; χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ), being Himself also "God" (**Jhn.** 1:1c. KJB, GNT TR, "θεος ην ο λογος"; **Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9; **Psa.** 47:5a.; **Heb.** 1:8,9a. KJB, GNT TR), even "O God" (**Heb.** 1:9 KJB, GNT TR, "ο θεος"), and the "son of man" (**Dan.** 7:13 KJB), the "fellow" (**Zec.** 13:7 KJB), who acted, "made" all things (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3 KJB), on behalf of the Father's will (**Pro.** 8:22-36; **Jhn.** 5:30, 6:38 KJB), though, a father in His own right (**Isa.** 9:6; **Heb.** 2:13; **Isa.** 8:16,18; **Jhn.** 13:33 KJB), and yet also the perfect Son (**Num.** 19:2 KJB; "without spot, wherein is no blemish, and upon which never came yoke"), the "Angel (Messenger)" (**Mal.** 3:1b KJB) "of the LORD (Father)" (**Zec.** 3:1 KJB); "Michael" (**Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7 KJB), the great "I am" (**Jhn.** 8:58 KJB, GNT TR; ἐγὼ εἰμί), see also **Jhn.** 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:5, 10:7,9,11,14, 11:25, 14:6, 15:1,5, 18:5,6,8, 13:19 KJB, GNT TR**:**

> John 1:1 KJB - In the beginning was **the Word**, and **the Word** was with God, and **the Word was God**.
>
> > John 1:2 KJB - **The same** was in the beginning with God.
> >
> > John 1:3 KJB - **All things were made by him**; and without him was not any thing made that was made.
>
> Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ**:
>
> Colossians 1:16 KJB - For **by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:
>
> Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
>
> > Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* **Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;
>
> Genesis 1:7 KJB - And **God made** the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

Look very carefully at **Gen.** 49:18 KJB, HOT, as noted in the previous paragraph, for there is something marvelous in it, as it says "I have waited for thy Joshua / Jesus (Prep-l | N-fsc | 2ms; "salvation", **[H3444]**), O JEHOVAH" (see also **Isa.** 56:1-8 KJB):

> Genesis 49:18 KJB - I have waited for thy salvation, O LORD.
>
> Genesis 49:18 HOT - לישׁועתך קויתי יהוה׃
>
> Genesis 49:18 HOT Transliterated - lijshûät'khä qiûiytiy j'hväh

Someone might say, 'Oh that is just the feminine form, and cannot reference a male Son named Jesus / Joshua,' and they would be partly right and partly wrong. The word is in the feminine form, but Jesus also used the feminine of himself (as a male Son in submission to the Father's will), when saying phrases, like, "... how often **would I have** gathered thy children together, **as a hen** *doth gather* **her** brood under *her* wings, and ye would not!" (**Luk.** 13:34 KJB), and "... wisdom is justified of **her** children." (**Mat.** 11:19; **Luk.** 7:35 KJB), even referring back to 'feminine' "Wisdom" (**Pro.** 8:22-31 KJB) who is the Son – Jesus, working alongside His Father at Creation. But enough poking around! It is time to go back into the Old Testament texts and show that the Son has always been there, even from the very beginning, for as the Father has always been the Father, the Son has always been there at His right-hand side. Just as when the patriarchs of old would call, "my son", or their very name, the child would say, "Here am I.", and so likewise in return as child to parent (**Gen.** 22:1,7,11, 27:1,18, 31:11, 37:13, 46:2; **Exo.** 3:4; **1 Sam.** 3:4-6,8,16; **2 Sam.** 1:7; **Job** 14:15; **Isa.** 6:8, 58:19; **Act.** 9:10 KJB).

In **Genesis** 1:1-2:3 KJB, as already witnessed, there are multiple Persons / Beings working together in perfect loving harmony. One Person / Being, who is the Father issues the instructions, and another Person / Being carries out the will of the First. The Second Person / Being, who acts upon the direction of the First, is the very Son (**Gen.** 1:7,16,21,25,27; **Pro.** 8:22-31; **Jhn.** 1:1-18; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3 KJB; &c.). How is it known for certain that it is the Son, and not some other lesser being? **Gen.** 1:26-27 says:

> Genesis 1:26 KJB - And **God** **said**, Let **us** make man in **our image**, after **our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> Genesis 1:27 KJB - So **God** **created** man **in his *own* image**, **in the image of God** created he him; male and female created he them.

Only the eternal Son is in the direct "image of God (the Father)", having the same "image" and "likeness" as that of the Father's own Person / Being, and identified as "God". The words "us" and "our" are plural, not singular. While, indeed, created angelic hosts were present also, they do not have the same nature, or privileges as the eternal Son of the Father (**Job** 38:4-7; **Isa.** 42:8, 48:11; **Jhn.** 17:5,24; **Eph.** 1:20-23; **Php.** 2:5-9; **Heb.** 1:4-5,13 KJB), do not have the power to create, and are never called "God". Those created beings that existed then, were simply extra witnesses to behold the marvelous works and wonders of the Creators ("Creators" x 1 (**Ecc.** 12:1 HOT, "בוראיך"; plural pronoun, see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11); and "Makers" x 3 (**Job** 35:10 HOT, "עשׂי") & (**Psa.** 149:2 HOT, "בעשׂיו") & (**Isa.** 54:5 HOT, "עשׂיך") (plural pronoun)).

> Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
>
> Hebrews 1:2 KJB - Hath in these last days **spoken unto us by *his* Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;
>
> Hebrews 1:3 KJB - **Who being the brightness of *his* glory**, and **the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down **on the right hand of the Majesty on high**;
>
> Proverbs 8:22 KJB - **The LORD possessed me in the beginning of his way, before his works of old**.
>
> Proverbs 8:23 KJB - **I was set up from everlasting, from the beginning, or ever the earth was**.

Proverbs 8:24 KJB - When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

Proverbs 8:25 KJB - Before the mountains were settled, before the hills was I brought forth:

Proverbs 8:26 KJB - While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Proverbs 8:27 KJB - When he prepared the heavens, **I *was* there**: when he set a compass upon the face of the depth:

Proverbs 8:28 KJB - When he established the clouds above: when he strengthened the fountains of the deep:

Proverbs 8:29 KJB - When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Proverbs 8:30 KJB - **Then I was by him, *as* one brought up *with him***: and I was daily *his* delight, rejoicing always before him;

Proverbs 8:31 KJB - **Rejoicing in the habitable part of his earth**; and **my delights *were* with the sons of men**.

The very Son of the Father, known as "the voice of the LORD God" (**Gen.** 3:8 KJB), who is the "Word of God", and "Word of life", and is "God" (Deity; **Jhn.** 1:1; **1 Jhn.** 1:1, 5:7; **Rev.** 19:13 KJB), would come to visit regularly with mankind (Adam / Eve) whom He had created by direction of the Father (**Pro.** 8:31 KJB):

Genesis 3:8 KJB - And they heard **the voice of the LORD God** walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

John 1:1 KJB - **In the beginning was the Word**, and **the Word was with God**, and **the Word was God**.

John 1:2 KJB - **The same** was **in the beginning with God**.

John 1:3 KJB - **All things were made by him**; and without him was not any thing made that was made.

John 1:4 KJB - **In him was life**; and **the life was the light of men**.

1 John 1:1 KJB - **That which was from the beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life**;

1 John 1:2 KJB - (For the life was manifested, and we have seen it, and bear witness, and shew unto you **that eternal life, which was with the Father**, and was manifested unto us;)

1 John 1:3 KJB - That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with **his Son Jesus Christ**.

As before witnessed in the previous chapters upon the eternal Father, the eternal Son was often mentioned right alongside His Person / Being in the very same contexts (**Gen.** 19:24; **Isa.** 9:6 (5); **Psa.** 2:7,11-12, 45:6-7 (**Heb.** 1:8-9), 110:1,4-5 (**Mat.** 22:41-46; **Luk.** 20:41-44; **Pro.** 8:22-31; **Dan.** 3:25,28, 7:13; **Hos.** 1:4-7; **Zec.** 3:1-2, 13:7, **Mal.** 2:5, 3:1 KJB, HOT, GNT TR). Look at **Isa.** 9:6 (5) again, and ask, "Whose Son is being given?" "Is it merely David's physical descendant?" Then why would Jesus, referring to **Psa.** 110:1,4-5, ask the people, "Whose Son is he (the Messiah / Christ)?" (**Mat.** 22:41-46; **Luk.** 20:41-44 KJB) "Was Jesus merely reading something into the OT text that is not there?" (God forbid!) "What are the names, titles, or designations that this Son has?"

Isaiah 9:6 KJB - For unto us a child is born, **unto us a son is given**: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**.

Isaiah 9:5 (6) HOT - כִּי־יֶלֶד יֻלַּד־לָנוּ **בֵּן נִתַּן־לָנוּ** וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ **וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שַׂר־שָׁלוֹם**׃

Isaiah 9:5 (6) HOT Transliterated - Kiy-yeled yuLad-länû **Bën niTan-länû** waT'hiy haMis'räh al-shikh'mô **waYiq'rä sh'mô Pele yôëtz ël GiBôr áviyad sar-shälôm**

Even John the Baptist, much more than a prophet (the very personal herald of the Messiah / Christ, God (Son of the Father) manifest in the flesh; **Mat.** 11:9; **Luk.** 7:26; **Isa.** 40:3; **Mal.** 3:1 KJB), knew who the Son was, and declared Him to have been in existence before himself. Jesus also confirmed this, as well as the Father speaking audibly, and by the sign of the anointing of the Holy Ghost / Spirit in fulfillment of Isaiah's prophecies:

Isaiah 40:3 KJB - The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD, make straight in the desert a highway for our God**. (See also **Isa.** 57:14, 62:10; **Mal.** 3:1; **Mat.** 3:3, 11:10; **Mar.** 1:2-3; **Luk.** 3:4-5, 7:27; **Jhn.** 1:23 KJB.)

Isaiah 40:4 KJB - Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: (See also **Luk.** 3:5 KJB.)

Isaiah 40:5 KJB - And **the glory of the LORD shall be revealed, and all flesh shall see *it* together**: for the mouth of the LORD hath spoken *it.*

Isaiah 61:1 KJB - **The Spirit of the Lord GOD *is* upon me**; because **the LORD hath anointed me** to preach good tidings unto the meek; **he hath sent me** to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

Isaiah 61:2 KJB - To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come**, saith the LORD of hosts.

Luke 4:17 KJB - And there was delivered unto him **the book of the prophet Esaias**. And when he had opened the book, **he found the place where it was written**,

Luke 4:18 KJB - **The Spirit of the Lord is upon me**, **because he hath anointed me** to preach the gospel to the poor; **he hath sent me** to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:19 KJB - To preach the acceptable **year of the Lord**.

John 1:14 KJB - And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, **the glory as of the only begotten of the Father**,) full of grace and truth.

John 1:15 KJB - **John bare witness of him**, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for **he was before me**.

John 1:27 KJB - **He it is, who coming after me is preferred before me**, **whose shoe's latchet I am not worthy to unloose**.

John 1:30 KJB - This is he of whom I said, After me cometh a man which is preferred before me: for **he was before me**.

John 1:34 KJB - And **I saw, and bare record that this is the Son of God**.

John 8:56 KJB - Your father **Abraham rejoiced to see my day: and he saw *it*, and was glad**.

John 8:57 KJB - Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

John 8:58 KJB - **Jesus said** unto them, **Verily, verily, I say unto you, Before Abraham was, I am**.

In the very pages and history of **Daniel**, and the three Hebrews (Hananiah, Mishael, & Azariah), they too bore witness to the eternal Son of the Father:

Daniel 3:25 KJB - He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God**.

Daniel 3:28 KJB - *Then* Nebuchadnezzar spake, and said, Blessed *be* **the God** of Shadrach, Meshach, and Abednego, **who hath sent his angel**, and **delivered** his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own **God**. (The "angel" is the "Son of God" as the "messenger" of the Father.)

Daniel 7:13 KJB - I saw in the night visions, and, behold, ***one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him**.

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto **that certain** *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel 10:5 KJB - Then I lifted up mine eyes, and looked, and behold **a certain man clothed in linen, whose loins were girded with fine gold of Uphaz**:

Daniel 10:6 KJB - **His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude**.

Daniel 10:7 KJB - And I Daniel alone saw the vision: for the men that were with me saw not the vision; but **a great quaking fell upon them, so that they fled to hide themselves**.

Daniel 10:8 KJB - Therefore I was left alone, and saw this great vision, and **there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength**.

Daniel 12:6 KJB - And *one* said to **the man clothed in linen**, **which *was* upon the waters of the river**, How long *shall it be to* the end of these wonders?

Daniel 12:7 KJB - And I heard **the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever** that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

> (The eternal Son swore by His Father, as is done in many places; for as the Father promises, so also the Son, **Gen.** 24:7, 26:3, 50:24; **Exo.** 13:5,11, 33:1; **Num.** 14:16,30, 32:10-11; **Deu.** 1:8,11,34-35, 2:14, 4:21,31, 6:3,10,18,23, 7:12-13, 8:1,18, 9:5, 10:11, 11:9,21, 12:20, 15:6, 19:8, 26:3, 27:3, 28:11, 30:20, 31:20-21,23, 34:4; **Jos.** 1:6, 5:6, 21:43-44, 22:4, 23:5,10,15; **Jdg.** 2:1; **2 Sam.** 7:28; **1 Kin.** 8:20; **1 Chr.** 17:26; **2 Chr.** 6:10,16; **Psa.** 95:11, 106:26; **Eze.** 20:5-6,15,23,28; **Dan.** 12:7; **Tit.** 1:2; **Heb.** 7:21; **Jam.** 2:5; **Rev.** 10:6 KJB.)

For more details on the comparisons of this Divine Heavenly Personage, with many other texts in the OT and NT, see this author's work, **"Michael the archangel – Who is like unto God? - The Highest Messenger"; Chapter 9 "Questions & Answers", "Question 04"**, partially cited here, **page 156**:

> "... **[page 156]** To assist with the search, one ought to begin with **Moses** (**Exo.** 3:2-22, 4:1-17, 13:21-22, 14:24, 34:5-9; **Num.** 14:14 KJB), and then continue to the following books and persons, such as **Joshua** (**Jos.** 5:13-15 KJB), **Nehemiah** (**Neh.** 9:12,19 KJB), **Isaiah** (**2 Kin.** 19:34-35; **Isa.** 6:1-13, 42:19, 63:9; **Jhn.** 12:41 KJB), **Ezekiel** (**Eze.** 1:1-28, 2:1-10, 3:1-15, 10:1-22, 43:3 KJB), **the Gospels & Peter** (**Mat.** 17:1-13; **Mar.** 9:1-13; **Luk.** 9:27-36; **Jhn.** 1:14; **2 Pet.** 1:16-21 KJB), **Stephen** (**Act.** 7:55-56 KJB), **Paul** (**Act.** 9:3-7, 22:6-11, 26:13-18 KJB) and **John the Apostle** (**Rev.** 1:10-20, 8:3-5, 10:1, 20:1 KJB). ..."

There are also many Old Testament typological events in the historical lives of the various patriarchs that show the eternal relationship between the Father and the Son, and one of the first images, is that of God, as the "husbandman" and "Ram", providing His eternal 'watch care' and "lamb" for the salvation of mankind:

Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:21 KJB - Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Genesis 22:7 KJB - And **Isaac spake unto Abraham his father**, and said, **My father: and he said, Here *am* I, my son**. And he said, Behold the fire and the wood: but **where *is* the lamb for a burnt offering**?

(Abraham, the 'ancient of days', by the Holy Spirit of God, offers up his 'only' son (**Gen.** 22:2 KJB; being of Abraham's and his true wife's (Sarah's) nature; **Gen.** 2:21,24; **Mat.** 19:5-6; **Mar.** 10:8; **1 Cor.** 6:16; **Eph.** 5:31 KJB.)

Genesis 22:8 KJB - And Abraham said, My son, **God will provide himself a lamb** for a burnt offering: so they went both of them together.

Genesis 22:13 KJB - And Abraham lifted up his eyes, and looked, and behold behind *him* **a ram caught in a thicket by his horns**: and Abraham went and took **the ram, and offered him up for a burnt offering in the stead of his son**.

John 1:29 KJB - The next day John seeth **Jesus** coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world**.

John 1:36 KJB - And looking upon **Jesus** as he walked, he saith, **Behold the Lamb of God**!

Isaiah 53:7 KJB - He was oppressed, and he was afflicted, yet **he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth**.

Acts 8:32 KJB - The place of the scripture which he read was this, **He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth**:

Revelation 5:6 KJB - And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb as it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Revelation 5:12 KJB - Saying with a loud voice, **Worthy is the Lamb that was slain** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world**.

John 15:1 KJB - I am the true vine, and **my Father is the husbandman**.

James 5:7 KJB - Be patient therefore, brethren, unto the coming of the Lord. Behold, **the husbandman waiteth** for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

The very names given to some of the patriarchs in the Old Testament, are also symbolic of the great relationship between the eternal Father and the Son. For instance, consider the **Revelation** of Jesus Christ (**Rev.** 7:5-8 KJB):

Revelation 7:5 KJB - Of the tribe of **Juda** *were* sealed twelve thousand. Of the tribe of **Reuben** (were) sealed twelve thousand. Of the tribe of **Gad** *were* sealed twelve thousand.

Revelation 7:6 KJB - Of the tribe of **Aser** *were* sealed twelve thousand. Of the tribe of **Nepthalim** (were) sealed twelve thousand. Of the tribe of **Manasses** *were* sealed twelve thousand.

Revelation 7:7 KJB - Of the tribe of **Simeon** *were* sealed twelve thousand. Of the tribe of **Levi** (were) sealed twelve thousand. Of the tribe of **Issachar** *were* sealed twelve thousand.

Revelation 7:8 KJB - Of the tribe of **Zabulon** *were* sealed twelve thousand. Of the tribe of **Joseph** (were) sealed twelve thousand. Of the tribe of **Benjamin** *were* sealed twelve thousand.

Consider these names, in the meanings, as given of their mothers, inspired of the Holy Ghost:

Judah = "Jew" = "I Will Praise The Lord" (**Gen.** 29:35 KJB)

Genesis 29:35 KJB - And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Reuben = "Behold A Son" = "He Has Looked On Me" (**Gen.** 29:32 KJB)

Genesis 29:32 KJB - And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Gad = "Troop" = "Given Good Fortune" (**Gen.** 30:11, 49:19 KJB) (a troop is a band of persons who brings (back) wealth / fortune through conquering others, or those who overcame others victoriously bringing back spoils / fortune / wealth, etc.)

Genesis 30:11 KJB - And Leah said, A troop cometh: and she called his name Gad.

Genesis 49:19 KJB - Gad, a troop shall overcome him: but he shall overcome at the last.

Asher = "Happy" = "Happy Am I" (**Gen.** 30:13 KJB)

Genesis 30:13 KJB - And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Naphtali = "Wrestling" = "My Wrestling" (**Gen.** 30:8 KJB)

Genesis 30:8 KJB - And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Manasseh = "Causing To Forget" = "Is Making Me To Forget" (**Gen.** 41:51 KJB)

Genesis 41:51 KJB - And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

Simeon = "Heard" = "God Hears Me" (**Gen.** 29:33 KJB)

Genesis 29:33 KJB - And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

Levi ** = “Joined To” = “Is Attached To Me” (**Gen.** 29:34 KJB)

> Genesis 29:34 KJB - And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Issachar = “There Is Recompense” = “He Has Purchased Me” (**Gen.** 30:18 KJB)

> Genesis 30:18 KJB - And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

Zebulun = “Exalted” = “A Dwelling” (**Gen.** 30:20 KJB)

> Genesis 30:20 KJB - And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Ephraim * = “Double Ash Heap” = “I Shall Be Doubly Fruitful” (**Gen.** 41:52 KJB)

> Genesis 41:52 KJB - And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Joseph = “Jehovah Was Added” = “God Will Add To Me” (**Gen.** 30:24 KJB)

> Genesis 30:24 KJB - And she called his name Joseph; and said, The LORD shall add to me another son.

Benjamin = “Son Of The Right Hand” = “Son Of His Right Hand” (**Gen.** 35:17-18 KJB)

> Genesis 35:17 KJB - And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
>
> Genesis 35:18 KJB - And it came to pass, as her soul was in departing, *for she died* that she called his name Benoni: but his father called him Benjamin.

Dan * = “A Judge” (**Gen.** 30:6 KJB)

> Genesis 30:6 KJB - And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

This special listing of OT names of the sons of Jacob / Israel found in **Rev.** 7:5-8 KJB (Juda, Reuben, Gad, Aser, Nepthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, Benjamin) means:

Now I Will Praise The LORD **{JEHOVAH} (Judah) (for)** Surely The LORD Hath Looked Upon My Affliction **(Reuben) (and)** Granted Good Fortune **(Gad) (therefore)** Happy Am I **(Asher) (even though)** With Great Wrestlings Have I Wrestled **(Naphtali) (but)** God Is Making Me To Forget All My Toil **(Manasseh) (for)** the LORD Hath Heard Me **(Simeon) (being)** Joined Unto Me **(Levi) (and)** He Has Purchased Me **(Issachar) (wanting)** To Dwell With Me **(Zebulun) (and)** The LORD Shall Add To Me **(Joseph) (also)** The Son Of His Right Hand **(Benjamin)**.

Another specific example of this may be seen from the Beginning (Adam, see **1 Cor.** 15:45-47 KJB):

> Adam – **Genesis** 2:7; Eve – **Genesis** 3:20; Abel – **Genesis** 4:2; Cain – **Genesis** 4:1; Seth – **Genesis** 4:25; Enos – **Genesis** 4:26; Cainan – **Genesis** 5:9; Mahalaleel – **Genesis** 5:12; Jared – **Genesis** 5:15; Enoch – **Genesis** 5:18; Methuselah – **Genesis** 5:21; Lamech – **Genesis** 5:25; Noah – **Genesis** 5:29; Shem – **Genesis** 5:32 KJB
>
> **(JEHOVAH)** God, through His Unique Son, who died **(Adam, Red / blood)**, Gives Life **(Eve)**, being pierced **(Cain)**, and in the place of **(Seth)** mourning / sorrow **(Abel)**, for Mortal Man **(Enos)**, Obtained **(Cainan)**, the Praise of God **(Mahalaleel)**, for He Descended / Came Down **(Jared)**, Dedicated / Walked With God and was not found, for God took Him **(Enoch)**, and Whose Death Would Bring **(Methuselah)**, Strength / Vital Force **(Lamech)**, and Rest / Comfort **(Noah)**, so declaring His Good Name **(Shem)**.

The Son of the Father is **not** some mere 'role' chosen in eternity past, and He is **not** created, **not** made, **not** birthed into being, **not** brought into existence by some means of the Father's will, but has always been the eternal Son "with" the eternal Father (**Jhn.** 1:1-2 KJB) "from everlasting"; alongside of the Father, ever at the Father's right hand, even as He has said of Himself, "I AM" (**Exo.** 3:14; **Jhn.** 8:58 KJB, which does not mean 'came to exist', but rather "I exist", and have always existed, and will always exist):

> Proverbs 8:23 KJB - I was set up **from everlasting**, from the beginning, or ever the earth was.
>
> Micah 5:2 KJB - But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; **whose goings forth *have been* from of old, from everlasting**.

In the pages of **Zechariah** the prophet, there is seen another allusion by the Father to a Personal Being that has always been with Himself, a "fellow", and a "shepherd" (but the shepherd is no mere 'man', but the God of Israel; **Gen.** 49:24; **Psa.** 80:1; **Jer.** 31:10; **Eze.** 34:15-17; **Amo.** 3:12; **Mat.** 9:36, 10:16, 25:32-33, 26:31; **Mar.** 6:34, 14:27; **Jhn.** 10:15,26, 16:32, 21:15-17; **1 Pet.** 2:25, 5:4 KJB):

> Zechariah 13:7 KJB - Awake, O sword, against **my shepherd**, and against **the man *that is* my fellow**, saith the LORD of hosts: smite **the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

The Son would be the one sent from the Father and the Holy Spirit to be "the God with us", Immanuel / Emmanuel (**Psa.** 46:7,11; **Isa.** 7:14, 8:8,10; **Mat.** 1:23, 28:20; **1 Tim.** 3:16; **Rev.** 21:3 KJB):

> Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret **from the beginning**; from the time that it was, **there am I**: and now **the Lord GOD**, and **his Spirit**, **hath sent me**.
>
> Psalms 46:7 KJB - **The LORD of hosts *is* with us**; the God of Jacob *is* our refuge. Selah.
>
> Isaiah 7:14 KJB - Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear **a son, and shall call his name Immanuel**.
>
> Matthew 1:23 KJB - Behold, a virgin shall be with child, and shall bring forth a **son, and they shall call his name Emmanuel, which being interpreted is, God with us**.

Matthew 28:20 KJB - Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway**, *even* unto the end of the world. Amen.

The Person / Being of the Son (**Jhn.** 1:18, 6:46 KJB) is seen in the beginning (**Gen.** 1:7,16,21,25,27; **Pro.** 8:22-31; **Jhn.** 1:1-3; **Heb.** 1:1-3; **1 Jhn.** 1:1-3 KJB) with the Person / Being of the Father, and He is seen in the garden with Adam and Eve (**Gen.** 3:8-24 KJB), with Cain & Abel (**Gen.** 4:3-16 KJB), shutting in Noah in the Ark (**Gen.** 7:16 KJB), coming down to the tower of Babel (**Gen.** 11:5-9 KJB), visiting Hagar (**Gen.** 16:13 KJB), visiting Abraham (**Gen.** 17:1-19:24 KJB), and Sodom & Gomorrah (**Gen.** 19:24 KJB), spoke with Job (**Job** 38:1-41:34 KJB), visiting Jacob (**Gen.** 28:12, 35:1 KJB) and wrestling with him (**Gen.** 32:24-30 KJB), visited Moses at the burning bush (**Exo.** 3:1-4:17 KJB), stood upon Mt. Sinai with Moses (**Exo.** 24:10, 33:23 KJB), was in the pillar of cloud and fire (**Exo.** 14:24, 23:21 KJB), and even buried Moses when he died (**Deu.** 34:5-6 KJB); stood with **Joshua** (**Jos.** 5:13-15 KJB), visited Samson's parents (**Jdg.** 13:3-23 KJB), spoke to **Samuel** (**1 Sam.** 3:4-18,21 KJB), appeared to David (**1 Chr.** 21:27,30; **2 Chr.** 3:1 KJB), appeared to Solomon (**1 Kin.** 3:5, 9:2; **2 Chr.** 7:12 KJB), appeared to **Isaiah** (**Isa.** 6:1-13 KJB), appeared to and spoke with **Jeremiah** (**Jer.** 1:2,4-19 KJB), appeared to **Ezekiel** (**Eze.** 1:1-28, 10:1-22 KJB), appeared to **Daniel**, Hananiah, Mishael & Azariah (**Dan.** 3:25,28, 7:13, 8:13, 10:5-9, 12:6-7 KJB), and to many other prophets, messengers, patriarchs and peoples (just in the OT alone), like the high priest Joshua in the days of **Zechariah** (**Zec.** 3:1-10 KJB).

Then came the time of the fulfillment of all of the prophecies of the first coming / advent of the Son of the Father, even Jesus Christ, in roughly 4 BC, and anointed in AD 27 (**Dan.** 8:13-14,26, 9:24-27; **Ezr.** 6:14, 7:1-28 KJB) at the river Jordan, at approximately 30 years of age (**Luk.** 3:23 KJB). "God manifest in the flesh" (**Jhn.** 1:1-3,14; **1 Tim.** 3:16 KJB), and the Father Himself declares, with His own voice, Jesus to be His Son (**Mat.** 3:17, 17:5; **Mar.** 1:11, 9:7; **Luk.** 3:22, 9:35, 20:13; **2 Pet.** 1:17 KJB).

In the New Testament, the gospel writer **Matthew**, under inspiration of the Holy Spirit (**2 Tim.** 3:16-17 KJB), retells the history of the early days of the child Jesus, and His having to flee into the country of Egypt, because of the evil intentions of Herod (**Mat.** 2:1-12; **Rev.** 12:4 KJB), and states that Jesus is the true fulfillment of the prophecy of Hosea, and is the "son" of God called "Israel":

Matthew 2:13 KJB - And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take **the young child** and his mother, and **flee into Egypt**, and be thou there until I bring thee word: for Herod will seek **the young child** to destroy him.

Matthew 2:14 KJB - When he arose, he took **the young child** and his mother by night, and **departed into Egypt**:

Matthew 2:15 KJB - And was there until the death of Herod: that **it might be fulfilled which was spoken of the Lord by the prophet**, saying, **Out of Egypt have I called my son**.

Matthew 2:19 KJB - But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph **in Egypt**,

Matthew 2:20 KJB - Saying, Arise, and take **the young child** and his mother, and **go into the land of Israel**: for they are dead which sought **the young child**'s life.

Matthew 2:21 KJB - And he arose, and took **the young child** and his mother, and **came into the land of Israel**.

Hosea 11:1 KJB - **When Israel *was* a child**, then **I loved him**, and **called my son out of Egypt**.

Jesus is the Real, Original, Eternal and True Son of God the Father; the real "Israel" (**Rom.** 9:6-8 KJB), the "Israel of God" (**Gal.** 6:16 KJB). In **Mat.** 2:13-15,19-21; **Hos.** 11:1 KJB Jesus is identified by the Father, through the Holy Spirit who inspired Matthew to cite **Hos.** 11:1 KJB as being truly fulfilled by Jesus, who is named "Israel" (and no marvel for Jesus is also named, "Adam" (**1 Cor.** 15:45-47 KJB), "David" (**Jer.** 30:9; **Eze.** 34:23-24, 37:24-25; **Hos.** 3:5 KJB), 'Solomon' ("Prince of Peace" (**Isa.** 9:6 KJB), "son of David" (**Mat.** 1:1; **Luk.** 3:31 KJB, &c.), "Levi" (**Mal.** 2:4-7 KJB), and many others, for all the scriptures testify of Jesus (**Jhn.** 5:39; **Luk.** 24:27; **Psa.** 40:7; **Heb.** 10:7; **Act.** 3:18 KJB)). Jesus is the Real and True "overcomer" (**Jhn.** 16:33; Rev. 3:21 KJB) and "Prince" (**Isa.** 9:6; **Dan.** 8:11,25, 9:25, 10:13,21, 11:22, 12:1; **Act.** 3:15, 5:31; **Rev.** 1:5 KJB) with God His Father, which is what the name "Israel" means (**Gen.** 32:28, 35:10 KJB). Jesus is the very "elect" (**Isa.** 42:1; **Mat.** 12:18; **1 Pet.** 2:6 KJB) of the Father, in whom all the promises of God the Father find their realization and true fulfillment (**2 Cor.** 1:20; **Psa.** 2:8, 116:14,18 KJB). Jesus is the "Lord" over His own house, whose house are Christians / Disciples (**Psa.** 98:3; **Heb.** 3:6; **Jer.** 31:33 KJB).

Since Jesus is the Real and True Israel, who then are His children?

The disciples of Jesus are His Real and True children, given Him by the Father (**Jhn.** 13:33; **Heb.** 2:13 KJB, citing **Isa.** 8:16,18 KJB in context of **Isa.** 8:8-20 KJB, "Immanuel", "God with us", "sanctuary", "stone", "rock", "LORD of Hosts"). Just as the Jacob / Israel after the flesh had the 12 patriarchs (**Gen.** 35:22 KJB), so too Jesus has the 12 Apostles (**Mat.** 10:2; **Luk.** 6:13, 22:14; **Rev.** 21:14 KJB); and all whom they taught, the number of whom is as the "sand of the sea" (**Isa.** 10:22 KJB). Though there was a "natural" "Israel", "after the flesh", Jesus is the Real and True "spiritual" (**1 Cor.** 15:45-47 KJB) "Israel", "of God", "after the Spirit" (**Rom.** 8:4 KJB). For the Law of God (Ten Commandments, including the Sabbath of the LORD, **Exo.** 20:1-17 KJB) is "spiritual" (**Rom.** 7:14 KJB), and can only be kept by the power of the indwelling Holy Spirit (**Jer.** 31:31-34; **Heb.** 8:8-13, 10:16; **Eze.** 11:19-20, 36:22-38, 37:26-28; **2 Cor.** 3:3,6 KJB). There, "remaineth therefore a rest (sabbatismos, Sabbath keeping in spirit and in truth; **Jhn.** 4:23-24; **Isa.** 66:22-23; **Rev.** 14:6-12 KJB) to the people of God" (**Heb.** 4:9; **Heb.** 4:1-12; **Mat.** 11:28; **Exo.** 33:14 KJB), and because they love Him who first loved them, they keep His commandments (**Jhn.** 14:15; **Exo.** 20:6; **Rev.** 12:17, 14:7,12; **Exo.** 20:11 KJB), which are not grievous (**1 Jhn.** 5:3 KJB), especially the Sabbath which was "made for" (**Mar.** 2:27 KJB) Him / them (**Col.** 1:16; **1 Tim.** 2:5; **1 Cor.** 15:45-47 KJB), never being 'against' Him / them; being "light" (**Pro.** 6:23; **Isa.** 8:20, 51:4 KJB), never a shadow; fulfilled in grace / mercy (**Exo.** 20:2,6 KJB), thus to be kept holy by all in Christ Jesus in the everlasting covenant (**Isa.** 56:1,8; **Jhn.** 10:16; **Isa.** 56:2-7 KJB).

"Israel", merely "after the flesh" (**1 Cor.** 10:18 KJB), outside of Christ Jesus, as a 'nation' (individuals can still be saved if they call upon the name of the Lord Jesus Christ), is left "desolate" (**Mat.** 23:38; **Luk.** 13:35 KJB), failed to keep the sabbath of the LORD (**Exo.** 16:28, 20:12-13, 20-24; **Num.** 15:32-41; **Psa.** 95:11; **Heb.** 3:11, 4:3,5 KJB), being not mixed with faith (**Heb.** 4:2; **Rom.** 14:23 KJB), and are to bear no more "fruit" ever again (**Mat.** 21:19 KJB), being cursed, and withered away (**Mar.** 11:21 KJB), dried up from the root (**Mar.** 11:20 KJB), being "twice dead" (**Jud.** 1:12 KJB), for the axe was already laid at their root (**Mat.** 3:10; **Luk.** 3:9 KJB), and so was cut down, and thrown into the fire (**Isa.** 9:14; **Jhn.** 15:6; **Mat.** 22:7; **Luk.** 21:20 KJB), and will be so again in the lake of fire to come (**Rev.** 20:15, 21:8; **1 Jhn.** 2:4 KJB).

The Father, on several occasions, declared that Jesus was indeed his Son:

> Matthew 3:17 KJB - And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased**.

Matthew 17:5 KJB - While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him**.

Mark 1:11 KJB - And there came **a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased**.

Mark 9:7 KJB - And there was a cloud that overshadowed them: and **a voice came out of the cloud, saying, This is my beloved Son: hear him**.

Luke 3:22 KJB - And the Holy Ghost descended in a bodily shape like a dove upon him, and **a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased**.

Luke 9:35 KJB - And there came **a voice out of the cloud, saying, This is my beloved Son: hear him**.

2 Peter 1:17 KJB - For **he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased**.

Hebrews 1:8 KJB - But **unto the Son *he saith*, Thy throne, O God, *is* for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom. (Citing **Psa.** 45:6 KJB.)

Jesus Himself acknowledges that He is the Son of the Father:

Matthew 11:27 KJB - All things are delivered unto me of **my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him***.

Matthew 28:19 KJB - Go ye therefore, and teach all nations, baptizing them in the name of the Father, and **of the Son**, and of the Holy Ghost:

Matthew 26:63 KJB - But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou **tell us whether thou be the Christ, the Son of God**.

Matthew 26:64 KJB - **Jesus saith unto him, Thou hast said**: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 14:61 KJB - But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed**?

Mark 14:62 KJB - **And Jesus said, I am**: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Luke 10:22 KJB - **All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him***.

Luke 22:70 KJB - Then said they all, **Art thou then the Son of God? And he said unto them, Ye say that I am**.

John 3:16 KJB - For **God so loved the world, that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17 KJB - For **God sent not his Son into the world to condemn the world**; but that the world through him might be saved.

John 3:18 KJB - He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God**.

John 5:19 KJB - Then answered **Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise**.

John 5:20 KJB - For **the Father loveth the Son**, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

John 5:21 KJB - For **as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will**.

John 5:22 KJB - For **the Father judgeth no man, but hath committed all judgment unto the Son**:

John 5:23 KJB - That **all men should honour the Son, even as they honour the Father**. **He that honoureth not the Son honoureth not the Father which hath sent him**.

John 5:25 KJB - Verily, verily, I say unto you, The hour is coming, and now is, when **the dead shall hear the voice of the Son of God: and they that hear shall live**.

John 5:26 KJB - For **as the Father hath life in himself; so hath he given to the Son to have life in himself**;

John 6:40 KJB - And this is **the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day**.

John 9:35 KJB - **Jesus** heard that they had cast him out; and when he had found him, he **said** unto him, **Dost thou believe on the Son of God**?

John 9:36 KJB - He answered and said, **Who is he, Lord, that I might believe on him**?

John 9:37 KJB - And **Jesus said** unto him, **Thou hast both seen him, and it is he that talketh with thee**.

John 10:36 KJB - Say ye **of him, whom the Father hath sanctified, and sent into the world**, Thou blasphemest; because **I said, I am the Son of God**?

John 11:4 KJB - When **Jesus** heard *that,* he said, This sickness is not unto death, but for the glory of God, that **the Son of God** might be glorified thereby.

John 14:13 KJB - And whatsoever ye shall **ask in my name**, **that will I do**, that **the Father may be glorified in the Son**.

John 17:1 KJB - These words **spake Jesus**, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee**:

Revelation 2:18 KJB - And unto the angel of the church in Thyatira write; **These things saith the Son of God**, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

The Holy Spirit showing that Jesus is the Son of the Father (See also **Mar.** 1:10; **Luk.** 3:22 KJB):

Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret **from the beginning**; from the time that it was, **there am I**: and now **the Lord GOD**, and **his Spirit**, **hath sent me**.

Matthew 3:16 KJB - And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God descending like a dove, and lighting upon him**:

Romans 1:4 KJB - And **declared *to be* the Son of God with power, according to the spirit of holiness**, by the resurrection from the dead:

Angels declared Jesus to be the Son of the Father:

Luke 1:32 KJB - He shall be great, and shall be called **the Son of the Highest**: and the Lord God shall give unto him the throne of his father David:

Luke 1:35 KJB - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called **the Son of God**.

Fallen angels, or devils, declared Jesus to be the Son of the Father:

Matthew 8:29 KJB - And, behold, they cried out, saying, What have we to do with thee, **Jesus, thou Son of God**? art thou come hither to torment us before the time?

Mark 3:11 KJB - And unclean spirits, when they saw him, fell down before him, and cried, saying, **Thou art the Son of God**.

Mark 5:7 KJB - And cried with a loud voice, and said, What have I to do with thee, **Jesus, *thou* Son of the most high God**? I adjure thee by God, that thou torment me not.

Luke 4:41 KJB - And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God**. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

Luke 8:28 KJB - When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, **Jesus, *thou* Son of God most high**? I beseech thee, torment me not.

The Disciples declared Jesus to be the Son of the Father:

Matthew 14:33 KJB - Then they that were in the ship came and worshipped him, saying, **Of a truth thou art the Son of God**.

Peter declared Jesus to be the Son of the Father:

> Matthew 16:16 KJB - And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**.
>
> John 6:69 KJB - And we believe and are sure that **thou art that Christ, the Son of the living God**.
>
> Acts 3:13 KJB - **The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.
>
> Acts 3:26 KJB - Unto you first **God, having raised up his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.
>
> Acts 4:27 KJB - For of a truth against **thy holy child Jesus**, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,
>
> Acts 4:30 KJB - By stretching forth thine hand to heal; and that signs and wonders may be done by the name of **thy holy child Jesus**.

Mark declared Jesus to be the Son of the Father:

> Mark 1:1 KJB - The beginning of the gospel of **Jesus Christ, the Son of God**;

John said Jesus is the Son (See **1 Jhn.** 1:3,7, 2:22-24, 3:8,23, 4:9-10,14-15, 5:5,9-13,20, **2 Jhn.** 1:3,9 KJB):

> John 1:18 KJB - No man hath seen **God** at any time; **the only begotten Son, which is in the bosom of the Father**, he hath declared him.
>
> John 20:31 KJB - But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name.

John the Baptist declared Jesus to be the Son of the Father:

> John 1:34 KJB - And I saw, and bare record that **this is the Son of God**.
>
> John 3:35 KJB - **The Father loveth the Son**, and hath given all things into his hand.
>
> John 3:36 KJB - He that believeth on **the Son** hath everlasting life: and he that believeth not **the Son** shall not see life; but the wrath of God abideth on him.

Nathanael declared Jesus to be the Son of the Father:

> John 1:49 KJB - Nathanael answered and saith unto him, **Rabbi, thou art the Son of God**; thou art the King of Israel.

Martha, sister to Mary and Lazarus, declared Jesus to be the Son of the Father:

> John 11:27 KJB - She saith unto him, Yea, **Lord: I believe that thou art the Christ, the Son of God**, which should come into the world.

The Jews said that Jesus declared Himself to be the Son of the Father:

> John 19:7 KJB - The Jews answered him, We have a law, and by our law he ought to die, because **he made himself the Son of God**.

The Roman soldier at the crucifixion of Jesus declared Him to be the Son of the Father:

> Matthew 27:54 KJB - Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God**.

> Mark 15:39 KJB - And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God**.

The Ethiopian Eunuch declared Jesus to be the Son of the Father:

> Acts 8:37 KJB - And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, **I believe that Jesus Christ is the Son of God**.

Saul of Tarsus, aka Paul, declared Jesus to be the Son of the Father (See also **Act.** 9:2; **Rom.** 1:3-4,9, 5:10, 8:3,29,32; **1 Cor.** 1:9, 15:28; **2 Cor.** 1:19; **Gal.** 1:16, 2:20, 4:4,6; **Eph.** 4:13; **Col.** 1:13; **1 Thes.** 1:10; **Heb.** 1:2,5,8, 3:6, 4:14, 5:5,8, 6:6, 7:3,28, 10:29 KJB):

> Acts 9:20 KJB - And straightway he preached **Christ** in the synagogues, that **he is the Son of God**.

> Romans 1:3 KJB - Concerning **his Son Jesus Christ our Lord**, which was made of the seed of David according to the flesh;

> Romans 8:3 KJB - For what the law could not do, in that it was weak through the flesh, **God sending his own Son in the likeness of sinful flesh**, and for sin, condemned sin in the flesh:

> Galatians 4:4 KJB - But when the fulness of the time was come, **God sent forth his Son, made of a woman, made under the law**,

The Old Testament scriptures declared Jesus to be the Son of the Father:

> Matthew 1:23 KJB - Behold, a virgin shall be with child, and shall bring forth **a son**, and they shall **call his name Emmanuel, which being interpreted is, God with us**.

> Matthew 2:15 KJB - And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son**.

> Acts 13:33 KJB - God hath fulfilled the same unto us their children, in that he hath raised up **Jesus** again; as **it is also written in the second psalm, Thou art my Son, this day have I begotten thee**.

From the beginning of the Old Testament, to the ending of the New Testament, Jesus is declared to be the eternal Son of the eternal Father, by both Deity (God) and creation (angels and mankind), by both the good and the evil, as well as even by nature itself and all the creatures therein that obey Jesus as their Creator (**Mat.** 8:3,27; **Mar.** 1:27,42, 4:41; **Luk.** 4:36, 5;12-13, 8:25; **Jhn.** 11:43-44, 12:17 KJB). When Jesus ascended He received back that eternal glory that He had with the Father in Heaven (**Jhn.** 17:5 KJB).

CHAPTER 6

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The Son's Natures

Jesus, the Son of the Father, would come to have two natures, **[1]** originally that of Deity's nature (God), stemming from His Father (**Php.** 2:6; **1 Tim.** 3:16; **Heb.** 1:1-3 KJB), and **[2]** later, also that of creation, in taking upon Himself, in addition to the original nature, that of sinful (fallen) flesh nature of mankind (**Rom.** 1:3, 8:3; **Gal.** 4:4; **Php.** 2:6-11; **1 Tim.** 3:16; **Heb.** 2:16 KJB), and later eternally glorified flesh of mankind (**Luk.** 24:39; **Jhn.** 17:5; **Act.** 3:13; **Php.** 3:21; **1 Tim.** 3:16 KJB). This is clearly seen in the book of **Daniel**:

> Daniel 3:25 KJB - He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God**.

> Daniel 7:13 KJB - I saw in the night visions, and, behold, **one like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

The prophecies of the Old Testament would continually sound this same theme, and be seen from the beginning to the ending:

> Genesis 3:15 KJB - And **I will put enmity between thee and the woman**, and between thy seed and **her seed**; it shall bruise thy head, and thou shalt bruise **his heel**.

> Genesis 3:21 KJB - Unto Adam also and to his wife did **the LORD God make coats of skins, and clothed them**.

> Genesis 22:8 KJB - And Abraham said, My son, **God will provide himself a lamb for a burnt offering**: so they went both of them together.

> Exodus 3:2 KJB - And **the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush**: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

> Exodus 14:24 KJB - And it came to pass, that in the morning watch **the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud**, and troubled the host of the Egyptians,

> Psalms 22:9 KJB - But thou *art* he that **took me out of the womb**: thou didst make me hope *when I was* upon **my mother's breasts**.

> Psalms 22:10 KJB - I was cast upon thee **from the womb**: thou *art* my God from **my mother's belly**.

> Psalms 22:14 KJB - I am poured out like water, and all **my bones are out of joint**: my heart is like wax; it is melted in the midst of **my bowels**.

Psalms 22:15 KJB - **My strength** is dried up like a potsherd; and my tongue cleaveth to **my jaws**; and **thou hast brought me into the dust of death**.

Psalms 22:16 KJB - For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet**.

Psalms 22:17 KJB - **I may tell all my bones**: they look *and* stare upon me.

Psalms 22:18 KJB - They part **my garments** among them, and cast lots upon **my vesture**.

Psalms 22:28 KJB - For the kingdom *is* **the LORD'S: and he *is* the governor among the nations**.

Psalms 40:6 KJB - Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required.

Psalms 40:7 KJB - Then said I, **Lo, I come: in the volume of the book it is written of me**,

Psalms 40:8 KJB - I delight to do thy will, O my God: yea, thy law is within my heart.

Psalms 40:9 KJB - **I have preached righteousness in the great congregation**: lo, I have not refrained my lips, O LORD, thou knowest.

Psalms 51:5 KJB - Behold, **I was shapen in iniquity**; and **in sin did my mother conceive me**.

Psalms 110:1 KJB - A Psalm of David. **The LORD said unto my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalms 110:2 KJB - **The LORD shall send the rod of thy strength out of Zion**: **rule thou in the midst of thine enemies**.

Psalms 110:3 KJB - Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psalms 110:4 KJB - The LORD hath sworn, and will not repent, **Thou *art* a priest for ever after the order of Melchizedek**.

Psalms 110:5 KJB - **The Lord at thy right hand shall strike through kings in the day of his wrath**.

Isaiah 7:14 KJB - Therefore **the Lord himself shall give you a sign**; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel**.

Isaiah 9:6 KJB - For **unto us a child is born, unto us a son is given**: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**.

Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come**, saith the LORD of hosts.

Jesus, the Son of the Father, would come in the likeness of sinful (fallen) flesh nature of mankind, the very fallen flesh of every son of fallen Adam, and yet retain His eternally Divine nature of Deity:

Jhn. 3:6 "That which is born of the flesh is flesh; …"	**Jhn. 3:6 "… and that which is born of the Spirit is spirit."**
FLESH (εν σαρκι) OF JESUS (sinful) (condemned)	**SPIRIT (MIND / HEART) OF JESUS (sinless) (justified)**
He came in the likeness (Romans 8:3) ("likeness", see Philippians 2:7; Romans 6:5) **of sinful flesh** (Romans 8:3) and "**condemned sin in the flesh**", as **He committed no sin** (1 John 3:4; Romans 7:7; James 2:8-12)**.**	**Jesus was born of the "Holy Ghost"** (Matthew 1:18; Luke 1:35)
For verily **he took not on him the nature of angels**; but **he took on him the seed of Abraham**. (Hebrews 2:16) [Heavenly angelic flesh nature (1 Cor. 15:38-41; Jud. 1:7; Mat. 25:31) is unfallen, "holy"]	"... This is my beloved Son, **in whom I am well pleased**." (Matthew 3:17, 17:5; Mark 1:11; 2 Peter 1:17)
"Concerning his Son **Jesus Christ** our Lord, which was **made of the seed of David according to the flesh**;" (Romans 1:3)	"... **I do always those things that please him**. (John 8:29) [see **Isaiah 58:13; sabbath keeping is pleasing to the Father**]
"**son of David**, the **son of Abraham**" (Matthew 1:1-18) [Flesh Lineage from fallen Abraham, and born of Mary, fallen woman; Matthew 1:16]	"Jesus answered, I have not a devil; but **I honour my Father**, and ye do dishonour me." (John 8:49)
"**[son of] Adam**" (Luke 3:23-38) [Flesh Lineage from fallen Adam]	"... **I have kept my Father's commandments**, and abide in his love." (John 15:10)
"But when the fulness of the time was come, God sent forth his **Son, made of a woman**, **made under the law**," (Galatians 4:4)	"**The LORD is well pleased for his righteousness' sake**; **he will magnify the law, and make it honourable**." (Isaiah 42:21)
"Forasmuch then as **Christ hath suffered for us in the flesh**, arm yourselves likewise with the same mind: for **he that hath suffered in the flesh** hath ceased from sin;" (1 Peter 4:1)	"Behold my servant, whom I have chosen; my beloved, **in whom my soul is well pleased**: I will put my spirit upon him, and he shall shew judgment to the Gentiles." (Matthew 12:18)
"Wherefore **in all things it behoved him to be made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2:17)	"That saith of Cyrus, He is my shepherd, and **shall perform all my pleasure**: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44:28)
"And **the Word was made flesh** and dwelt among us ..." (John 1:14)	**Jesus was that "holy thing"** (Luke 1:35)
"God **manifest in the flesh**" (1 Timothy 3:16)	**"lamb shall be without blemish**" (Exodus 12:5)
"... **of the fruit of his [David's] loins, according to the flesh** ..." (Acts 2:30)	**an "holy child"** (Acts 4:27,30)
"**in all things** it behoved him **to be made like unto [his] brethren**" (Hebrews 2:17)	**"For he knew that for envy they had delivered him."** (Matthew 27:18)
"... to **every seed his own body** ..." (1 Corinthians 15:38)	**"Why, what evil hath he done?"** (Matthew 27:23)
"... **having crucified the flesh** ..." (Galatians 5:24)	**"The said Pilate "I find no fault in this man."** (Luke 23:4)
"... **nailing it to His cross**." (Colossians 2:4)	**"in him is no sin."** (1 John 3:5)
"Wherefore **when he cometh into the world**, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me**: (Hebrews 10:5)	**"*who is* holy, harmless, undefiled, separate from sinners"** (Hebrews 7:26)
"**as the children are partakers of flesh and blood**, **he also himself likewise took part of the same**" (Hebrews 2:14)	**"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."** (John 9:31)
"was **in all points tempted like as [we** ..." (Hebrews 4:15)	**"I find in him no fault [at all]."** (John 18:38)
"In **the body of His flesh through death** ..." (Colossians 1:22)	**"I find no fault in him."** (John 19:6)
"... being **put to death in the flesh** ..." (1 Peter 3:18)	**"who knew no sin"** (2 Corinthians 5:21)
"... new and living way, which He hath consecrated for us, **through the veil, that is to say, His flesh**;" (Hebrews 10:20)	**"this man hath done nothing amiss."** (Luke 23:41)
"Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required." (Psalms 40:6)	**"what evil hath he done? I have found no cause of death in him"** (Luke 23:22)
David acknowledges his flesh heritage in the Psalms 51 "Behold, I was **shapen in iniquity**; and **in sin did my mother conceive me**." (Psalms 51:5) [Jesus is called the "son of David", the "son of Abraham"]	**"Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:"** (Luke 23:14)
"... **by the body of Christ** ..." (Romans 7:4) [we are dead]	**"the innocent blood"** (Matthew 27:4)

"... **members of His body, and of His flesh, and of His bones**." (Ephesians 5:30)	**"Have thou nothing to do with that just man"** (Matthew 27:19)
"And **they that are Christ's have crucified the flesh with the affections and lusts**." (Galatians 5:24)	**"I am innocent of the blood of this just person"** (Matthew 27:24)
"... **in the days of His flesh** ..." (Hebrews 5:7)	**"I have kept my Father's commandments"** (John 15:10)
"Wherefore henceforth know we no man after the flesh: yea, though **we have known Christ after the flesh**, yet now henceforth know we him no more." (2 Corinthians 5:16)	**"lo, nothing worthy of death is done unto him."** (Luke 23:15)
"**Whose are the fathers**, and **of whom as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen." (Romans 9:5)	**"But found none: yea, though many false witnesses came, yet found they none."** (Matthew 26:60)
"made himself of no reputation, and **took upon him the form of a servant**, and was **made in the likeness of men**" (Philippians 2:7)	**"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."** (Luke 23:47)
"... Knowing this, that **our old man is crucified with [him], that the body of sin might be destroyed**, that henceforth we should not serve sin." (Romans 6:6)	**"I find no fault in him."** (John 19:4)
"**Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24)	**"the obedience of one"** (Romans 5:19)
"Hereby know ye **the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God**:" (1 John 4:2)	**"without sin."** (Hebrews 4:15)
"And **every spirit that confesseth not that Jesus Christ is come in the flesh is not of God**: and **this is that [spirit] of antichrist**, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:3)	**"Who did no sin, neither was guile found in his mouth:"** (1 Peter 2:22)
"For **many deceivers** are entered into the world, **who confess not that Jesus Christ is come in the flesh**. **This is a deceiver and an antichrist**." (2 John 1:7)	**"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God."** (Hebrews 9:4)
... there are many "... **not discerning the Lord's body**." (1 Corinthians 11:29)	"For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous**." (Romans 5:19)
"... **my flesh** shall rest in hope ..." (Acts 2:26)	"**I delight to do thy will, O my God: yea, thy law is within my heart**." (Psalms 40:8)
"... his soul [being/person] was not left in the grave, neither **his flesh** did see corruption ..." (Acts 2:31)	"... A **son honoureth his father**, and a servant his master …" (Malachi 1:6)
"Who shall change **our vile body**, that it may be fashioned like unto his glorious body, according to the working whereby **he is able even to subdue all things unto himself**." (Philippians 3:21)	Jesus was in the same likeness of sinful flesh as we, yet living without sin, never having sinned, never once transgressed the Holy Law of God; Jesus showed that with God there is no excuse for sin and thus "... **condemned sin** in the flesh." (Romans 8:3)
"By the which will we are **sanctified through the offering of the body of Jesus Christ once [for all]**." (Hebrews 10:10)	Because Christ Jesus was victorious in the **same fallen "flesh"**, so too can we, by the Holy Spirit, and **"overcome" "even as" He "overcame"** (Revelation 3:21)
"... **our hands have handled, of the Word of life**." (1 John 1:1)	"And every man that hath this hope in him purifieth himself, **even as he is pure**." (1 John 3:3)
"For I know that **in me (that is, in my flesh,) dwelleth no good thing**: for to will is present with me; but how to perform that which is good I find not. (Romans 7:18)	**To be born with sinful flesh is not to be born a transgressor/sinner**. To transgress God's Law (**1 Jhn.** 3:4; **Rom.** 7:7; **Jam.** 2:8-12) is to be a sinner, not born with sinful flesh. The flesh (sinful) Jesus came with is important to the Everlasting Gospel (**Gen.** 3:15; **Rev.** 14:6-7, &c.), and how He saves us from sin (**Mat.** 1:21; not in it). There is a system of religion (spirit of Antichrist) on earth which teaches that Jesus could not sin ("Impeccability"), and that He was born in unfallen flesh of Mary ("Immaculate Conception") because it teaches that to be born with fallen flesh is to automatically be a 'sinner' ("Original Sin"), and it has many daughters that teach the same in its essentials, though they may differ in the details. This is "antichrist" (vicarius christi).
"Having **abolished in his flesh the enmity**, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;" (Ephesians 2:15)	
"**In the body of his flesh through death**, to present you holy and unblameable and unreproveable in his sight:" (Colossians 1:22)	

See also **Chapter 4**, on the Father's nature, for what the Father's nature is, the Son likewise has the same eternal nature of His Father, for Jesus is in "the express image" of the Father's Person (**Heb.** 1:3 KJB).

CHAPTER 7

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The Names, Titles, Offices of Christ Jesus (KJB)

Adam	**1 Cor.** 15:45	**bright and morning star**	**Rev.** 22:16	**Cyrus**	**Isa.** 45:1	**finisher of our faith**	**Heb.** 12:2
advocate	**1 Jhn.** 2:1	**brightness of his (Father's) glory**	**Heb.** 1:3	**David**	**Jer.** 30:9; **Eze.** 37:24-25; **Hos.** 3:5	**first and the last**	**Rev.** 1:17, 2:8, 22:13
alien	**Psa.** 69:8	**brother (step by marriage) of James, Joses, and of Juda, and Simon**	**Mar.** 6:3	**daysman**	**Job** 9:33	**first begotten of the dead**	**Rev.** 1:5
Almighty	**Gen.** 17:1; **Rev.** 1:8; **Mat.** 28:18	**bundle of myrrh**	**Son.** 1:13	**Dayspring**	**Luk.** 1:78	**firstborn**	**Mat.** 1:25
Alpha And Omega	**Rev.** 1:8,11, 21:6, 22:13	**burnt offering**	**Gen.** 22:2	**day star**	**2 Pet.** 1:19	**firstborn from the dead**	**Col.** 1:18
Amen	**Rev.** 3:14	**camphire**	**Son.** 1:14	**'delight'**	**Psa.** 37:4	**firstborn of every creature**	**Col.** 1:15
Angel	**Isa.** 63:9; **Mal.** 3:1 (HOT)	**Captain of the Host of the LORD**	**Jos.** 5:14	**Deliverer**	**Rom.** 11:26	**flesh**	**Jhn.** 1:14
Angel of the LORD	**Zec.** 3:1	**captain of their salvation**	**Heb.** 2:10	**the desire of all nations**	**Hag.** 2:7	**forerunner**	**Heb.** 6:20
Anointed	**Psa.** 2:2, 45:7	**carpenter**	**Mar.** 6:3	**dew**	**Hos.** 14:5	**foundation**	**Isa.** 28:16
Apostle	**Heb.** 3:1	**carpenter's son**	**Mat.** 13:55	**diadem**	**Isa.** 62:3	**fountain**	**Zec.** 13:1
apple tree	**Son.** 2:3	**certain (palmoniy, wonderful numberer)**	**Dan.** 8:13	**door**	**Jhn.** 10:9	**Friend of publicans and sinners**	**Mat.** 11:19
archangel	**1 Thes.** 4:16; **Jud.** 1:9	**chief corner stone**	**Eph.** 2:20	**door of the sheep**	**Jhn.** 10:2,7	**gate**	**Luk.** 13:24
ark	**Psa.** 40:8; **2 Sam.** 6:6	**chief Shepherd**	**1 Pet.** 5:4	**eagle**	**Deu.** 32:11	**Gift of God**	**Jhn.** 4:10
Arm of the LORD	**Isa.** 51:9	**child**	**Isa.** 9:6; **Rev.** 12:5	**elect**	**Isa.** 42:1	**Glorious LORD**	**Isa.** 33:21
author of eternal salvation	**Heb.** 5:9	**chosen**	**Mat.** 12:18; **Luk.** 23:35	**Emmanuel**	**Mat.** 1:23	**Glory of the LORD**	**Isa.** 40:5
author and finisher of *our* faith	**Heb.** 12:2	**Christ**	**Mat.** 1:16, 2:4; **1 Jhn.** 2:22	**'enlightenment'**	**Psa.** 18:28	**God**	**Jhn.** 1:1; **Heb.** 1:8
babe	**Luk.** 2:16	**Christ of God**	**Luk.** 9:20	**ensign of the people**	**Isa.** 11:10	**gold**	**Son.** 5:11
Beautiful gate	**Act.** 3:2,10	**'comforter'**	**Psa.** 23:4	**'eternal'**	**Jhn.** 8:35	**good**	**Nah.** 1:7
beginning and the end	**Rev.** 22:13	**'consists'**	**Col.** 1:17	**eternal life**	**1 Jhn.** 1:2, 5:20	**good shepherd**	**Jhn.** 10:11,14
beginning of the creation of God	**Rev.** 3:14	**consolation of Israel**	**Luk.** 2:25	**Everlasting Father**	**Isa.** 9:6	**governor**	**Mat.** 2:6
beloved	**Eph.** 1:6	**cornerstone**	**Psa.** 118:22; **Eph.** 2:20; **1 Pet.** 2:7	**express image**	**Heb.** 1:3	**gracious**	**1 Pet.** 2:3
beloved Son	**Mat.** 17:5; **Mar.** 1:11; **Luk.** 20:13	**Counsellor**	**Isa.** 9:6	**faithful**	**Deu.** 7:9	**great high priest**	**Heb.** 4:14
Bishop	**1 Pet.** 2:25	**curse**	**Gal.** 3:13	**faithful and true witness**	**Rev.** 3:14	**great prince**	**Dan.** 12:1
blessed	**Psa.** 28:6	**Cursed**	**Gal.** 3:13	**Faithful and True**	**Rev.** 19:11	**great shepherd**	**Heb.** 13:20
Branch of the LORD	**Isa.** 4:2	**covenant ... of life and peace**	**Mal.** 2:5	**faithful witness**	**Rev.** 1:5	**green fir tree**	**Hos.** 14:8
Branch of righteousness	**Jer.** 33:15	**covenant of the people**	**Isa.** 42:6	**'father'**	**Isa.** 8:16,18; **Heb.** 2:13	**guide**	**Psa.** 48:14
bread of God	**Jhn.** 6:33	**covert**	**Isa.** 32:2	**fatted calf**	**Luk.** 15:23	**habitation**	**Psa.** 91:9
bread of life	**Jhn.** 6:35,48	**Creator**	**Ecc.** 12:1; **Jhn.** 1:1-3	**'feeder'**	**Isa.** 40:11	**harmless**	**Heb.** 7:26
bridegroom	**Mat.** 9:15	**creditor**	**Luk.** 7:41	**Fellow (Father)**	**Zec.** 13:7	**head over all things to the church**	**Eph.** 1:22, 4:15, 5:23

head of the corner	Act. 4:11; 1 Pet. 2:7	JAH	Psa. 68:4	liberty	Isa. 61:1	merciful	Exo. 34:5
heir of all things	Heb. 1:2	Jealous God	Exo. 20:5, 34:14	Life	Jhn. 14:6; Col. 3:4	messenger	Mal. 2:7
help	Psa. 33:20, 40:17	JEHOVAH	Isa. 26:4	'life sustaining'	Psa. 36:9	messenger of the covenant	Mal. 3:1
hen	Mat. 23:37; Luk. 13:34	Jehovahjireh	Gen. 22:14	Light	Jhn. 1:9	Messiah	Dan. 9:25,26
heritage	Isa. 58:14	Jehovahnissi	Exo. 17:15	light of the world	Jhn. 8:12	Messias	Jhn. 1:21
Highest	Psa. 18:13	Jehovahshalom	Jdg. 6:24	lily of the valleys	Son. 2:1	Michael	Dan. 10:13,21, 12:1; Jud. 1:9; Rev. 12:7
high priest	Heb. 2:17	Jerusalem	Son. 6:4	Lion of the tribe of Juda	Rev. 5:5	mighty God	Isa. 9:6
holy, he that is true	Rev. 3:7	JESUS	Mat. 1:21	Living God	1 Tim. 3:15	Mighty One	Isa. 60:16
holy child	Act. 4:27,30	Jesus of Nazareth	Mat. 26:71	'Living One'	Rev. 1:18	minister	Heb. 8:2
Holy, Holy, Holy	Isa. 6:3	joy	Psa. 16:11	Living Stone	1 Pet. 2:4	morning star	Rev. 22:16
Holy One	Act. 3:14; Psa. 16:10	Judah	Rev. 5:5	living water	Jhn. 4:10-11	most high	Gen. 14:18
Holy One of God	Mar. 1:24	Judge	Act. 10:42; 2 Tim. 4:8	longsuffering	Exo. 34:6	Nazarene	Mat. 2:23
Holy One of Israel	Isa. 41:14	Judge of Israel	Mic. 5:1	LORD	Zec. 3:2	offspring of David	Rev. 22:16
holy thing	Luk. 1:35	just	Deu. 32:4	Lord	2 Pet. 2:20	ointment	Son. 1:3
honeycomb	Son. 4:11	Just One	Act. 7:52	LORD OUR RIGHTEOUSNESS	Jer. 23:6	one brought up (with the Father)	Pro. 8:30
Hope	1 Tim. 1:1	King	Zec. 9:9; Mat. 21:5	lord of all	Act. 10:36	only begotten of the father	Jhn. 1:14
hope of glory	Col. 1:27	King of Israel	Jhn. 1:49	Lord of Glory	1 Cor. 2:8	only begotten son	Jhn. 3:16
Hope of Israel	Act. 28:20	KING of Kings	Rev. 17:14	Lord of lords	Rev. 17:14, 19:16	only begotten Son of God	Jhn. 3:18
horn of salvation	Luk. 1:69	KING of KINGS, AND LORD OF LORDS	Rev. 19:16	LORD's goat	Lev. 16:9	our Lord	Rom. 1:3
husband	Isa. 54:5	King of saints	Rev. 15:3	love	1 Jhn. 4:8,16	our Saviour	Tit. 2:13
I AM	Jhn. 8:58; Exo. 3:14	King of the Jews	Mat. 27:11	lovely	Son. 5:16	OUR RIGHTEOUSNESS	Jer. 23:6
I AM THAT I AM	Exo. 3:14	ladder	Gen. 28:12; Jhn. 1:51	man	Act. 17:31	'our song'	Rev. 15:3
image of God	2 Cor. 4:4	Lamb	Rev. 13:8	man child	Rev. 12:5	Power of God	1 Cor. 1:24
Immanuel	Isa. 7:14, 8:8	Lamb of God	Jhn. 1:29	man is the Lord from heaven	1 Cor. 15:48	Passover	1 Cor. 5:7
inheritance	Eze. 44:28	Lamb slain from the foundation of the world	Rev. 13:8; 5:6,12	man of sorrows	Isa. 53:3	perfect	Mat. 5:48
invisible	Heb. 11:27	lamb without blemish	1 Pet. 1:19	Master	Mat. 8:19, 23:8	plant of renown	Eze. 34:29
Israel	Hos. 11:1; Mat. 2:13-15,19-21	last Adam	1 Cor. 15:45	mediator of the new testament	Heb. 9:15	polished shaft	Isa. 49:2
it	Rev. 12:4	lawgiver	Isa. 33:22; Jam. 4:12	mediator	1 Tim. 2:5	power of God	1 Cor. 1:24
Jacob	Isa. 41:8, 44:1,5	leader and commander	Isa. 55:4	'meditation'	Psa. 63:6	Preacher	Ecc. 1:1-2
Precious corner stone	1 Pet. 2:6	Rod	Isa. 11:1	Son of man	Dan. 7:13; Mat. 8:20	'ussher' (of the Garden)	Gen. 2:5-21

priest	**Heb.** 4:14	roe	**Son.** 2:9	son of Mary	**Mar.** 6:3	Vine	**Jhn.** 15:1
prince of the covenant	**Dan.** 11:22	Root of David	**Rev.** 5:5, 22:16	Son of the Blessed	**Mar.** 14:61	voice of the LORD God	**Gen.** 3:8
prince of the host	**Dan.** 8:11	rose of Sharon	**Son.** 2:1	sower	**Mat.** 13:3	watcher	**Dan.** 4:13,23
prince of the kings of the earth	**Rev.** 1:5	ruler in Israel	**Mic.** 5:2	spirit	**1 Cor.** 15:45	wall of fire	**Zec.** 2:5
Prince of life	**Act.** 3:15	sacrifice	**Eph.** 5:2	stone of stumbling	**Isa.** 8:14	Way	**Jhn.** 14:6
Prince of Peace	**Isa.** 9:6	salvation	**Luk.** 2:30	stone which the builders rejected	**Mat.** 21:42	wedding garment	**Mat.** 22:12
Prince of princes	**Dan.** 8:25	Samaritan	**Luk.** 10:33	stranger	**Psa.** 69:8	wellbeloved	**Son.** 1:13; **Isa.** 5:1; **Mar.** 12:6
Prince and a Saviour	**Act.** 3:22	same	**Psa.** 102:7; **Heb.** 1:12, 13:8	Strength of Israel	**1 Sam.** 15:29	well of living waters	**Son.** 4:15; **Jhn.** 4:10
prophet	**Act.** 3:22	sanctification	**1 Cor.** 1:30	strong LORD	**Psa.** 89:8; **Rev.** 18:8	Wisdom of God	**1 Cor.** 1:24
propitiation	**Rom.** 3:25; **1 Jhn.** 2:2, 4:10	sanctuary	**Isa.** 8:14	substance	**Pro.** 8:21; **Isa.** 6:13	Witness	**Isa.** 55:4; **Rev.** 1:5
pure	**1 Jhn.** 3:3	Saviour	**Mat.** 1:21; **Luk.** 2:11; **Eph.** 5:23; **Tit.** 1:4, 3:6; **2 Pet.** 2:20	sun	**Psa.** 84:11	wonderful	**Isa.** 9:6
purifier	**Mal.** 3:3	second man	**1 Cor.** 15:47	Sun of Righteousness	**Mal.** 4:2	Word	**Jhn.** 1:1; **1 Jhn.** 5:7
Physician	**Mat.** 9:12	seed	**Gal.** 3:19; **Rev.** 12:17	surety	**Heb.** 7:22	Word of God	**Rev.** 19:13
'quickener'	**Psa.** 71:20	seed of Abraham	**Heb.** 2:16	sweet	**Ecc.** 11:7; **Son.** 5:13,16	Word of Life	**1 Jhn.** 1:1
Rabbi	**Jhn.** 3:2	seed of David	**Jhn.** 7:42; **2 Tim.** 2:8	Tabernacle	**Heb.** 8:2, 9:11	worthy	**Heb.** 3:3; **Rev.** 5:12
ram	**Gen.** 22:13	seed (of the woman)	**Gen.** 3:15	teacher	**Jhn.** 3:2	X (the one who hung upon the Cross of Calvary for us)	**Jhn.** 19:19
ransom	**1 Tim.** 2:6	sent	**1 Jhn.** 4:10	temple	**Jhn.** 2:19; **Mar.** 14:58	yesterday, and to day, and for ever	**Heb.** 13:8
'reaper'	**Rev.** 14:15	serpent in the wilderness (type)	**Jhn.** 3:14	testator	**Heb.** 9:16-17	young hart	**Son.** 2:9,17, 8:14
redeemer	**Job** 19:25; **Isa.** 59:20, 60:16	servant	**Isa.** 42:1,19	stone which was set at nought of you builders	**Act.** 4:11	zeal of the LORD	**2 Kin.** 19:31; **Psa.** 69:9, 119:139
redemption	**1 Cor.** 1:30	sharp sword	**Isa.** 49:2	treasure	**Luk.** 12:33	This listing is not final, neither total, but representative as this author is knowledgeable of. There are some which are purposefully left out, such as 'Abraham' (Jesus is a father of many nations), 'Levi' (the one attached to the Father), 'Solomon' (prince of peace), as they are more typologically understood. Others are left out that some might include, such as "Ancient of Days" (**Dan.** 7:9,13,22), "True God" (**1 Jhn.** 5:20), "only true God" (**Jhn.** 17:3), but these refer to the Person/Being of the Father, and not the Son. Some in this list apply to both, or all Three.	
refiner	**Mal.** 3:3	Shepherd and Bishop of your souls	**1 Pet.** 2:25	tree of life	**Rev.** 2:7		
refuge	**Isa.** 25:4	shield	**Gen.** 15:1; **Psa.** 18:35	True	**Jhn.** 3:33		
resurrection, and the life	**Jhn.** 11:25	Shiloh	**Gen.** 49:10	true bread	**Jhn.** 6:32		
righteous	**1 Jhn.** 2:1	sin (God hath made him to be for us)	**2 Cor.** 5:21	True Light	**Jhn.** 1:9		
righteous Branch	**Jer.** 23:5	son of David	**Luk.** 18:39	True Vine	**Jhn.** 15:1		
RIGHTEOUSNESS	**Jer.** 23:6	Son of God	**Jhn.** 1:49; **Heb.** 4:14	Truth	**Jhn.** 1:14, 14:6		
ROCK	**1 Cor.** 10:4	Son of the Highest	**Luk.** 1:32	'unchanging'	**Mal.** 3:6		
rock of offence	**Isa.** 8:14	son of Joseph (step)	**Jhn.** 4:5, 6:42	'up lifter'	**Psa.** 3:3		

John 5:39 KJB - Search the scriptures; for in them ye think ye have **eternal life**: and they are they which testify of **me**.

CHAPTER 8

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The Holy Ghost / Spirit, The Holy Spirit of JEHOVAH

Of the Three (**Gen.** 1:1-2; **Psa.** 22:1; **Ecc.** 4:12; **Isa.** 6:3, 48:16, 61:1; **Zec.** 3:2; **Mat.** 27:46, 28:19; **Mar.** 15:34; **Luk.** 4:18, 11:13; **Jhn.** 14:16,26, 15:26; **Act.** 2:33; **Eph.** 2:18; **1 Pet.** 1:2; **1 Jhn.** 5:7; **Rev.** 4:8 KJB), the Father, the Son, and the Holy Ghost; the Holy Spirit of the LORD (JEHOVAH) is the most mysterious. This does not mean that the Holy Ghost is not spoken of, or that nothing is revealed about Him, but that He is presented more 'quietly' in the scriptures (KJB), and yet is still very much present in the Bible from beginning (**Genesis**) to ending (**Revelation**).

First things first, a simple question is sometimes asked, "Is it the Holy Ghost or the Holy Spirit?" The answer is that it is both, since they are one and the same thing, but differing ways of expressing it in the English language. If a sentence were to be presented that read, "The frog jumped over the log.", or "The frog leapt over the log.", or "The frog bounded over the log." What was said differently? Nothing. They all say the exact same thing, just using a differing word (verb, or action word) to express the same sentiment of 'hopping'. God's word does this all of the time, as for instance, it may use the word "son" (**Luk.** 3:38 KJB), or it may refer to a "male" (**Gen.** 1:27 KJB) child. Both are stating the same thing using a variation of words.

Etymologically (in the study of word origins), the word "ghost" comes from Latin through Proto-West Germanic, and Saxon, into English:

> "**ghost** (n.) Old English gast "**breath** ... from Proto-West Germanic *gaistaz (source also of Old Saxon gest, Old Frisian jest, Middle Dutch gheest, Dutch geest, German Geist "**spirit**, **ghost**"). ... In Christian writing in Old English it is used to render Latin **spiritus** (see spirit (n.)), **a sense preserved in Holy Ghost**. ... The gh- spelling ... is first recorded 1610s; sense of "one who secretly does work for another" is from 1884 **[ie. a 'Ghost writer']**. ..." - https://www.etymonline.com/search?q=ghost

Etymologically, the word "spirit" comes from Latin through Anglo-French into English:

> "... **spirit** (n.) mid-13c., "life, the animating or vital principle in man and animals," from Anglo-French spirit, Old French espirit "spirit, soul" (12c., Modern French esprit) and directly from Latin **spiritus** "a breathing (of respiration, also of the wind), breath;" also "breath of a god," hence "inspiration; breath of life," hence life itself.
>
> The Latin word also could mean "disposition, character; high spirit, vigor, courage; pride, arrogance." It is a derivative of spirare "to breathe," and formerly was said to be perhaps from a PIE *(s)peis- "to blow" (source also of Old Church Slavonic pisto "to play on the flute"). But de Vaan says the Latin verb is "Possibly an onomatopoeic formation imitating the sound of breathing. There are no direct cognates." Compare conspire, expire, inspire.
>
> In English it is attested from late 14c. as "divine substance, divine mind, God;" also "Christ" or His divine nature; also "the Holy Ghost; divine power." ..." - https://www.etymonline.com/search?q=spirit

In the Bible (KJB) it is no different as the words “Ghost / ghost” and “Spirit / spirit” are effectually interchangeable:

Ghost:

Genesis 25:8 KJB - Then **Abraham gave up the ghost**, and **died** in a good old age, an old man, and full *of years;* and was gathered to his people.

Matthew 27:50 KJB - **Jesus**, when he had cried again with a loud voice, **yielded up the ghost**.

John 20:22 KJB - And when he had said this, **he breathed on *them***, and saith unto them, **Receive ye the Holy Ghost**:

Spirit:

Genesis 41:38 KJB - And Pharaoh said unto his servants, Can we find *such a one* as this *is,* a man in whom **the Spirit of God** *is?*

Job 33:4 KJB - **The Spirit of God** hath made me, and **the breath of the Almighty** hath given me **life**.

Matthew 3:16 KJB - And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God** descending like a dove, and lighting upon him:

Both, Ghost & Spirit:

Luke 4:1 KJB - And Jesus being full of **the Holy Ghost** returned from Jordan, and was **led by the Spirit** into the wilderness,

Luke 23:46 KJB - And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend **my spirit**: and having said thus, **he gave up the ghost**.

John 1:33 KJB - And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see **the Spirit descending**, and remaining on him, the same is he which **baptizeth with the Holy Ghost**.

John 7:39 KJB - (But this spake he of **the Spirit**, which they that believe on him should receive: for **the Holy Ghost** was not yet *given;* because that Jesus was not yet glorified.)

Acts 2:4 KJB - And they were all filled with **the Holy Ghost**, and began to speak with other tongues, as **the Spirit** gave them utterance.

1 Corinthians 12:3 KJB - Wherefore I give you to understand, that no man speaking by **the Spirit of God** calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by **the Holy Ghost**.

Some have said (in their utterly inexcusable ignorance) that the word “ghost” is old and antiquated and should be dropped from the modern English Bible translations (and some surely have!), but the word “ghost” is still used, with the same meanings, in everyday modern English language, in movies, music, video games, anime, comics, newspapers, advertisements, and regular ol’ day-time television.

So, the Holy Ghost, or the Holy Spirit, the Spirit of the LORD (JEHOVAH), the Spirit of God, &c., it's all good to use. Here is a relatively complete (non-exhaustive) listing of the various ways in which the Holy Ghost / Spirit is found in the King James Bible:

"the Holy Ghost" (x90) – Mat. 1:18,20, 3:11, 12:31,32, 28:19; **Mar.** 1:8, 3:29, 12:36, 13:11; **Luk.** 1:15,35,41,67, 2:25,26, 3:16,22, 4:1, 12:10,12; **Jhn.** 1:33, 7:39, 14:26, 20:22; **Act.** 1:2,5,8,16, 2:4,33,38, 4:8.31. 5:3,32, 6:3,5, 7:51,55, 8:15,17,18,19, 9:17,31, 10:38,44,45,47, 11:15,16,24, 13:2,4,9,52, 15:8,28, 16:6, 19:2 (x2),6, 20:23,28, 21:11, 28:25; **Rom.** 5:5, 9:1, 14:17, 15:13,16; **1 Cor.** 2:13, 6:19, 12:3; **2 Cor.** 6:6, 13:14; **1 Thes.** 1:5,6; **2 Tim.** 1:14; **Tit.** 3:5; **Heb.** 2:4, 3:7, 6:4, 9:8, 10:15; **1 Pet.** 1:12; **2 Pet.** 1:21; **1 Jhn.** 5:7; **Jud.** 1:20

"the Spirit" (x80) – Mat. 4:1; **Mar.** 1:10; **Luk.** 2:27, 4:14; **Jhn.** 1:32,33, 3:5,6,8,34; **Act.** 2:4, 8:29, 10:19, 11:12,28, 16:7, 21:4; **Rom.** 8:1,4,5 (x2),9,10,13,16,23,26 (x2),27, 15:30; **1 Cor.** 2:10, 12:7,8; **2 Cor.** 1:22, 5:5; **Gal.** 3:2,3,5,14, 4:29, 5:5,16,17 (x2),18,22,25 (x2), 6:8 (x2); **Eph.** 2:22, 3:5, 4:3, 5:9,18, 6:17,18; **Php.** 2:1; **Col.** 1:8; **1 Thes.** 5:19; **2 Thes.** 2:13; **1 Tim.** 3:16, 4:1; **1 Pet.** 1:2,22, 3:18; **1 Jhn.** 3:24, 5:6,8; **Jud.** 1:19; **Rev.** 1:10, 2:7,11,17,29, 3:6,13,22, 14:13, 22:17

"the Holy Spirit" (x1) – Luk. 11:13

"the LORD ... My spirit" (x2) – Gen. 6:3; **Isa.** 59:21

"the LORD ... my spirit" (x2) – Isa. 30:1; **Zec.** 4:6

"my Spirit" (x2) – Act. 2:17,18

"my spirit" (x10) – Pro. 1:23; **Isa.** 42:1, 44:3; **Eze.** 36:27, 37:14, 39:29; **Joe.** 2:28,29; **Hag.** 2:5; **Mat.** 12:18

"thy holy spirit" (x1) – Psa. 51:11 (see also **"free spirit" (x1) – Psa.** 51:12)

"thy good spirit" (x1) – Neh. 9:20

"thy spirit" (x3) – Neh. 9:30; **Psa.** 139:7, 143:10

"thy presence" (x4?) – Exo. 33:15; **Psa.** 51:11, 139:7; **Luk.** 13:26 (see also **2 Chr.** 20:9; **Psa.** 9:3, 16:11, 31:20, 140:13; **Isa.** 64:1,2,3, see also **Job** 1:12, see also the "presence of the LORD", etc.)

"his Holy Spirit" (x3) – Isa. 63:10,11; **1 Thes.** 4:8

"that holy Spirit of promise" (x1) – Eph. 1:13

"the holy Spirit of God" (x1) – Eph. 4:30

"the Spirit of Christ" (x2) – Rom. 8:9; **1 Pet.** 1:11

"the Spirit of Jesus Christ" (x1) – Php. 1:19

"the Spirit of his Son" (x1) – Gal. 4:6

"the Spirit of life in Christ Jesus" (x1) – Rom. 8:2

“the Spirit of God” (x21) – Gen. 1:2, 41:38; **1 Sam.** 10:10, 11:6, 19:20,23; **2 Chr.** 15:1, 24:20; **Job** 33:4; **Eze.** 11:24; **Mat.** 3:16, 12:28; **Rom.** 8:9,14, 15:19; **1 Cor.** 2:11,14, 3:16, 7:40, 12:3; **1 Jhn.** 4:2

“the spirit of God” (x4) – Exo. 31:3, 35:31; **Num.** 24:2; **Job** 27:3

“the spirit of judgment” (x1) – Isa. 4:4

“the spirit of burning” (x1) – Isa. 4:4

“the Spirit of our God” (x1) – 1 Cor. 6:11

“the spirit of glory and of God” (x1) – 1 Pet. 4:14

“the spirit which is of God” (x1) – 1 Cor. 2:12

“the Spirit of adoption” (x1) – Rom. 8:15

“the spirit” (x9) – Num. 11:26, 27:18; **1 Chr.** 12:18, 28:12; **Ecc.** 11:5; **Isa.** 32:15, 57:16; **Jhn.** 6:63 (see also **Jhn.** 11:33), **Act.** 6:10 (see also **2 Cor.** 3:6,8)

“the spirit of wisdom” (x3) – Deu. 34:9; **Isa.** 11:2; **Eph.** 1:17

“the Spirit of him” (x1) – Rom. 8:11

“his Spirit” (x5) – Rom. 8:11; **Isa.** 48:16 (“the Lord GOD, and his Spirit, hath sent me” 3 Persons); **1 Cor.** 2:10; **Eph.** 3:16; **1 Jhn.** 4:13

“his spirit” (x5) – Num. 11:29; **Job** 26:13; **Psa.** 106:33; **Isa.** 34:16; **Zec.** 7:12 (see also **Job** 34:14 connected with “his breath”, see also **Mar.** 2:8, 8:12 connected with “reason ... heart”)

“the spirit which is of God” (x1) – 1 Cor. 2:12

“the Spirit of our God” (x1) – 1 Cor. 6:11

“the Spirit of the living God” (x1) – 2 Cor. 3:3

“the holy Spirit of God” (x1) – Eph. 4:30

“the spirit of the holy gods” (x4) – Dan. 4:8,9,18, 5:11

“the spirit of the gods” (x1) – Dan. 5:14

“the Spirit of the LORD” (x20) – Jdg. 3:10, 6:34, 11:29, 13:25, 14:6,19, 15:14; **1 Sam.** 10:6, 16:13,14; **2 Sam.** 23:2; **1 Kin.** 18:12, 22:24; **2 Kin.** 2:16; **2 Chr.** 18:23, 20:14; **Isa.** 40:13, 59:19, 63:14; **Eze.** 11:5

“the spirit of the LORD” (x5) – Isa. 11:2, 40:7; **Eze.** 37:1; **Mic.** 2:7, 3:8

“the Spirit of the LORD God” (x1) – Isa. 61:1

“the Spirit of the Lord” (x5) – Luk. 4:18; **Act.** 5:9, 8:39; **2 Cor.** 3:17,18

“the Spirit of your Father” (x1) – Mat. 10:20

“the Spirit of truth” (x3) – Jhn. 14:17, 15:26, 16:13

“the spirit of truth” (x1) – 1 Jhn. 4:6

“the Comforter” (x3) – Jhn. 14:26, 15:26, 16:7

“the comforter” (x1) – Lam. 1:16 (see also **Ecc.** 4:1 (x2) & **Lam.** 1:9 (x1))

“another Comforter” (x1) – Jhn. 14:16

“the spirit of holiness” (x1) – Rom. 1:4

“the spirit ... of love” (x1) – 2 Tim. 1:7

“the Spirit of grace” (x1) – Heb. 10:29

“the spirit of grace” (x1) – Zec. 12:10

“the spirit of glory and of God” (x1) – 1 Pet. 4:14

“the Spirit of life from God” (x1) – Rev. 11:11

“the Lord is that Spirit” (x1) – 2 Cor. 3:17

“the seven Spirits” (x1) – Rev. 1:4

“the seven Spirits of God” (x3) – Rev. 3:1, 4:5, 5:6

“the Breath of the Almighty” (x1) – Job 33:4

“breathed on them ... the Holy Ghost” (x1) – Jhn. 20:22

“breath of life” (x4) – Gen. 2:7, 6:7, 7:5,22

“breath ... spirit” (x2) – Job 27:3; **Isa.** 42:5

“spirit ... breath” (x2) – Job 33:4, 34:14

“breath of his mouth” (x1) – Psa. 33:6

“the breath of the LORD” (x1) – Isa. 30:33

“the inspiration of the Almighty” (x1) – Job 32:8 (also **“inspiration of God” (x1)** – **2 Tim.** 3:16)

“another angel ... the earth was lightened with his glory” (x1) – Rev. 18:1 [the Holy Ghost in Latter Rain power, being Deity; just as “another mighty angel” of **Rev.** 10:1, which is Jesus Christ]

There are some who think / teach that the Holy Spirit is just an impersonal force, or merely a 'power' of God, and yet this is not how Jesus, or the Bible, describes this Person / Being:

John 14:16 KJB - And I will pray the Father, and he shall give you **another Comforter**, that **he** may abide with you for ever;

John 14:16 GNT TR - και εγω ερωτησω τον πατερα και **αλλον παρακλητον** δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα

John 14:16 GNT TR Transliterated – kai egw erwtesw ton patera kai **allon parakleton** dwsei umin ina mene meth umwn eis ton aiwna

John 14:17 KJB - *Even* **the Spirit of truth**; whom the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you.

John 14:26 KJB - But **the Comforter**, *which is* **the Holy Ghost**, whom the Father will **send in my name**, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 KJB - But when **the Comforter** is come, whom **I will send unto you from the Father**, *even* **the Spirit of truth**, which proceedeth from the Father, **he** shall testify of me:

John 16:7 KJB - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, I will send **him** unto you.

John 16:8 KJB - And when **he** is come, **he** will reprove the world of sin, and of righteousness, and of judgment:

John 16:13 KJB - Howbeit when **he**, **the Spirit of truth**, is come, **he** will guide you into all truth: for **he** shall not speak of **himself**; but whatsoever **he** shall hear, *that* shall **he** speak: and **he** will shew you things to come.

John 16:14 KJB - **He** shall glorify me: for **he** shall receive of mine, and shall shew *it* unto you.

John 16:15 KJB - All things that the Father hath are mine: therefore said I, that **he** shall take of mine, and shall shew *it* unto you.

Matthew 4:1 KJB - Then **was Jesus led up of the Spirit** into the wilderness to be tempted of the devil.

Mark 1:12 KJB - And immediately **the Spirit driveth him** into the wilderness.

Luke 4:1 KJB - And Jesus being full of the Holy Ghost returned from Jordan, and **was led by the Spirit into the wilderness**,

Luke 4:14 KJB - And Jesus returned **in the power of the Spirit** into Galilee: and there went out a fame of him through all the region round about.

The Disciples, Paul and NT writers also treated the Holy Spirit as a living abiding Person / Being:

Luke 2:27 KJB - And **he came by the Spirit into the temple**: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Acts 1:16 KJB - Men *and* brethren, this scripture must needs have been fulfilled, which **the Holy Ghost by the mouth of David spake** before concerning Judas, which was guide to them that took Jesus.

Acts 2:4 KJB - And they were all filled with **the Holy Ghost**, and began to speak with other tongues, **as the Spirit gave them utterance**.

Acts 5:3 KJB - But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back *part* of the price of the land?

Acts 5:4 KJB - Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not **lied unto** men, but unto **God**.

Acts 5:9 KJB - Then Peter said unto her, How is it that ye have agreed together to tempt **the Spirit of the Lord**? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

Acts 8:26 KJB - And **the angel of the Lord spake** unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Acts 8:29 KJB - Then **the Spirit said** unto Philip, Go near, and join thyself to this chariot.

Acts 8:39 KJB - And when they were come up out of the water, **the Spirit of the Lord** caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 10:19 KJB - While Peter thought on the vision, **the Spirit said unto him**, Behold, three men seek thee.

Acts 11:12 KJB - And **the Spirit bade me go with them, nothing doubting**. Moreover these six brethren accompanied me, and we entered into the man's house:

Acts 16:6 KJB - Now when they had gone throughout Phrygia and the region of Galatia, and **were forbidden of the Holy Ghost to preach the word in Asia**,

Acts 16:7 KJB - After they were come to Mysia, they assayed to go into Bithynia: but **the Spirit suffered them not**.

Acts 21:4 KJB - And finding disciples, we tarried there seven days: **who said to Paul through the Spirit**, that he should not go up to Jerusalem.

Romans 8:16 KJB - **The Spirit itself beareth witness** with our spirit, that we are the children of God:

Romans 8:26 KJB - Likewise **the Spirit also helpeth our infirmities**: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession for us with groanings which cannot be uttered**.

Romans 8:27 KJB - And he that searcheth the hearts knoweth what *is* **the mind of the Spirit**, because he maketh intercession for the saints according to *the will of* God.

1 Corinthians 2:10 KJB - But God hath revealed them unto us **by his Spirit**: for **the Spirit searcheth all things, yea, the deep things of God**.

1 Corinthians 2:11 KJB - For what man knoweth the things of a man, save the spirit of man which is in him? even **so the things of God knoweth no man, but the Spirit of God**.

1 Corinthians 3:16 KJB - Know ye not that **ye are the temple of God**, and that **the Spirit of God dwelleth in you**?

1 Corinthians 12:3 KJB - Wherefore I give you to understand, that no man **speaking by the Spirit of God** calleth Jesus accursed: and *that* no man can **say that Jesus is the Lord, but by the Holy Ghost**.

1 Corinthians 12:8 KJB - For to one is **given by the Spirit** the word of wisdom; to another the word of knowledge **by the same Spirit**;

1 Corinthians 12:9 KJB - To another faith **by the same Spirit**; to another the gifts of healing **by the same Spirit**;

1 Corinthians 12:11 KJB - But **all these worketh that one** and **the selfsame Spirit**, **dividing to every man severally as he will**.

2 Corinthians 3:17 KJB - Now **the Lord is that Spirit**: and where **the Spirit of the Lord** *is,* there *is* liberty.

Galatians 5:18 KJB - But if ye be **led of the Spirit**, ye are not under the law.

Ephesians 3:5 KJB - Which in other ages was not made known unto the sons of men, **as it is now revealed unto his holy apostles and prophets by the Spirit**;

Ephesians 4:30 KJB - And **grieve not the holy Spirit of God**, whereby ye are sealed unto the day of redemption.

1 Timothy 4:1 KJB - Now **the Spirit speaketh expressly**, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Timothy 3:16 KJB - **All scripture *is* given by inspiration of God**, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Hebrews 9:14 KJB - How much more shall the blood of Christ, who **through the eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?

1 Peter 1:11 KJB - Searching what, or what manner of time **the Spirit of Christ which was in them did signify, when it testified** beforehand the sufferings of Christ, and the glory that should follow.

2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but holy men of God **spake as they were moved by the Holy Ghost**.

1 John 5:6 KJB - This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is **the Spirit that beareth witness**, because the Spirit is truth.

1 John 5:7 KJB - For **there are three that bear record in heaven**, the Father, the Word, and **the Holy Ghost**: and these **three** are one.

1 John 5:8 KJB - And there are **three** that bear witness in earth, **the Spirit**, and the water, and the blood: and these **three agree** in one.

Revelation 2:7 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 2:11 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**; He that overcometh shall not be hurt of the second death.

Revelation 2:17 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.*

Revelation 2:29 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**.

Revelation 3:6 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**.

Revelation 3:13 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**.

Revelation 3:22 KJB - He that hath an ear, let him hear what **the Spirit saith unto the churches**.

Revelation 14:13 KJB - And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: **Yea, saith the Spirit**, that they may rest from their labours; and their works do follow them.

Revelation 22:17 KJB - And **the Spirit** and the bride **say, Come**. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The Holy Ghost / Spirit, is "another Comforter", being the replacement on earth for Jesus, who was the previous Comforter. The Holy Ghost / Spirit is a "he", "him", being "himself". The disciples could be "forbidden" by the Holy Ghost / Spirit who would not "suffer" (allow) them to do as they desired, but had other plans, since He has a "mind", and also "beareth witness" and "bear record", as the third among "three", along with the Persons / Beings of the Father and the Word (Son – Jesus Christ) and so can "agree" with them. He can be "lied" to, and fallen mankind can "tempt" Him. He is not merely the "Spirit of" the Father and / or the Son, but is called "God". The Holy Ghost / Spirit also "maketh intercession", and "speaketh" and so "saith unto the churches", and invites people to Jesus Christ, by saying, "Come."

The Person / Being of the Holy Ghost / Spirit, the "another Comforter" (**Jhn.** 14:16 KJB), the "Spirit of truth." (**Jhn.** 14:17 KJB), "Comforter ... the Holy Ghost" (**Jhn.** 14:26 KJB), the "LORD" (**Zec.** 3:2c. KJB), and a father in His own right (**Mat.** 1:18; **Luk.** 1:35; **1 Pet.** 1:23; **Jhn.** 1:13, 3:3-8; **1 Jhn.** 3:9, 4:7, 5:1,4,18 KJB), yet differing than the Father or the Son (**Isa.** 48:16; **Jhn.** 14:26 KJB):

Job 33:4 KJB - **The Spirit of God hath made me**, and **the breath of the Almighty hath given me life**.

Genesis 1:2 KJB - And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit of God moved upon the face of the waters**.

Genesis 1:31 KJB - And **God saw** every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

The Old Testament scriptures (KJB) are no less forthcoming with the Personality of the Holy Ghost / Spirit:

Genesis 6:3 KJB - And the LORD said, **My spirit shall not always strive with man**, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

2 Samuel 23:2 KJB - **The Spirit of the LORD spake** by me, and **his word** *was* in my tongue.

1 Chronicles 28:12 KJB - And **the pattern of all that he had by the spirit**, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

2 Chronicles 20:14 KJB - Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, **came the Spirit of the LORD in the midst of the congregation**;

2 Chronicles 24:20 KJB - And **the Spirit of God came upon Zechariah** the son of Jehoiada the priest, which stood above the people, and said unto them, **Thus saith God**, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

Nehemiah 9:20 KJB - Thou gavest also **thy good spirit to instruct them**, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Nehemiah 9:30 KJB - Yet many years didst thou forbear them, and **testifiedst against them by thy spirit** in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Job 26:13 KJB - **By his spirit he hath garnished the heavens**; his hand hath formed the crooked serpent.

Psalms 51:11 KJB - Cast me not away from **thy presence**; and take not **thy holy spirit** from me.

Psalms 139:7 KJB - Whither shall I go from **thy spirit**? or whither shall I flee from **thy presence**?

Isaiah 11:2 KJB - And **the spirit of the LORD** shall rest upon him, **the spirit of wisdom** and **understanding**, **the spirit of counsel** and **might**, **the spirit of knowledge** and **of the fear of the LORD**;

Isaiah 40:13 KJB - Who hath directed **the Spirit of the LORD**, **or being his counsellor hath taught him**?

Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now **the Lord GOD**, and **his Spirit**, hath **sent me**.

Isaiah 59:19 KJB - So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, **the Spirit of the LORD shall lift up a standard against him**.

Isaiah 63:10 KJB - But they rebelled, and **vexed his holy Spirit**: therefore he was turned to be their enemy, *and* he fought against them.

Ezekiel 11:5 KJB - And **the Spirit of the LORD fell upon me**, and **said unto me**, **Speak; Thus saith the LORD**; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

Zechariah 3:2 KJB - And the LORD said unto Satan, The LORD rebuke thee, O Satan; even **the LORD that hath chosen Jerusalem** rebuke thee: *is* not this a brand plucked out of the fire?

Also, keep in mind, that every single scripture of God is given by the Holy Spirit of God (**Act.** 1:16; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB). So, even though the Holy Ghost is not always directly mentioned, He is directly involved with each verse and inspired **word** (and the preservation thereof; **Psa.** 12:6-7 KJB) in the whole of the Bible, and, indirectly, an **invisible witness in** each text, and with every single inspired (of God) word spoken by holy prophets, and / or messengers of the LORD (JEHOVAH).

The Holy Spirit is living (**Jos.** 3:10; **2 Cor.** 3:3, 6:16 KJB), and gives life (**Job** 33:4; **Jhn.** 3:3,6,8, 6:63; **2 Cor.** 3:6 KJB), and being eternal Himself (**Heb.** 9:14 KJB) works with both the eternal Father (**Deu.** 33:27; **Rom.** 1:2; **1 Tim.** 1:17 KJB) and the eternal Son (**Jhn.** 5:39; **1 Jhn.** 1:2, 5:20 KJB) in the salvation and redemption of fallen mankind (**Mat.** 28:19 KJB).

Now, consider very carefully, the statement made by Jesus (who is eternal Truth; **Jhn.** 14:6 KJB, even as the Spirit is, **1 Jhn.** 5:6 KJB) about the Holy Ghost:

Matthew 12:31 KJB - Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: **but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men**.

Matthew 12:32 KJB - And whosoever speaketh a word against the Son of man, it shall be forgiven him: but **whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come**.

Mark 3:29 KJB - But **he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation**:

Luke 12:10 KJB - And whosoever shall speak a word against the Son of man, it shall be forgiven him: but **unto him that blasphemeth against the Holy Ghost it shall not be forgiven**.

Ask the questions, and think upon the answers prayerfully, “Can an inanimate object, a mere power, or force be blasphemed against?” Can such be “grieved” (**Eph.** 4:30 KJB)? “Why would speaking a word against the Son of man (Jesus) be able to be forgiven, and not that which is against the Holy Ghost, if He were not an actual Person / Being, with feelings of heart, able to think with infinite intelligence, and was differing from that of the Person / Being of the Son (Jesus), and even of the Person / being of the Father?”

CHAPTER 9

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The Holy Ghost's Nature – A complete Mystery

While the Father has His own original eternal nature (as described in **Chapter 4**), and the Son's (Jesus') nature is of the Father's nature (which is why He is the Son), the nature of the Holy Ghost / Spirit is not given in scripture (KJB), at all. As such, 'silence is golden' upon the subject, for mankind ought not to tread where God has not revealed:

> Deuteronomy 29:29 KJB - **The secret *things belong* unto the LORD our God**: but those *things which are* revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

There are many people who go beyond what God's words plainly state, either adding, or taking away from them (**Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 1:3, 22:18-19 KJB), so wresting God's words (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and erring from the faith (**1 Tim.** 1:6 KJB). Many persons attempt to go by their man-made creeds, and say that all three Persons (Father, Son and Holy Spirit) are of the 'same essence', 'one in the same substance', 'one in their nature', **[Latin]** 'una substantia', or 'perfectly one superabound'. All who do so, err greatly, and place words, ideas and doctrines, that are not present in the texts, into the scriptures, and into and among the churches. A person could say, "Yes!" the Holy Spirit has His own nature, or shares that of the Son and Father, but they have left scripture. Likewise, a person could say, "No!" in the same question, and they will have left behind the scripture. The best thing to say, is, "That the nature of the Holy Ghost / Spirit is not, or has not been, revealed to the Christian, and therefore the Christian cannot speak authoritatively upon that which is not made manifest in the word of God." The reason being, is that the scriptures are to be the final authority in all matters of faith and practice to the Christian (**Isa.** 8:20; **1 Pet.** 4:11 KJB).

Does doing so, or saying such, mean that the Holy Ghost is not a Person? No. Does it mean that He is not a Being? No. Does it mean that He does not have His own Personality? No. It just means that there is something about the Holy Ghost / Spirit (His nature) that is not revealed, in the scriptures, to mankind, and is not necessary to understand for mankind's salvation. One who understood better than many, succinctly writes:

Acts of the Apostles (1911), by Ellen G. White, page 52.1

> "... **[page 52.1] The nature of the Holy Spirit is a mystery**. **Men cannot explain it, because the Lord has not revealed it to them**. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. **Regarding such mysteries, which are too deep for human understanding, silence is golden**. ..." - https://m.egwwritings.org/en/book/127.180

Can the Holy Ghost / Spirit manifest, or reveal Himself, in physical ways in the world? Yes! Even at the river Jordan, at the baptism of Jesus, the Holy Ghost "descended in a bodily shape like a dove" (**Luk.** 3:22 KJB), and "when the day of Pentecost was fully come" (**Act.** 2:1 KJB), "there appeared unto them cloven tongues like as of fire" (**Act.** 2:3 KJB), and so, on occasion by "manifestation" (**1 Cor.** 12:7 KJB) among mankind in the various gifts given by Him (**1 Cor.** 12:11 KJB), reveals Himself as being present.

CHAPTER 10

~

3 Fathers??? – Well ... yes & no, but not exactly

The title of this **Chapter** is to be more provocative than anything else, but there is a serious side to it that needs just a little explaining. In scripture (KJB) there is the Person / Being known as "the Father", as seen in **Chapter 3**. There is also the Person / Being of the Son (Jesus), as made known in Chapter 5, and that of the Person / Being of the Holy Ghost / Spirit as witnessed in **Chapter 8**. While only "the Father" (JEHOVAH, "Sr.", the Ancient of days; **Dan.** 7:9,13,22 KJB) is the ultimate "Father", the Son (Jesus), and also the Holy Ghost / Spirit, are also "fathers" in their own senses, and not in the same way as "the Father" is.

While Jesus is "the Son of the Father" (**2 Jhn.** 1:3 KJB) by His very nature (**Heb.** 1:3 KJB; **Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9 KJB, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9 GNT TR) or monogenes (μονογενὴς; **Jhn.** 1:18 GNT TR) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18 GNT TR)), He is also 'a father' in His own right, being 'a father' to all His disciples, which were given to Him by His Father (**Jhn.** 18:9 KJB):

> Isaiah 9:6 KJB - For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and **his name shall be called** Wonderful, Counsellor, The mighty God, **The everlasting Father**, The Prince of Peace.
>
> Hebrews 2:13 KJB - And again, I will put my trust in him. And again, Behold **I and the children which God hath given me**.
>
> Isaiah 8:16 KJB - Bind up the testimony, seal the law among **my disciples**.
>
> Isaiah 8:18 KJB - Behold, **I and the children whom the LORD hath given me** *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.
>
> Mark 10:24 KJB - And **the disciples** were astonished at his words. But Jesus answereth again, and saith unto them, **Children**, how hard is it for them that trust in riches to enter into the kingdom of God!
>
> John 13:33 KJB - **Little children**, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
>
> John 21:5 KJB - Then **Jesus saith unto them**, **Children**, have ye any meat? They answered him, No.

The Holy Ghost / Spirit is also 'a father' in His own right, and in a differing manner than that of "the Father" and "the Son":

> Matthew 1:18 KJB - Now **the birth of Jesus Christ** was on this wise: When as his mother Mary was espoused to Joseph, before they came together, **she was found with child of the Holy Ghost**.

Luke 1:35 KJB - And the angel answered and said unto her, **The Holy Ghost shall come upon thee**, and the power of the Highest shall overshadow thee: therefore also **that holy thing which shall be born of thee shall be called the Son of God**.

1 Peter 1:23 KJB - **Being born again**, not of corruptible seed, but **of incorruptible, by the word of God**, which liveth and abideth for ever.

John 1:13 KJB - **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God**.

John 3:3 KJB - Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again**, he cannot see the kingdom of God.

John 3:4 KJB - Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

John 3:5 KJB - Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and *of* the Spirit**, he cannot enter into the kingdom of God.

John 3:6 KJB - That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit**.

John 3:7 KJB - Marvel not that I said unto thee, **Ye must be born again**.

John 3:8 KJB - The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit**.

1 John 3:9 KJB - **Whosoever is born of God** doth not commit sin; for his seed remaineth in him: and he cannot sin, because **he is born of God**.

1 John 4:7 KJB - Beloved, let us love one another: for love is of God; and **every one that loveth is born of God**, and knoweth God.

1 John 5:1 KJB - **Whosoever believeth that Jesus is the Christ is born of God**: and every one that loveth him that begat loveth him also that is begotten of him.

1 John 5:4 KJB - For **whatsoever is born of God overcometh the world**: and this is the victory that overcometh the world, *even* our faith.

1 John 5:18 KJB - We know that **whosoever is born of God sinneth not; but he that is begotten of God keepeth himself**, and that wicked one toucheth him not.

In scripture (KJB), the word "son" is a descriptor of relationship to another person / being in several differing ways:

[01] Son, can speak to the relation of 'nature' (ie. That which is the person's substance, like 'DNA', etc.) (**Isa.** 9:6; **Jhn.** 1:18, 3:16,18, 4:9; **Heb.** 1:2-3 KJB), as the eternal Son has the nature of the eternal Father, and the only one to have such (monogene),

[02] Son, can speak to that which is born of mankind, as a male child to a mother and / or father (**Gen.** 4:17, 5:3; **1 Sam.** 15:78; **Eph.** 3:5 KJB),

[03] Son, can refer to several, or many, generations removed, as Jesus is the "son of David" (**Mat.** 1:1, 9:27 KJB; &c.),

[04] Son, can speak to family relation united through marriage, as a 'son in law' (**1 Sam.** 18:18, 24:16 KJB),

[05] Son, can speak to that which is made to be a 'son', as the angelic hosts are to their Makers (JEHOVAH Elohiym) (**Job** 1:6, 2:1, 38:7; **Isa** 14:12 KJB),

[06] Son, can speak to that which is adopted to be a 'son' (naturally or spiritually), as Christians are spiritually (**Jhn.** 1:12; **Rom.** 8:14,15,19,23, 9:4; **Gal.** 4:5; **Eph.** 3:15; **Php.** 2:15; **1 Jhn.** 3:1-2 KJB; &c.),

[07] 'Son', can speak to that which comes from something else, as a derivative, like as the "firstborn of death" (**Job** 18:13 KJB),

[08] Son, can speak to a person who reigns as a king under the reign of another (**2 Chr.** 36:9-10, Hebrew literally 'a son of 8 years' (under Nebuchadnezzar II's reign); **2 Kin.** 24:8 (he was actually 18 yrs of age, having served under Nebuchadnezzar II 8 years)), see the Age of the Earth chronology for more details - https://archive.org/details/age-of-the-earth_202301/mode/1up

[09] Son, can refer to having the same belief, as a younger (**1 Pet.** 5:5 KJB) to an elder, or being trained by another, as the 'sons of the prophets' in the school of the prophets (**1 Sam.** 10:11; **1 Kin.** 20:35; **2 Kin.** 2:3,5,7,15, 4:1,38, 5:22, 6:1 KJB), or like as Paul to Timothy, or Titus, etc. (**1 Tim.** 1:2; **Tit.** 1:4 KJB),

[10] Son, can refer to children of the resurrection (**Luk.** 20:36; **Act.** 13:33 KJB),

[11] Son, can refer to the spiritual seed (of faith / belief) of the devil, as 'son of perdition', or 'children of disobedience', 'children of the devil' (**Jhn.** 8:44, 17:12; **2 Thes.** 2:2; **Eph.** 2:2, 5:6; **Col.** 3:6; **1 Jhn.** 3:10 KJB),

[12] Son, can be something which is declared or given as position (**Psa.** 2:7 KJB),

[13] Son, can refer to something born or issues out of wickedness (**Psa.** 89:22 KJB),

[14] Son, can refer to a servant that is treated as a son, like Eliezer and Abram (**Gen.** 15:2; **Pro.** 29:21 KJB),

[15] Son, can be used in a positive or negative epithet, "son of a murderer" (**2 Kin.** 6:32 KJB), or in slang like 'son of a b~' [female dog; or whore], 'son of a sea-cook', 'son of my love', etc., etc.

The great question to ask is, "Whose son / child are we?" A person can be a child of the devil, by thinking, speaking and acting like he does. A person can be a child of mere physical flesh, and be in the image of fallen Adam (**Gen.** 5:3 KJB). Or, instead, one can be born again, born from heaven above by the Holy Ghost / Spirit and be a child of the eternal and living God, and carry His name where ever one goes and before whom all one meets, and be a disciple of Jesus – the original eternal heir and Son of the Father.

CHAPTER 11

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Representatives

Both the Son (Jesus) of the Father, and the Holy Ghost / Spirit, are both accounted in the scriptures (KJB) as representatives, or as ambassadors, or as high messengers ('angels'; Son - **Rev.** 10:1, Holy Spirit - **Rev.** 18:1 KJB; neither created beings, but simply eternal Persons / Beings who bear a message), coming in the name / authority of Another. Other heavenly beings, like the created "Gabriel" (**Dan.** 8:16, 9:21; **Luk.** 1:19,26 KJB) or created 'Herald' (this author's private (non-dogmatic) nickname of the other covering cherubim along with Gabriel; **Gen.** 3:24, 19:1; **Jhn.** 20:12; **Act.** 1:10 KJB; &c.) are also 'angels' (heaven sent messengers; **Dan.** 10:11 KJB), or 'representatives' for the Godhead (JEHOVAH Elohiym), but not in exactly the same way as the Son (Jesus) and the Holy Ghost / Spirit are. Even various persons among mankind are often representatives for others in various ways, such as an ambassador for a King, or as a prophet (as John the Baptist; **Mal.** 3:1a KJB), or priest, for JEHOVAH Elohiym, or even as a King under the Godhead (as David; **1 Sam.** 29:9; **2 Sam.** 19:27 KJB). Christians themselves are to be representatives for the Kingdom of God / Heaven, even for Jesus Christ, as His disciples (followers) / apostles (those sent) (**Mat.** 28:18-20; **Gal.** 4:14 KJB).

Citing from this author's own book, **"Michael the Archangel – Who is like unto God? – The Highest Messenger", Chapter 2, SECTION 3, pages 14-16**:

> "... **[page 14]** The word "angel", as just seen in SECTION 2, whether in Hebrew, Syriack, koine Greek or English, simply means 'messenger, ambassador, that which carries or contains a message, bearing another's testimony, or "sent" (**Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Psa.** 78:49; **Dan.** 3:28, 6:22; **Hag.** 1:13; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16 KJB) with meaningful purpose of intent'. This word, definitionally, does not ever speak of the physical nature of anything, but rather to the function, office or position of a thing, just as the words, "prophet", "priest", or "king" also do. In saying this differently, the word does not inherently carry any definition of 'created' or 'uncreated', or 'heavenly' or 'earthly' in relation to the physical nature to that which the word describes, and neither does it inherently dictate that that which is sent is lesser in physical nature, stature, grandeur than that which it was sent by. Context will always determine additional attributes. The words are found in association with the following: **[page 14-15]**

The Eternal Infinite		
The Father in Heaven	**The Son, Jesus Christ**	**The Holy Ghost/Spirit**
Jhn. 12:29	**Mal.** 3:1b	**Rev.** 18:1

~

The Created Finite (Heaven Originated)	
Heavenly Beings / Intelligences (Good)	**Ex-Heavenly Beings / Intelligences (Evil)**
Psa. 103:20; **as Gabriel - Luk.** 1:19,26	**Mat.** 25:41; **as Lucifer / Heylel - Isa.** 14:12; **Eze.** 28:14; **2 Pet.** 2:4; **Jud.** 1:6

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The Created Finite (Earth Originated)	
Mankind – Man	**Mankind – Woman**
as Joshua's spies - Jam. 2:25; **as King David - 1 Sam.** 29:9; **2 Sam.** 14:17, 19:27; **as David's men - 1 Sam.** 25:14,42; **as King Saul's men - 1 Sam.** 19:20-21; **as John the Baptist - Mal.** 3:1a; **Mat.** 11:10; **Mar.** 1:2; **Luk.** 7:27; **Jhn.** 1:23; **as John the Baptist's followers - Luk.** 7:24; **as Jesus' followers - Luk.** 9:51-52; **as Paul - Gal.** 4:14; **even associated with Stephen's face - Act.** 6:15	**as Deborah - Jdg.** 5:1,23

The Created Finite (Other)	
Animals	**Elements, &c**
Num. 22:27-28; **2 Pet.** 2:16	**Job** 38:35; **Psa.** 78:49 (43-50); **Pro.** 16:14; **2 Cor.** 12:7

The same words for "angel" [mal'ak, angelos] in many instances refer to the 'office' [not nature] of the earthly created intelligences, such as prophets, priests, kings, etc., whether good or evil:

OT:

Gen. 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35, 7:24, 9:31, 11:12,13,14,17,19; **1 Sam.** 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; **1 Kin.** 19:2, 20:2,5,9, 22:13; **2 Kin.** 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 14:1, 19:2,16; **2 Chr.** 18:12, 35:21, 36:15,16; **Neh.** 6:3; **Job** 1:14, 33:23; **Pro.** 13:17, 16:14, 17:11; **Isa.** 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; **Jer.** 27:3; **Eze.** 17:15, 23:16,40, 30:9; **Nah.** 2:13; **Hag.** 1:13; **Mal.** 2:7, 3:1.

NT:

Mat. 11:10; **Mar.** 1:2; **Luk.** 7:24,27, 9:52; **Act.** 6:15; **2 Cor.** 11:13-15, 12:7; **Gal.** 4:14; **Jam.** 2:25; **Rev.** 2:1,8,12,18, 3:1,7,14, 14:6,8-9

Other related words, are often found in association and brotherhood, helping to further define them, such as the words "ambassador", "messenger" (**H6735**, "ציר", "tziyr", **Pro.** 13:17, 25:13; **Isa.** 18:2, 57:9; **Jer.** 49:14; **Oba.** 1:1 KJB) or "ambassadors" (**H6737**, "ויצטירו", "waYitz'ţaYärû", **Jos.** 9:4 KJB) (**H3887**, "במליצי", "Bim'liytzëy", **2 Chr.** 32:31 KJB) in the OT, or "ambassador," "ambassage," "message" (**G4242**, "πρεσβειαν," "presbeian," **Luk.** 14:32, 19:14 KJB) or "ambassadors" (**G4243**, "πρεσβευομεν, πρεσβευω," "presbeuomen, presbeuw," **2 Cor.** 5:20; **Eph.** 6:20 KJB), in the NT. **[page 15-16]**

The words "apostle" (**G652**, "αποστολους," "apostolous," with the meaning of 'one who is sent for another, usually with a message, or purpose, or item', **2 Cor.** 11:13; **Heb.** 3:1 KJB) and "false apostles" (**G5570**, "ψευδαποστολοι," "pseudapostoloi," **2 Cor.** 11:13 KJB) and "ministers" (**G1249**, "διακονοι," "diakonoi," **2 Cor.** 11:15 KJB), "ministers" (**H8334**, "משרתיו", "m'shär'täy", & **G3011**, "λειτουργους," "leitourgous", **Heb.** 1:7 KJB), "ministering" (**G3010**, "λειτουργικα," "leitourgika," **Heb.** 1:14 KJB), "minister" (**G1248**, "διακονιαν," "diakonian," **Heb.** 1:14 KJB), are likewise found in association with the word "angel" (**H4397**, "מלאך", "mal'akh'", **Exo.** 3:2 KJB; & **G32**, "αγγελον," "angelon," **Act.** 7:30,38,53; **2 Cor.** 11:14; **Gal.** 4:14; **Heb.** 1:7,14 KJB).

God sends many 'angels' or many 'messengers'; those of mercy, and yet even 'messengers' of warning, punishment and death, and even included among such are animals and the elements (**Exo.** 9:14; **Lev.** 26:22; **Deu.** 32:24; **1 Kin.** 18:1; **2 Chr.** 7:13; **Job** 38:35; **Psa.** 68:9, 78:43-50; **Eze.** 5:17; **Mal.** 2:2; &c)."

For more on the subject of the word "angel", please see the remainder of **Chapter 2 of that work**.

However, moving back to just speaking about the Son (Jesus) and the Holy Ghost / Spirit as representatives, the Bible (KJB) is clear that though they are individual Persons / Beings with their own wills (Son - **Luk.** 22:42; Holy Spirit - **1 Cor.** 12:11 KJB), they are often found being sent as 'angels' or 'messengers', and as the highest ambassadors of Heaven.

The Son (Jesus), having been sent (as 'angel'; messenger) by the Father and / or the Holy Ghost / Spirit:

Exodus 3:2 KJB - And **the angel of the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Exodus 3:3 KJB - And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Exodus 3:4 KJB - And when **the LORD saw** that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here *am* I.

Exodus 3:5 KJB - And he said, Draw not nigh hither: put off thy shoes from off thy feet, for **the place whereon thou standest *is* holy ground**.

Exodus 3:14 KJB - And **God said unto Moses**, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you**.

Exodus 3:15 KJB - And **God said moreover unto Moses**, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations**.

Exodus 3:16 KJB - Go, and gather the elders of Israel together, and say unto them, **The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you**, and *seen* that which is done to you in Egypt:

Exodus 3:18 KJB - And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, **The LORD God of the Hebrews hath met with us**: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

Exodus 4:1 KJB - And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for **they will say, The LORD hath not appeared unto thee**.

Exodus 4:5 KJB - **That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee**.

Exodus 14:24 KJB - And it came to pass, that in the morning watch **the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud**, and troubled the host of the Egyptians,

Exodus 23:20 KJB - Behold, **I send an Angel before thee**, to keep thee in the way, and to bring thee into the place which I have prepared.

Exodus 23:21 KJB - **Beware of him, and obey his voice**, provoke him not; for he will not pardon your transgressions: **for my name *is* in him**.

Exodus 23:22 KJB - But if thou shalt indeed **obey his voice, and do all that I speak**; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Exodus 23:23 KJB - **For mine Angel shall go before thee**, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now **the Lord GOD**, and **his Spirit**, hath **sent me**.

Isaiah 61:1 KJB - **The Spirit** of **the Lord GOD** *is* upon **me**; because **the LORD** hath **anointed me** to preach good tidings unto the meek; **he** hath **sent me** to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

Zechariah 3:1 KJB - And he shewed me Joshua the high priest standing before **the angel of the LORD**, and Satan standing at his right hand to resist him.

Zechariah 3:2 KJB - And **the LORD said** unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Matthew 21:37 KJB - But **last of all he sent unto them his son**, saying, They will reverence **my son**.

Mark 12:6 KJB - Having yet therefore **one son**, **his wellbeloved, he sent him also last unto them**, saying, They will reverence **my son**.

Luke 4:18 KJB - **The Spirit** of **the Lord** is upon **me**, because **he** hath **anointed me** to preach the gospel to the poor; **he** hath **sent me** to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

John 3:16 KJB - For **God** so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17 KJB - For **God sent** not **his Son into the world** to condemn the world; but that the world through him might be saved.

John 3:34 KJB - For he whom **God hath sent speaketh the words of God**: for God giveth not the Spirit by measure *unto him.*

John 4:34 KJB - **Jesus** saith unto them, My meat is **to do the will of him that sent me, and to finish his work**.

John 5:22 KJB - For **the Father** judgeth no man, but **hath committed all judgment unto the Son**:

John 5:23 KJB - That all *men* should honour the Son, even as they honour the Father. He that honoureth not **the Son** honoureth not **the Father which hath sent him**.

John 5:24 KJB - Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 5:30 KJB - **I can of mine own self do nothing**: **as I hear, I judge**: and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me**.

John 5:36 KJB - But I have greater witness than *that* of John: for **the works which the Father hath given me to finish**, the same works that I do, bear witness of me, **that the Father hath sent me**.

John 5:37 KJB - And **the Father himself, which hath sent me**, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John 5:38 KJB - And ye have not his word abiding in you: for **whom he hath sent**, him ye believe not.

John 5:43 KJB - **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.

John 6:29 KJB - **Jesus** answered and said unto them, This is the work of **God, that ye believe on him whom he hath sent**.

John 6:38 KJB - For **I came down from heaven, not to do mine own will**, **but the will of him that sent me**.

John 6:39 KJB - And **this is the Father's will which hath sent me**, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 6:40 KJB - And **this is the will of him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:57 KJB - As **the living Father hath sent me**, and I live by the Father: so he that eateth me, even he shall live by me.

John 7:16 KJB - **Jesus** answered them, and said, **My doctrine is not mine, but his that sent me**.

John 7:17 KJB - If any man will do his will, he shall know of the doctrine, whether it be **of God, or *whether* I speak of myself**.

> (The phrase "speak of myself", means to speak on / by His own authority, and Jesus did not come in His own authority, but rather in / by the Father's authority, having been sent by the Father, and also the Holy Ghost / Spirit.)

John 7:18 KJB - He that speaketh of himself seeketh his own glory: but **he that seeketh his glory that sent him**, the same is true, and no unrighteousness is in him.

John 7:28 KJB - Then cried **Jesus** in the temple as he taught, saying, Ye both know me, and ye know whence I am: and **I am not come of myself, but he that sent me is true**, whom ye know not.

John 7:33 KJB - Then said **Jesus** unto them, Yet a little while am I with you, and *then* **I go unto him that sent me**.

John 8:18 KJB - I am one that bear witness of myself, and **the Father that sent me beareth witness of me**.

John 8:28 KJB - Then said **Jesus** unto them, When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things**.

John 8:29 KJB - And **he that sent me is with me**: **the Father hath not left me alone**; for **I do always those things that please him**.

John 8:38 KJB - **I speak that which I have seen with my Father**: and ye do that which ye have seen with your father.

John 8:42 KJB - Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God; neither came I of myself, but he sent me**.

John 10:25 KJB - Jesus answered them, I told you, and ye believed not: **the works that I do in my Father's name**, they bear witness of me.

John 10:36 KJB - Say ye of **him, whom the Father hath sanctified, and sent into the world**, Thou blasphemest; because I said, **I am the Son of God**?

John 12:44 KJB - **Jesus** cried and said, He that believeth on me, believeth not on me, but **on him that sent me**.

John 12:49 KJB - For **I have not spoken of myself**; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak**.

John 12:50 KJB - And I know that **his commandment is life everlasting**: **whatsoever I speak therefore, even as the Father said unto me, so I speak**.

John 14:10 KJB - Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself**: but **the Father that dwelleth in me, he doeth the works**.

John 14:24 KJB - He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me**.

John 16:27 KJB - For **the Father himself** loveth you, because ye have loved me, and have believed that **I came out from God**.

John 16:28 KJB - **I came forth from the Father**, and am come into the world: again, **I leave the world, and go to the Father**.

John 17:1 KJB - These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee**:

John 17:2 KJB - **As thou hast given him power over all flesh**, that he should give eternal life to as many **as thou hast given him**.

John 17:3 KJB - And this is life eternal, that they might know thee **the only true God, and Jesus Christ, whom thou hast sent**.

John 17:4 KJB - **I have glorified thee on the earth**: **I have finished the work which thou gavest me to do**.

John 17:5 KJB - And now, O Father, glorify thou me with thine own self **with the glory which I had with thee before the world was**.

John 17:6 KJB - **I have manifested thy name unto the men which thou gavest me out of the world**: thine they were, and **thou gavest them me**; and they have kept thy word.

John 17:7 KJB - **Now they have known that all things whatsoever thou hast given me are of thee**.

John 17:8 KJB - For **I have given unto them the words which thou gavest me**; and they have received *them,* and **have known surely that I came out from thee, and they have believed that thou didst send me**.

John 17:14 KJB - **I have given them thy word**; and the world hath hated them, because they are not of the world, even as I am not of the world.

John 17:21 KJB - That they all may be one; as thou, **Father**, *art* in me, and I in thee, that they also may be one in us: that **the world may believe that thou hast sent me**.

John 17:25 KJB - O righteous **Father**, the world hath not known thee: but I have known thee, and these have known that **thou hast sent me**.

John 20:21 KJB - Then said **Jesus** to them again, Peace *be* unto you: **as *my* Father hath sent me**, even so send I you.

Acts 2:22 KJB - Ye men of Israel, hear these words; **Jesus of Nazareth**, a man **approved of God** among you by **miracles and wonders and signs, which God did by him** in the midst of you, as ye yourselves also know:

Acts 3:26 KJB - Unto you first **God**, having raised up **his Son Jesus, sent him** to bless you, in turning away every one of you from his iniquities.

Acts 10:36 KJB - **The word which *God* sent** unto the children of Israel, **preaching peace by Jesus Christ**: (he is Lord of all:)

Galatians 4:4 KJB - But when the fulness of the time was come, **God sent forth his Son**, made of a woman, made under the law,

1 John 4:9 KJB - In this was manifested the love of God toward us, because that **God sent his only begotten Son** into the world, that we might live through him.

1 John 4:10 KJB - Herein is love, not that we loved **God**, but that he loved us, and **sent his Son** *to be* the propitiation for our sins.

1 John 4:14 KJB - And we have seen and do testify that **the Father sent the Son** *to be* the Saviour of the world.

Revelation 1:1 KJB - **The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants** things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

The Holy Ghost / Spirit being sent by the Father and the Son (Jesus):

Psalms 72:6 KJB - **He shall come down like rain upon the mown grass**: as showers that water the earth.

Psalms 133:1 KJB - A Song of degrees of David. Behold, how good and how pleasant it is for **brethren to dwell together in unity**!

Psalms 133:2 KJB - It is **like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments**;

Psalms 133:3 KJB - **As the dew of Hermon**, and **as the dew that descended upon the mountains of Zion**: for **there the LORD commanded the blessing**, **even life for evermore**.

Proverbs 1:23 KJB - Turn you at my reproof: behold, **I will pour out my spirit unto you**, I will make known my words unto you.

Isaiah 32:15 KJB - **Until the spirit be poured upon us from on high**, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Isaiah 44:3 KJB - For I will pour water upon him that is thirsty, and floods upon the dry ground: **I will pour my spirit upon thy seed**, and my blessing upon thine offspring:

Ezekiel 11:19 KJB - And **I will give them one heart, and I will put a new spirit within you**; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezekiel 36:25 KJB - Then **will I sprinkle clean water upon you**, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Ezekiel 36:26 KJB - **A new heart also will I give you, and a new spirit will I put within you**: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Ezekiel 36:27 KJB - And **I will put my spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*

Ezekiel 39:29 KJB - Neither will I hide my face any more from them: for **I have poured out my spirit upon the house of Israel, saith the Lord GOD**.

Joel 2:28 KJB - And it shall come to pass afterward, that **I will pour out my spirit upon all flesh**; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joel 2:29 KJB - And also upon the servants and upon the handmaids in those days will **I pour out my spirit**.

Zechariah 12:10 KJB - And **I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications**: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son,* and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Luke 24:49 KJB - And, behold, **I send the promise of my Father upon you**: but tarry ye in the city of Jerusalem, until **ye be endued with power from on high**.

John 7:39 KJB - (But **this spake he of the Spirit**, which they that believe on him **should receive: for the Holy Ghost was not yet *given*;** because that Jesus was not yet glorified.)

John 14:26 KJB - But **the Comforter, *which is* the Holy Ghost**, whom **the Father will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 KJB - But when **the Comforter is come**, **whom I will send unto you from the Father**, *even* **the Spirit of truth**, **which proceedeth from the Father**, he shall testify of me:

John 16:7 KJB - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, **I will send him unto you**.

Acts 1:4 KJB - And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for **the promise of the Father**, which, *saith he,* ye have heard of me.

Acts 1:5 KJB - For John truly baptized with water; but **ye shall be baptized with the Holy Ghost** not many days hence.

Acts 1:7 KJB - And he said unto them, It is not for you to know the times or the seasons, which **the Father hath put in his own power**.

Acts 1:8 KJB - But **ye shall receive power, after that the Holy Ghost is come upon you**: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 2:17 KJB - And it shall come to pass in the last days, saith **God, I will pour out of my Spirit** upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Acts 2:18 KJB - And on my servants and on my handmaidens **I will pour out in those days of my Spirit**; and they shall prophesy:

Acts 2:33 KJB - Therefore being by the right hand of God exalted, and **having received of the Father the promise of the Holy Ghost**, **he hath shed forth this**, which ye now see and hear.

Acts 10:44 KJB - While Peter yet spake these words, **the Holy Ghost fell on all them** which heard the word.

Acts 10:45 KJB - And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also **was poured out the gift of the Holy Ghost**.

Acts 10:46 KJB - For they heard them speak with tongues, and **magnify God**. Then answered Peter,

Acts 10:47 KJB - Can any man forbid water, that these should not be baptized, **which have received the Holy Ghost as well as we**?

Acts 10:48 KJB - And he commanded them to be baptized **in the name of the Lord**. Then prayed they him to tarry certain days.

1 Corinthians 2:12 KJB - Now **we have received**, not the spirit of the world, but **the spirit which is of God**; that we might know the things that are **freely given to us of God**.

1 Corinthians 12:7 KJB - But **the manifestation of the Spirit is given to every man to profit withal**.

2 Corinthians 5:5 KJB - Now he that hath wrought us for the selfsame thing *is* **God, who also hath given unto us the earnest of the Spirit**.

Galatians 4:6 KJB - And because ye are sons, **God hath sent forth the Spirit of his Son** into your hearts, crying, Abba, Father.

1 Thessalonians 4:8 KJB - He therefore that despiseth, despiseth not man, but **God, who hath also given unto us his holy Spirit**.

2 Timothy 1:7 KJB - For **God** hath not **given us** the **spirit of** fear; but of **power, and of love, and of a sound mind**.

Titus 3:5 KJB - Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of **the Holy Ghost**;

Titus 3:6 KJB - **Which he shed on us abundantly through Jesus Christ our Saviour**;

1 Peter 1:12 KJB - Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with **the Holy Ghost sent down from heaven**; which things the angels desire to look into.

1 John 3:24 KJB - And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by **the Spirit which he hath given us**.

1 John 4:13 KJB - Hereby know we that we dwell in him, and he in us, because **he hath given us of his Spirit**.

Revelation 5:6 KJB - And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are **the seven Spirits of God sent forth into all the earth**.

The disciples were also sent by God the Father, the Son (Jesus) and the Holy Ghost / Spirit:

John 20:21 KJB - Then said Jesus to them again, Peace *be* unto you: **as *my* Father hath sent me, even so send I you**.

John 20:22 KJB - And when he had said this, **he breathed on *them*, and saith unto them, Receive ye the Holy Ghost**:

John 20:23 KJB - Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Acts 9:17 KJB - And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, **the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me**, that thou mightest receive thy sight, and **be filled with the Holy Ghost**.

Acts 13:4 KJB - So **they, being sent forth by the Holy Ghost**, departed unto Seleucia; and from thence they sailed to Cyprus.

1 Corinthians 1:17 KJB - For **Christ sent me** not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 Corinthians 12:4 KJB - Now there are diversities of gifts, but **the same Spirit**.

1 Corinthians 12:5 KJB - And there are differences of administrations, but **the same Lord**.

1 Corinthians 12:6 KJB - And there are diversities of operations, but it is **the same God** which worketh all in all.

1 Corinthians 12:7 KJB - But the manifestation of **the Spirit is given to every man to profit withal**.

1 Corinthians 12:8 KJB - For **to one is given by the Spirit** the word of wisdom; to another the word of knowledge **by the same Spirit**;

1 Corinthians 12:9 KJB - To another faith **by the same Spirit**; to another the gifts of healing **by the same Spirit**;

1 Corinthians 12:10 KJB - To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

1 Corinthians 12:11 KJB - But **all these worketh that one and the selfsame Spirit, dividing to every man severally as he will**.

There are many more texts upon 'sending', and being a 'representative' 'in the name' (**Act.** 9:15; **Rom.** 2:24 KJB) of another, or by another's authority. As the Son came in the Father's name to represent His name among the people, so too the Holy Ghost / Spirit came in the name of the Son to represent Him, and in so doing, the Christians (**Act.** 11:26 KJB) so anointed of Him, are to represent Jesus on the earth.

CHAPTER 12

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The created Hosts of Heaven, the Fallen, & their natures

While this book is not primarily upon the created beings of Heaven, or the fallen therefrom, they do need to be addressed, as there is as much confusion about them, and their natures, as there is about the Father, Son (Jesus) and Holy Ghost / Spirit and Their natures. Some time ago (the Bible does not give an exact age or date), long before the creation of the earth, JEHOVAH Elohiym had called into existence the heavenly hosts (**1 Kin.** 22:19; **2 Chr.** 18:18; **Job** 1:6, 2:1, 38:4-7; **Rev.** 12:12, 13:6 KJB) and their unfallen worlds and galaxies (**Job** 9:9, 38:31-32; **Isa.** 40:22; **Amo.** 5:8; **Mat.** 18:10-14; **Luk.** 15:4-7; **Jhn.** 14:2-3; **Heb.** 1:2, 11:3; **Rev.** 1:6,20, 2:1, 3:1 KJB), only later some of those beings, like "Lucifer" (Heylel; **Isa.** 14:12-15 KJB) fell from their place by transgression (**Job** 4:18; **Eze.** 28:12-19; **Luk.** 10:18; **2 Pet.** 2:4; **Jud.** 1:6; **Rev.** 12:4,7-12 KJB).

The legions of the created hosts of heaven, both 'good' (**Mat.** 26:53 KJB), and the 'bad' (**Mar.** 5:9,15; **Luk.** 8:30 KJB), are **not** wispy aether, ethereal gaseous incorporeal substance-less existences, that flit about like so much phantasmagoric shadowy 'air', passing through physical objects (that is all extremely dangerous spiritualism) as if they were intelligent beings without bodies, likeness, image, form, shape, substance, parts, or celestial flesh, which brought about so much 'needle's point' (needless points) argumentation by philosophers, scholastics, and 'religionists', who obviously never understood the scriptural doctrine, or nature, on angelic beings in the first place - https://en.wikipedia.org/wiki/How_many_angels_can_dance_on_the_head_of_a_pin%3F

At this point, a great portion from this author's work, **"Michael the Archangel – Who is like unto God? – The Highest Messenger", Appendix 7, pages 490-522**, will be here cited:

"... **[Appendix 7, page 490] QUESTION: IN THE BIBLE, HOW MANY HEAVENS ARE THERE?**

There are 3 "Heavens".

(1.) The place where the fowl fly above the earth, also known as the air or atmosphere.

> **(A.)** Genesis 1:20 KJB - And God said, Let the waters bring forth abundantly the moving creature that hath life, and **fowl *that* may fly above the earth in the open firmament of heaven**.
>
> **(B.)** Jeremiah 9:10 KJB - For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both **the fowl of the heavens** and the beast are fled; they are gone.

(2.) The place ("Heaven of heavens"; **Deu.** 10:14; **1 Kin.** 8:27; **2 Chr.** 2:6, 6:18; **Neh.** 9:6; **Psa.** 115:16; **Mat.** 24:29 KJB) where the Sun, Moon and local "stars" (**2 Kin.** 23:5 KJB; "planets", reflecting the light of the Sun) exist, the local solar system.

> Genesis 1:14 KJB - And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:15 KJB - And let them be for **lights in the firmament of the heaven** to give light upon the earth: and it was so.

Genesis 1:16 KJB - And God made **two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also**.

Genesis 1:17 KJB - And **God set them in the firmament of the heaven** to give light upon the earth,

(3.) The place (world) where God the Father exists.

(A.) 2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to **the third heaven**.

2 Corinthians 12:4 KJB - How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

(B.) Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God**.

QUESTION: WHO MADE THE WORLD, THE HEAVEN (SKY) & EARTH, AND ALL THAT IS ON IT?

GOD – ELOHIYM (THREE PERSONS/BEINGS THAT WORK TOGETHER IN HARMONY, AS FAMILY, AS MARRIAGE, AS TEAM, AS CHORD)

"Elohiym" (**Gen.** 1:1 HOT, etc.) x (a lot) (true plural, 3 or greater form), **"us"** x 4 (plural pronoun), **"our"** x 3 (plural pronoun): **Gen.** 1:26, 3:22, 11:7; **Isa.** 6:8; **"we"** x 3 (plural pronoun): **Jhn.** 3:11; **"Creators"** x 1 (**Ecc.** 12:1 HOT, "בוראיך") (plural pronoun) (see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11), **"Makers"** x 3 (**Job** 35:10 HOT, "עשׂי") & (**Psa.** 149:2 HOT, "בעשׂיו") & (**Isa.** 54:5 HOT, "עשׂיך") (plural pronoun); **"Holy Ones"** x 1 (**Pro.** 9:10 HOT, "קדשׁים") (plural pronoun); &c; **Verbs are plural in association with Elohiym**: **Gen.** 20:13, "התעו" **(wander)** connected to Elohiym is plural; **Gen.** 35:7, "נגלו" **(revealed)** connected to Elohiym is plural; **Deu.** 4:7, "קרבים" **(nigh)** connected to Elohiym is plural; **Jos.** 24:19, "קדשׁים" **(Holy)** connected to Elohiym is plural; **2 Sam.** 7:23, "הלכו" **(went)** connected to Elohiym is plural; **Psa.** 58:11, "שׁפטים" **(judge)** connected to Elohiym is plural; **Pro.** 30:3-4, "קדשׁים" **(holy)** connected to vs 4 with the "name" (of the Father), and that of "son's name". **Even the word "Adonai"** ("לאדני") **is given mostly / majority in the plural** (**Gen.** 18:30; **Exo.** 34:23; **Deu.** 10:17; **Jos.** 3:11,13; **Psa.** 45:11; 114:7; 135:5; **Mal.** 1:6).

(A.) Genesis 1:1 KJB - In the beginning **God (H430; Elohiym, true plural, 3)** created the heaven and the earth. **("God said", "God made", "God saw")**

(B.) Zechariah 3:2 KJB - And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

(C.) 1 John 5:7 KJB - For there are **three that bear record in heaven**, **the Father**, **the Word**, and **the Holy Ghost**: and **these three** are one. **("agree in one", parallel in 1 Jhn** 5:8 KJB**)**

(D.) Ecclesiastes 4:12 KJB - And if one prevail against him, two shall withstand him; and **a threefold cord is not quickly broken**.

(1.) The Person / Being of the Father (**Mat.** 6:9; **Luk.** 11:2 KJB)**, JEHOVAH** ("the LORD", **Gen.** 19:24b; **Zec.** 3:2b KJB)**, the "Ancient of Days"** (**Dan.** 7:9,13,22 KJB)**, "the only true God"** (**Jhn.** 17:3 KJB; "τον μονον αληθινον θεον")**, "God"** (**Psa.** 45:7b.; **Heb.** 1:9b.; **Jhn.** 1:1b KJB, "τον θεον")**, speaking to the Son:**

(A.) Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created**.

(B.) Revelation 10:6 KJB - And sware by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be time no longer:

(C). Genesis 1:6 KJB - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

(2.) The Person / Being of the Son, Jesus JEHOVAH ((**H3444**; **H3068**) "ליהוה ישועתה"; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT) **or JEHOVAH Immanuel** ((**Psa.** 46:7,11) **Psa.** 46:8,12 HOT, (**H3068**; **H5973**; **H430**), "יהוה ... עמנו ... אלהי")**, "the LORD"** (**Gen.** 19:24a.; **Zec.** 3:2a.; **Heb.** 1:10; **Psa.** 102:12,25-27; **Heb.** 13:4-8)**, "the son of man"** (**Dan.** 7:13)**, "the only begotten"** (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9) or monogenes (μονογενὴς; **Jhn.** 1:18) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18))**, "the Lord Jesus Christ, the Son of the Father"** (**2 Jhn.** 1:3; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός)**, "the express image of his (God, The Father's) person"** (**Heb.** 1:3; χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ)**, being Himself also "God"** (**Jhn.** 1:1c., "θεος ην ο λογος"; **Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9; **Psa.** 47:5a.; **Heb.** 1:8,9a.), even **"O God"** (**Heb.** 1:9, "ο θεος")**, and the "son of man"** (**Dan.** 7:13)**, the "fellow"** (**Zec.** 13:7)**, who acted, "made" all things** (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3)**, on behalf of the Father's will** (**Pro.** 8:22-36; **Jhn.** 5:30, 6:38)**, though, a father in His own right** (**Isa.** 9:6; **Heb.** 2:13; **Isa.** 8:16,18; **Jhn.** 13:33)**, and yet also the perfect Son** (**Num.** 19:2; "without spot, wherein is no blemish, and upon which never came yoke")**, the "Angel (Messenger)"** (**Mal.** 3:1b) **"of the LORD (Father)"** (**Zec.** 3:1); **"Michael"** (**Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7), **the great "I am"** (**Jhn.** 8:58; ἐγὼ εἰμί), see also **Jhn.** 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:5, 10:7,9,11,14, 11:25, 14:6, 15:1,5, 18:5,6,8, 13:19**:**

(A.) John 1:1 KJB - In the beginning was **the Word**, and **the Word** was with God, and **the Word was God**.

John 1:2 KJB - **The same** was in the beginning with God.

John 1:3 KJB - **All things were made by him**; and without him was not any thing made that was made.

(B.) Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ**:

(C.) Colossians 1:16 KJB - For **by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

(D.) Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* **Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;

(E.) Genesis 1:7 KJB - And **God made** the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

(3.) The Person / Being of the Holy Ghost / Spirit, the "another Comforter" (**Jhn.** 14:16 KJB)**, the "Spirit of truth."** (**Jhn.** 14:17 KJB)**, "Comforter ... the Holy Ghost"** (**Jhn.** 14:26 KJB)**, the "LORD"** (**Zec.** 3:2c KJB)**, and a father in His own right** (**Mat.** 1:18; **Luk.** 1:35; **1 Pet.** 1:23; **Jhn.** 1:13, 3:3-8; **1 Jhn.** 3:9, 4:7, 5:1,4,18 KJB)**, yet differing than the Father or the Son** (**Isa.** 48:16; **Jhn.** 14:26 KJB)**:**

(A.) Job 33:4 KJB - **The Spirit of God hath made me**, and **the breath of the Almighty hath given me life**.

(B.) Genesis 1:2 KJB - And the earth was without form, and void; and darkness *was* upon the face of the deep. And **the Spirit of God moved upon** the face of the waters.

(C.) Genesis 1:31 KJB - And **God saw** every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

QUESTION: DID GOD (ELOHIYM) CREATE THIS WORLD IN VAIN, OR DID GOD (ELOHIYM) CREATE IT TO BE INHABITED?

Isaiah 45:18 KJB - For thus saith **the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited**: I *am* the LORD; and *there is* none else.

QUESTION: DID GOD (ELOHIYM) MAKE ANY OTHER WORLDS BESIDES THIS EARTH?

(A.) Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also **he made the worlds**;

(B.) Hebrews 11:3 KJB - Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were not made of things which do appear.

(C.) Psalms 33:14 KJB - **From the place of his habitation he looketh upon all the inhabitants of the earth**. **(See also Isa. 26:21, 57:15; Eze. 3:12; Mic. 1:3 KJB.)**

(D.) John 14:2 KJB - In **my Father's house** are **many mansions**: if *it were* not *so,* I would have told you. I go to prepare **a place** for you.

John 14:3 KJB - And if I go and prepare **a place** for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

John 14:4 KJB - And **whither I go ye know**, and the way ye know.

(E.) Isaiah 40:22 KJB - *It is* he that sitteth upon **the circle of the earth**, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and **spreadeth them out as a tent to dwell in**:

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER STAR SYSTEMS BESIDES OUR LOCAL SOL (SUN) SYSTEM?

(A.) Job 9:9 KJB - Which **maketh Arcturus**, **Orion**, and **Pleiades**, and **the chambers of the south**.

(B.) Job 38:31 KJB - Canst thou bind the sweet influences of **Pleiades**, or loose the bands of **Orion**?

Job 38:32 KJB - Canst thou bring forth **Mazzaroth** in his season? Or canst thou guide **Arcturus with his sons**?

(C.) Amos 5:8 KJB - *Seek him* that **maketh the seven stars** and **Orion**, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

(D.) Revelation 1:16 KJB - And he had in his right hand **seven stars**: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. **(See also Rev.** 1:20, 2:1, 3:1**, and also consider the "Pleiades" as the 'seven sisters', Isa.** 4:1 KJB.**)**

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER LIFE FORMS BESIDES THE ONES ON THIS EARTH?

(A.) Colossians 1:16 KJB - For by him were **all things created**, **that are in heaven**, and that are in earth, **visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

(B.) Genesis 28:12 KJB - And he dreamed, and behold a ladder set up on the earth, and **the top of it reached to heaven: and behold the angels of God ascending and descending on it**.

(C.) Mark 12:25 KJB - For when they shall rise from the dead, they neither marry, nor are given in marriage; but are **as the angels which are in heaven**.

(D.) Revelation 12:12 KJB - Therefore **rejoice, *ye* heavens, and ye that dwell in them**. Woe to the inhabiters of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(E.) Isaiah 13:5 KJB - **They come from a far country, from the end of heaven**, *even* the LORD, and the weapons of his indignation, to destroy the whole land. **("far country", see Mat.** 21:33, 25:14; **Mar.** 12:1; **Luk.** 19:12, 20:9 KJB**)**

(F.) Hebrews 12:1 KJB - Wherefore seeing **we also are compassed about with so great a cloud of witnesses**, let us lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us, **("clouds" are symbolic of heavenly 'waters' or 'peoples', as angelic beings, Psa.** 104:3-4; **Isa.** 14:14; **Dan.** 7:13; **Mat.** 24:30, 26:64; **Mar.** 13:26, 14:62; **Luk.** 21:27; **Act.** 1:9; **1 Thes.** 4:17; **Heb.** 11:2,4,39, 12:22; **Rev.** 1:7 KJB**)**

(G.) 1 Corinthians 4:9 KJB - For I think that God hath set forth us the apostles last, as it were appointed to death: for we are **made a spectacle unto** the world, and to **angels**, and to men.

(H.) Daniel 4:13 KJB - I saw in the visions of my head upon my bed, and, behold, **a watcher and an holy one came down from heaven**; **(See also Gen.** 31:49; **Jer.** 31:28,29; **Dan.** 4:17,23 KJB,**)**

(I.) Isaiah 6:8 KJB - Also I heard the voice of the Lord, saying, **Whom** shall I send, and **who will go for us**? Then said I, Here *am* I; send me.

(J.) Luke 1:19 KJB - And **the angel** answering said unto him, **I am Gabriel, that stand in the presence of God**; and am sent to speak unto thee, and to shew thee these glad tidings. **(see also Dan.** 8:16, 9:21; **Luk.** 1:26; [**This author] personally nicknamed the other angel that is always with Gabriel, 'Herald')**

(K.) The **"four beasts"** (aka, '**four living creatures**') that also surround the "Throne" of God: **Eze.** 1:5,13,14,15,19, 3:13, 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:224:6,7,8,9; Rev. 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4 KJB. **"Beasts" (a symbol) = Kingdoms, and since they are Heavenly "Beasts:", they are representing Heavenly Kingdoms / Waters, etc. Dan.** 7:17,19; **Gen.** 49:9; **Isa.** 27:1, 46:11; **Jer.** 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; **Eze.** 17:3,7, 32:2; **Dan.** 7:7,17,19,23, 8:20,21; **Joe.** 1:6; **Mic.** 5:8; **Rev.** 13:1,2,3,7,11,12, 17:3,7,8,11,12 KJB, etc. **"Four" (a symbol) = universal (time, space or matter)**; **Gen.** 2:10; **Exo.** 20:8-11 KJB, etc. **Thus the "four beasts" represent all the unfallen worlds that circle the Throne of Eternal Deity above.**

(L.) "Cherub": **Exo.** 25:19, 37:8; **2 Sam.** 22:11; **1 Kin.** 6:24,25,26,27; **2 Chr.** 3:11,12; **Ezr.** 2:59; **Neh.** 7:61; **Psa.** 18:10; **Ezr.** 9:3, 10:2,4,7,9, 28:14,16, 41:18 KJB.

(M.) "Cherubims": **Gen.** 3:24; **Exo.** 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; **Num.** 7:89; **1 Sam.** 4:4; **2 Sam.** 6:2; **1 Kin.** 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; **2 Kin.** 19:15; **1 Chr.** 13:6, 28:18; **2 Chr.** 3:7,10,11,13,14, 5:7,8; **Psa.** 80:1, 99:1; **Isa.** 37:16; **Eze.** 10:1,2,3,5,6,7,8,9,15,16,18, 19,20, 11:22, 41:18,20,25; **Heb.** 9:5 KJB.

(N.) "Seraphims": **Isa.** 6:2,6 KJB.

(O.) "Four and Twenty Elders", aka **"ancients"**: **Isa.** 24:23; **Rev.** 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4 KJB. These are not persons of mankind. They are the heavenly council that existed, representing the unfallen worlds in leadership. The earthly, was patterned after the Heavenly, see **Eze.** 8:15-17, 11:1-2 KJB. See also the type in the OT on earth, which mirrored that which existed in Heaven - **Num.** 1:50-53, 2:2-3,5,7,10,12,14,16,17,18,20,22,24,25,27,29,31,34, 3:17,23,29,35,38; **Deu.** 1:15; **1 Chr.** 27:1-15 KJB.

(P.) "Sons of God" (off world), non-mankind: Job 1:6, 2:1, 38:7; **Psa.** 89:6 KJB. Adam, mankind, was the "son of God" (**Luk.** 3:38 KJB) of this earth / world.

(Q.) "Host of Heaven" (aka "Sabaoth"): **1 Kin.** 22:19; **2 Chr.** 18:18; **Rom.** 9:29; **Jam.** 5:4 KJB, see also **Rev.** 19:4-6 KJB, "armies", "servants", "voice of a great multitude"

(R.) Revelation 5:3 KJB - And **no man in heaven**, nor in earth, neither under the earth, was able to open the book, neither to look thereon. **(G3762, ουδεις, meaning "nobody")**

(S.) Revelation 5:13 KJB - And **every creature which is in heaven**, and on the earth, and under the earth, and such as are in the sea, and **all that are in them**, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

(T.) Matthew 26:53 KJB - Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than **twelve legions of angels**?

(U.) Ephesians 3:15 KJB - Of **whom the whole family in heaven** and earth is named,

(V.) "morning stars": Job 38:7 KJB.

(W.) "thrones": Dan. 7:9; **Mat.** 19:28; **Col.** 1:16; **Rev.** 4:4, 11:16, 20:4 KJB.

(X.) "dominions": Job 25:2; **Psa.** 103:22, 114:2, 145:13; **Dan.** 4:3,34, 6:26; **Mic.** 4:8 KJB (compare: Adam was given "dominion" (in stewardship to God) over earth, **Gen.** 1:26,28; **Psa.** 8:6; & compare to Jesus' "dominion"; the second man & last Adam (**1 Cor.** 15:45,47); **Psa.** 72:8; **Dan.** 7:27; **Zec.** 9:10; **1 Pet.** 4:11, 5:11; **Jud.** 1:25; **Rev.** 1:6; **Eph.** 1:20-21; **Col.** 1:16; **Jud.** 1:8 KJB).

(Y.) "principalities": Rom. 8:38; **Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1 KJB.

(Z.) "powers": Eph. 1:20-21, 3:10, 6:12; **Col.** 1:16; **Tit.** 3:1; **1 Pet.** 3:22 KJB.

(AA.) "rulers of": Eph. 6:12 KJB.

(BB.) There are also many texts which speak of God's "Kingdom" in the Heavens, even the "Kingdom of Heaven", "Kingdom of God", the "hosts" there, as He is "KING", and "LORD" over them, ruling from His eternal "Throne" over them all; "... Thy will be done in earth, **as *it is* in heaven**." (**Mat.** 6:10 KJB) and "... Thy will be done, **as in heaven**, so in earth." (**Luk.** 11:2 KJB).

QUESTION: DID JESUS SPEAK ABOUT UNFALLEN BEINGS ON UNFALLEN WORLDS THAT ARE NOT ON THIS FALLEN WORLD?

(A.) Matthew 18:10 KJB - Take heed that ye despise not one of these little ones; for I say unto you, That **in heaven** their **angels** do always behold the face of **my Father which is in heaven**.

Matthew 18:11 KJB - For the Son of man is come to save that which was **lost**.

Matthew 18:12 KJB - How think ye? If **a man have an hundred sheep**, and **one of them be gone astray**, **doth he not leave the ninety and nine**, and goeth into the mountains, and **seeketh that which is gone astray**?

Matthew 18:13 KJB - And if so be that he find it, verily I say unto you, he **rejoiceth more of that *sheep*, than of the ninety and nine which went not astray**.

Matthew 18:14 KJB - Even so it is not the will of your **Father which is in heaven**, that one of these little ones should perish.

(B.) Luke 15:4 KJB - What **man of you, having an hundred sheep**, if **he lose one of them**, **doth not leave the ninety and nine in the wilderness**, and **go after that which is lost**, until he find it?

Luke 15:5 KJB - And when he hath found *it,* **he layeth *it* on his shoulders, rejoicing**.

Luke 15:6 KJB - And **when he cometh home**, **he calleth together *his* friends and neighbours**, saying unto them, **Rejoice with me; for I have found my sheep which was lost**. **(See Rev.** 12:12 KJB**)**

Luke 15:7 KJB - I say unto you, that likewise **joy shall be in heaven over one sinner that repenteth**, **more than over ninety and nine just persons, which need no repentance**. **(Every person on this one lost world, needs repentance, but on the '99' (symbolic) unfallen worlds, where they never sinned, they do not need repentance, having never gone astray, being just persons in the heavens; 1% minority, 99% majority.)**

QUESTION: ARE THERE ANY OTHER FALLEN (SINFUL) BEINGS BESIDES MANKIND, AND IF SO, WHERE ARE THEY NOW?

(A.) 2 Peter 2:4 KJB - For if God spared **not the angels that sinned**, but **cast *them* down** to hell, and delivered ***them*** into chains of darkness, to be reserved unto judgment;

(B.) Jude 1:6 KJB - And **the angels which kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luke 10:18 KJB - And he said unto them, I beheld **Satan as lightning fall from heaven**.

(D.) Isaiah 14:12 KJB - How art **thou fallen from heaven, O Lucifer**, son of the morning! *How* art **thou** cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above **the stars of God**: I will sit also upon the mount of **the congregation**, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; I will be like the most High.

Isaiah 14:15 KJB - Yet **thou shalt be brought down** to hell, to the sides of the pit.

(E.) Ezekiel 28:12 KJB - Son of man, take up a lamentation upon **the king of Tyrus**, and say unto him, Thus saith the Lord GOD; **Thou** sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - **Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee in the day that thou wast created**.

Ezekiel 28:14 KJB - **Thou *art* the anointed cherub that covereth**; and I have set **thee** *so:* **thou** wast upon the holy mountain of God; **thou** hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - **Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee**.

Ezekiel 28:16 KJB - By **the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned**: therefore I will **cast thee as profane out of the mountain of God**: and I will destroy **thee, O covering cherub**, from the midst of the stones of fire.

Ezekiel 28:17 KJB - **Thine heart** was lifted up because of thy beauty, **thou hast corrupted thy wisdom** by reason of thy brightness: I will **cast thee to the ground**, I will lay **thee** before kings, that they may behold thee.

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of **thee**, it shall devour **thee**, and I will bring **thee** to ashes **upon the earth** in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know **thee** among the people shall be astonished at **thee**: **thou** shalt be a terror, and never *shalt* **thou** *be* any more.

(F.) Revelation 12:7 KJB - And there was **war in heaven**: **Michael and his angels fought against the dragon; and the dragon fought and his angels**,

Revelation 12:8 KJB - And prevailed not; neither was **their place** found any more **in heaven**.

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and **his angels were cast out with him**.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down**, which accused them before our God day and night.

Revelation 12:12 KJB - Therefore rejoice, *ye* **heavens**, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For **the devil is come down** unto you, having great wrath, because **he knoweth that he hath but a short time**.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child.*

Revelation 12:17 KJB - And **the dragon** was wroth with the woman, and **went to make war with** the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(G.) 1 Peter 5:8 KJB - Be sober, be vigilant; because your **adversary the devil, as a roaring lion, walketh about**, seeking whom he may devour:

(H.) Revelation 16:14 KJB - For **they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty.

(I.) Mark 5:9 KJB - And he asked him, What *is* thy name? And he answered, saying, My name *is* **Legion: for we are many**. **(See also Mar.** 5:15; **Luk.** 8:30 KJB.**)**

(J.) 1 Kings 22:22 KJB - And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a **lying spirit** in the mouth of all his prophets. And he said, Thou shalt persuade *him,* and prevail also: go forth, and do so. **(See also 1 Kin.** 22:23; **2 Chr.** 18:21-22 KJB.**)**

(K.) 2 Corinthians 11:14 KJB - And no marvel; for **Satan himself is transformed into an angel of light**.

QUESTION: ARE THERE ANY HEAVENLY CITIES?

(A.) Galatians 4:26 KJB - But **Jerusalem which is above** is free, which is **the mother** of us all. **(A city, like a ship, with brilliant light, colorful gems, coming down, a "Mother"-ship …)**

(B.) Revelation 3:12 KJB - Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and **the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God**: and I *will write upon him* my new name.

(C.) Revelation 21:2 KJB - And I Jhn. saw **the holy city, new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband.

Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem, descending out of heaven from God**,

(D.) Joel 3:16 KJB - The LORD also shall roar out of **Zion, and utter his voice from Jerusalem**; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

QUESTION: ARE THERE ANY HEAVENLY VEHICLES?

(A.) 2 Kings 2:12 KJB - And Elisha saw *it,* and he cried, My father, my father, **the chariot of Israel, and the horsemen thereof**. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

(B.) 2 Kings 13:14 KJB - Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, **the chariot of Israel, and the horsemen thereof**.

(C.) Psalms 68:17 KJB - **The chariots of God *are* twenty thousand, *even* thousands of angels**: the Lord *is* among them, *as in* Sinai, in the holy *place.*

(D.) 2 Samuel 22:11 KJB - And **he rode upon a cherub, and did fly: and he was seen upon the wings of the wind**.

(E.) Psalms 18:10 KJB - And **he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind**.

(F.) Psalms 104:3 KJB - Who layeth the beams of his chambers in the waters: who maketh **the clouds his chariot: who walketh upon the wings of the wind**:

(G.) 2 Kings 6:17 KJB - And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of **horses and chariots of fire** round about Elisha.

(H.) Isaiah 66:15 KJB - For, behold, the LORD will come **with fire, and with his chariots like a whirlwind**, to render his anger with fury, and his rebuke with flames of fire.

QUESTION: WHAT IS GOD THE FATHER LIKE; IS GOD THE FATHER AN ESSENCE PERVADING THE UNIVERSE (PANTHEISM, PANENTHEISM)?

God the Father is not a perfume. He is not an aethereal essence pervading the universe. That is pantheism, or panentheism (God is all, or in all, things), both of which are gross heresies and destroys the Gospel itself and would even place God in the sinner, including satan himself, which is a violation of **Rev.** 3:20, etc. God is omnipresent through omniscience (**Psa.** 139 KJB). What do Christians pray like?:

(A.) Matthew 6:9 KJB - After this manner therefore pray ye: **Our Father which art in heaven**, Hallowed be thy name. **(See also Luk.** 11:2 KJB.**)**

(B.) Matthew 16:17 KJB - And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but **my Father which is in heaven**.

He, the Father, is a **"Person"**, even His person (**Job** 13:8; **Heb.** 1:3 KJB), of which Jesus (the Son) is the **"express image"** of. (Quoting from KJB.)

God is local (**Gen.** 4:16; **Exo.** 19:17,21, 20:21, 33:14-15; **Num.** 23:15; **Deu.** 5:5; **1 Kin.** 19:11), has dwelt among mankind (**Exo.** 25:8, 29:43-45; **Lev.** 26:11-12; **1 Kin.** 6:11-13, 8:13; **2 Chr.** 6:2,18; **Psa.** 132:14; **Mic.** 1:2; **Hab.** 2:20; **Zec.** 2:10; **Rev.** 21:3), moves about (**Gen.** 17:22, 18:33; **Exo.** 19:20; **Num.** 12:5, 23:4; **Deu.** 33:2; **Jdg.** 5:4; **1 Sam.** 4:7; **Psa.** 47:5, 67:8, 68:7; **Jer.** 14:8; **Eze.** 11:23; **Mic.** 1:3; **Hab.** 3:3; **Zec.** 2:13), utilizes modes and means of travel (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hab.** 3:8,15; **Zec.** 9:14), and the Father and the Son have been seen in their form (**Gen.** 18:1, 35:9, 48:3; **Exo.** 24:9-11; **2 Chr.** 7:12; **Job** 42:5-6; **Isa.** 6:1; **Eze.** 1:26-27, 8:1-2,4; 43:2-3; **Dan.** 7:9-10; **Amo.** 9:1; **Rev.** 4:2-3).

Notice "His person" (**Job** 13:8; **Heb.** 1:3), "form of God" (**Php.** 2:6), "shape" (**Jhn.** 5:37), "image" (**Gen.** 1:26,27; **Heb.** 1:3), "likeness" (**Gen.** 1:26,27), "being" (**Act.** 17:28), having "parts" (**Exo.** 33:23), has a very real movable "Throne" on which He sits (**Dan.** 7:9-10; **Rev.** 4-5, &c), has "the hair of his head like the pure wool" (**Dan.** 7:9), has a "face" (**Gen.** 32:30; **Exo.** 33:11,20; **Deu.** 5:4, 34:10; **Mat.** 18:10; **Rev.** 20:11), with "eyes" (**2 Chr.** 16:9; **Pro.** 22:12; **Rev.** 1:14, 2:18, 19:12), with "nostrils" (**2 Sam.** 22:9,16; **Psa.** 18:15), able to hear and has "ears" (**Num.** 11:18, 14:28; **1 Sam.** 8:21; **2 Sam.** 22:7; **2 Kin.** 19:28; **2 Chr.** 7:15; **Psa.** 18:6, 34:15, 130:2; **Isa.** 5:9, 37:29; **Jam.** 5:4; **1 Pet.** 3:12).

God is a Soul ((Living Being with form), **Jer. 5:9**), and is a Spirit (thus having a mind (Intelligence), **Mat.** 12:28), has a "mouth" (**Num.** 12:8; **Deu.** 8:3; **Jos.** 9:4; **1 Kin.** 13:21; **Psa.** 33:6; **Pro.** 2:6; **Isa.** 1:20, 40:5, 58:14, 62:2; **Jer.** 9:12,20, 23:16; **Mic.** 4:4; **Rev.** 1:16), has a "tongue" (**Psa.** 35:28, 66:17, 71:24, 119:172; the Son praises the Father; **Isa.** 30:27), has "lips" (**Job** 11:5, 23:12; **Psa.** 89:34; **Isa.** 30:27), has "teeth" (**Gen.** 49:12) and expresses emotions (**Grieved** (**Gen.** 6:6; **Jdg.** 10:16; **Psa.** 78:40, 95:10; **Eze.** 16:43; **Heb.** 3:10); **Jealous / love** (**Exo.** 34:14; **Deu.** 4:24, 32:21; **Psa.** 78:58, 79:5; **Isa.** 42:13; **Eze.** 38:19; **Zep.** 3:8; **Zec.** 8:2; **1 Cor.** 10:22); **Anger** (**Num.** 12:9; **Deu.** 32:22; **Jdg.** 10:7; **2 Sam.** 22:8; **Job** 19:11; **Psa.** 2:5, 7:11, 21:9, 90:11; **Isa.** 28:21, 30:30, 66:15; **Jer.** 30:24; **Lam.** 2:3, 3:43; **Eze.** 5:13, 38:18; **Hos.** 12:14; **Nah.** 1:6); **Hates evil** (**Psa.** 5:5-6, 11:5; **Jer.** 44:4; **Rev.** 2:6,15); **takes vengeance / justice** (**Deu.** 32:34-35,41-43; **Psa.** 94:1; **Isa.** 1:24, 34:8, 66:6; **Jer.** 46:10; **Amo.** 2:13; **Nah.** 1:2; **Heb.** 10:30)), with organs of speech and breath (**Num.** 12:8; **Psa.** 18:8; **Isa.** 30:27-28; **Rev.** 1:15), speaks with a language that is understood (**Exo.** 3:4, 19:19, 20:19,22; **Lev.** 1:1; **Num.** 7:89, 12:4, 22:9; **Deu.** 4:12,33,36, 5:24-26; **1 Kin.** 19:12-13; **Psa.** 68:33; **Jer.** 25:30; **Eze.** 43:6; **Joe.** 2:11, 3:16; **Amo.** 1:2; **Act.** 7:31; **Heb.** 12:19,26), laughs and 'sleeps' (**Psa.** 2:4, 59:8, 78:65), sings (**Zep.** 3:17), rejoices (**Deu.** 28:63, 30:9).

Keep in mind that the Father creates by His spoken word, not as like mankind does through 'procreation' by unification of genetic material from the male and female. The LDS ideology errs here.

God has "shoulders" (**Deu.** 33:12), wears garments (**Job** 29:14), "whose garment was white as snow" (**Dan.** 7:9), wears a crown(s) (**Isa.** 62:3; **Rev.** 19:12), and sometimes the Son dresses as priest (**Dan.** 10:5-9; **Rev.** 1:13-16), and sometimes the Son dresses as King (**Rev.** 17:14, 19:16), and sometimes the Son dresses as Warrior (**Exo.** 15:3, 17:16; **Jos.** 5:13-15; **Isa.** 66:16; **Jer.** 14:9, 21:5; **Zec.** 14:3).

God has "arms" (**Isa.** 51:9, 53:1; **Jhn.** 12:38), has a "right hand" (**Rev.** 5:1; **Act.** 7:55-56), so has "hands" (**Gen.** 49:24; **Exo.** 33:22; **Deu.** 33:27; **Psa.** 21:8, 74:11, 89:13, 118:16; **Isa.** 52:10; **Hab.** 3:4), having "fingers" (**Exo.** 8:19, 31:18; **Deu.** 9:10; **Psa.** 8:3; **Luk.** 11:20), utilizes weapons (**Deu.** 32:23; **Job** 19:12; **Psa.** 7:12-13, 21:12, 64:7; **Isa.** 34:5; **Jer.** 50:25; **Lam.** 2:4, 3:12-13; **Hab.** 3:9), able to be looked upon, "to look upon like a jasper and a sardine stone" (**Rev.** 4:2), having His own "nature" (**Gal.** 4:8), having also "back parts" (**Exo.** 33:21-23, speaking of the Son, but remember the Son is in the "express image" of the Father; **Jer.** 18:17), has a "heart" (**Gen.** 6:6), and "loins" ((H4975; waist to upper thighs, see **1 Kin.** 18:46), **Eze.** 1:27), able to sit on posterior (**Dan.** 7:9; **Col.** 3:1; **Heb.** 1:3, 10:12; **Rev.** 4:2) and even a "divine nature" (**2 Pet.** 1:4), having "feet" (**Rev.** 1:15); see also "under his feet" (**Exo.** 24:10, speaking of the Son, as the Son is in the "express image" of the Father; **Psa.** 18:9), and so walks (**Gen.** 3:8; **Psa.** 104:3).

The angels are also called 'spirits' and "persons" ("fellows"; **Heb.** 1:9), "young man" (**Mar.** 16:5; **Dan.** 9:21; &c.), and yet have real celestial (2nd Heavenly) "bodies" with unfallen angelic "flesh" (**1 Cor.** 15:35-58; **Jud.** 1:7, **Gen.** 17-19, &c.) an unfallen heavenly "nature" (**Heb.** 2:16), whereas those of mankind have bodies terrestrial (dust of the earth).

The Son is also a "person" (**Heb.** 1:3; **2 Cor.** 2:10; **Mat.** 27:24; **Deu.** 27:25; &c).

So is the Holy Ghost (**Jhn.** 14:16; &c)**, but His nature is a mystery, unspoken of in scripture, and where scripture does not speak, silence is golden.**

Mankind are also called 'spirits' (**1 Pet.** 3:19; **Heb.** 12:23) **and yet are real tangible beings, with bodies (made of dust).**

Texts for consideration: **Php.** 2:6; **Dan.** 3:25; **Gen.** 18:4, 19:2; **Exo.** 24:10-11; **Psa.** 18:9; **Jhn.** 5:37; **Exo.** 33:23,20,22; **Dan.** 7:9-10,13; **Eze.** 1:1,8,26-28; **Act.** 7:55-56; **Psa.** 24:1-10; **Jhn.** 20:17; **1 Pet.** 3:22; **Mat.** 18:10; **Rev.** 1:13-20, 2:1, 4:1-11, 5:1-14; **Heb.** 1:13; **Col.** 1:3-6; **Num.** 12:8; **Isa.** 45:23, 48:3; **Rev.** 3:16; **Psa.** 89:34, 104:33, 146:2; **Act.** 17:28; **Gen.** 1:26-27; **Col.** 1:15; &c.

QUESTION: WHAT ARE ANGELS LIKE, PHYSICAL OR AETHERAL (GHOSTLY, GASEOUS, NON-CORPOREAL (NO-BODY)) BEINGS?

The heavenly beings (good or evil) have "celestial bodies" (**1 Cor.** 15:40 KJB), being an "heavenly" (**1 Cor.** 15:48,49; **Heb.** 11:16 KJB), for God has given to each kind (angel and man), "a body as it hath pleased him" (**1 Cor.** 15:38 KJB), for "(a)ll flesh is not the same flesh" (**1 Cor.** 15:39 KJB), and there are "celestial bodies, and bodies terrestrial" (**1 Cor.** 15:40 KJB), which is why Jud. says that the beings of heaven have "strange (foreign, alien to this world / earth) flesh" (**Jud.** 1:7 KJB, σαρκος ετερας).

The heavenly beings have physical, tangible bodies of heavenly (2nd) nature (**Heb.** 2:16 KJB), and **[mankind's]** bodies in the resurrection, or translation, will be glorified like their glorious bodies, even as Jesus has a glorious body after His resurrection (**Mat.** 22:30; **Mar.** 12:25; **Luk.** 20:35-36; **Rom.** 5:6; **1 Cor.** 15:47-49; **Eph.** 5:30; **Php.** 3:21; **Job** 19:25-27 KJB).

The "stone" (**Mat.** 28:2; **Mar.** 16:3,4; **Luk.** 24:2; **Jhn.** 20:1 KJB) upon the tomb had to be rolled back by Gabriel, to let Jesus free. Jesus did not phase through it. He got up and walked out of the opening (**Mat.** 28:1-7; **Mar.** 16:1-8; **Luk.** 24;1-9; **Jhn.** 20:1-13 KJB). Additionally, in Jesus' death there was an earthquake (**Mat.** 27:51 KJB) which "opened" (**Mat.** 27:52 KJB) many of the tombs of the martyred saints around Jerusalem, so that those martyred saints therein, could come "out" (**Mat.** 27:53 KJB) in their resurrection when Jesus was resurrected (**1 Cor.** 15:20,23 KJB). They did not phase through them either.

The disciples were able to hold onto Jesus' glorified flesh, when they held Him by the feet (**Mat.** 28:9; **Jhn.** 20:17 KJB), and He drew near to two on the road to Emmaus, and walked and talked with them (**Mar.** 16:12; **Luk.** 24:15 KJB), and entered their house, sat down and broke bread with them (**Luk.** 24:30,35 KJB). Jesus verily "vanished out of their sight" (**Luk.** 24:32 KJB), but please notice, it does not say He *poofed* into nothing. To "vanish out of ... sight" is simply to be "invisible", not incorporeal, as a mythological and paganistic 'shade'. They got up and left to go back to Jerusalem, and Jesus was with them the whole time, unseen. Jesus did not phase through a wall, nor a locked door, that first evening (**Luk.** 24:13-49; **Jhn.** 20:19 KJB), nor over a week later (**Jhn.** 20:26 KJB). He simply entered with them (**Luk.** 24:32-36 KJB), and was "invisible" **[unnoticed having entered with the other two]** until He revealed Himself, even as He had been with the two earlier on the road to Emmaus and they did not recognize Him, until He showed Himself to them at their house.

Jesus asks them to "handle" (**Luk.** 24:38; **Eph.** 5:30 KJB) Him, having "flesh and bones", "hands and feet" (**Luk.** 24:39,40 KJB), & He eats with them (**Luk.** 24:41-43 KJB).

Jesus even asks Thomas to put his finger & hand into the very wounds He still had (**Jhn.** 20:27 KJB). He also shewed Himself at the sea of Tiberias (**Jhn.** 21:1-25 KJB), & also later ascends (**Mar.** 16:19; **Luk.** 24:51; **Jhn.** 20:17; **Act.** 1:2-11; **Eph.** 4:8-10; **Rev.** 12:5; **Psa.** 24:1-10 KJB) into Heaven with the "same" (**Act.** 1:11 KJB) glorified body, even the "form" (**Dan.** 3:25; **Php.** 2:6, etc. & **Exo.** 33:23 KJB) thereof. This same body, & all its descriptive parts, is seen in Heaven in **Rev.** 1:13-16, 2:1,18 KJB, having the glory He had before coming in humanity (**Jhn.** 17:5 KJB). He went to "prepare a place" (**Jhn.** 14:2,3 KJB), a very real place, for those who believe unto the end. **Possession simply deals with 'mind upon mind' (Rom. 6:16 KJB), submitting to another's will.**

That Heavenly city, having precious foundations, whose builder and make is God (**Heb.** 11:10 KJB), is real and will come down from Heaven above, and is filled with all manner of beauty and creation, "cherubim and seraphim, "elders", "creatures", stones, gold, pearls, eternal gates. **[Christians, Victorious in Jesus]** will have "crowns", "palms", "harps" and "white raiment", being able to drink from the "river of water of life", and to eat from "the tree of life" in the middle of the garden of the Heavenly Eden. There is the true Temple and true Ark of God, and His Ten Commandments. The Father Himself (and Son) rules from a very real "throne", and a description of Him may be seen in **Dan.** 7:9; **Mat.** 10:18; **Rev.** 4 KJB.

Satan has attempted to etherealize and vaporize the reward of God and Heaven into non-things, gaseous clouds of non-entity, incorporeal vanity, and he has highly succeeded in this, but only because God's people reject knowledge sent from God (**Hos.** 4:6 KJB).

[The people of this world] are the 'aliens' (foreign ones, nomads, wanderers, "strangers and pilgrims on the earth") out of all the unfallen worlds, **[being]** the only fallen ones. **[So,]** satan has reversed the thought, and many simply buy into it. The unfallen worlds are the natural; **[this world]** the unnatural.

The angels, like the Cherubim and Seraphim, the shining ones, are "**ministering** spirits" (**Heb.** 1:14 KJB), called a "flaming fire" (**Psa.** 104:4 KJB), and "**ministers** a flame of fire" (**Heb.** 1:7 KJB), and their "countenances" are "like lightning", as "burning coals of fire", and "burning lamps", and wearing "white raiment" which are very "bright". Even satan can transform himself into an "angel of light" (**2 Cor.** 11:14 KJB). Does this mean that angels have no substance, no body and are merely wispy aether? Not at all. How does a being "minister"? With their "hands":

> Acts 20:34 KJB - Yea, ye yourselves know, that **these hands have ministered** unto my necessities, and to them that were with me.

The bodies they have, are "celestial" (**1 Cor.** 15:40 KJB), and those which are good, are led by the Spirit, and are thus "spiritual bodies" (**1 Cor.** 15:44 KJB; **not** 'spirit-bodies', a contradiction in terms (**Luk.** 24:39 KJB)), being in subjection to God, and are not subject to death (yet the wicked angels will be soon). Even **[Christians]**, are to be "ministering spirits" (**Heb.** 12:23 KJB).

The Angels of Heaven (from Gen. to Rev., while some things are symbolic ('many eyes', glittering light; Mat. 6:22 KJB), context determines) are always depicted as having the:

"similitude of the sons of men" (**Dan.** 10:16)	**"the likeness of a man"** (**Dan.** 10:16)	**"like the appearance of a man"** (**Dan.** 10:18)	looking like **"men"** (**Gen.** 18:2)
having that like the **"hands of a man"** (**Eze.** 1:8, 10:21)	a **"hand"** (**Eze.** 2:9; **Dan.** 10:10)	**"fingers of a man's hand"** (**Dan.** 5:5)	**"bear thee up in (their) hands"** (**Psa.** 91:12) or **"hands they shall bear thee up"** (**Mat.** 4:6)
"touched" (**Dan.** 8:18, 9:21)	**"the face of a man"** (**Eze.** 1:10, 10:14, 41:19)	**"fell … on their faces"** (**Rev.** 7:11)	**"countenance was like lightning"** (**Mat.** 28:3)

"their appearance (was) like burning coals of fire, (and) like the appearance of lamps" (**Eze.** 1:13)	**"young man"** (**Mar.** 16:5)	and man-kind are **"made ... a little lower than the angels"** (**Psa.** 8:5)	**"bodies"** (**Eze.** 1:11,23; **1 Cor.** 15:40)
"feet" (and legs) (**Gen.** 18:4, 19:2; **Exo.** 24:10; **2 Sam.** 22:10; **Psa.** 18:9; **Isa.** 6:2; **Lam.** 3:34; **Eze.** 1:7; **Dan.** 10:6; **Hab.** 3:5; **Zec.** 14:4; **Rev.** 1:5, 2:18, 10:1, 19:10, 22:8)	and have **"wings"** (**Exo.** 25:20, 37:9; **2 Sam.** 22:11; **1 Kin.** 6:27, 8:6-7; **1 Chr.** 28:18; **2 Chr.** 3:11,13, 5:7-8; **Psa.** 18:10, 104:3; **Isa.** 6:2; **Eze.** 1:6,8-9,11,23-25, 3:13, 10:8,12,16,19,21, 11:22; **Rev.** 4:8)	**"eyes"** (**Deu.** 11:12, 13:18; **2 Chr.** 16:9; **Job** 34:21; **Psa.** 11:4; **Eze.** 1:18, 10:12; **Dan.** 10:6; **Heb.** 4:13; **Rev.** 1:14, 2:18, 4:6,8, 5:6, 19:12)	**"trumpet(s)"** (**Exo.** 19:13,16,19, 20:18; **Psa.** 47:5, 150:3; **Zec.** 9:14; **Mat.** 24:31; **1 Cor.** 15:52; **Heb.** 12:19; **Rev.** 8:2,6,13, 9:14 (consider also in the context of Jesus' voice; **1 Thes.** 4:16; **Rev.** 1:10, 4:1))
"breasts" (ie, upper chest/torso) (**Rev.** 15:6)	**"voices"** (**Rev.** 4:5, 8:5, 10:3-4, 11:15,19, 16:18)	**"the voice of many angels round about the throne"** (**Rev.** 5:11)	**"sang together"** (**Job** 38:7)
"shouted for joy" (**Job** 38:7)	that **"talked"** (**Zec.** 5:5)	able to **"Hail"** (**Luk.** 1:28)	**"sole of their feet"** (**Eze.** 1:7)
"fly swiftly" (**Dan.** 9:21)	and being able to carry a **"sword"** (**Gen.** 3:24; **Num.** 22:31; **Jos.** 5:13; **1 Chr.** 21:16)	or having **"a slaughter weapon in his hand"** (**Eze.** 9:2)	able to **"smote"** (**2 Kin.** 19:35)
and **"cut off"** (**2 Chr.** 32:21)	and **"fought"** (**Rev.** 12:7)	make **"war"** (**Rev.** 12:7, see also **2 Kin.** 6:16-17)	**"encampeth round about them that fear him, and delivereth them"** (**Psa.** 34:7)
"an hedge" (**Job** 1:10)	they are strong, **"that excel in strength"** (**Psa.** 103:20),	**"strengthening"** (**Luk.** 22:43)	able to do, **"that do his commandments"** (**Psa.** 103:20)
listening, **"hearkening unto the voice of his word"** (**Psa.** 103:20)	or carrying a **"writer's ink horn by his side"** (**Eze.** 9:2)	have **"food"** (**Psa.** 78:25)	can be **"entertained"** (**Heb.** 13:2)
and **"harps"** (**Rev.** 5:8)	**"live coal"** (**Isa.** 6:6)	**"tongs"** (**Isa.** 6:6)	**"vials"** (**Rev.** 5:8, 15:7, 16:1, 17:1, 21:9)
"golden censer" (**Rev.** 8:3)	**"golden reed"** (**Rev.** 21:5)	wearing **"golden girdles"** (**Rev.** 15:6)	having **"incense"** (**Rev.** 8:3)
"sickle" (**Rev.** 14:14-19)	**"do always behold the face of my Father which is in heaven"** (**Mat.** 18:10)	devils and Satan **"speaketh a lie"** (**Jhn.** 8:44)	**"tongues (languages) … of angels"** (**1 Cor.** 13:31)
Paul having heard **"unspeakable words"** (**2 Cor.** 12:4)	**"sat"** (**Jdg.** 6:11; **Mat.** 28:2)	and are found **"sitting"** (**Jhn.** 20:12)	being able to **"stand"** (**1 Chr.** 21:16; **Luk.** 1:19; **Rev.** 10:5)
and **"stood"** (**Eze.** 9:2; **Act.** 1:10)	and **"all the angels stood round about the throne"** (**Rev.** 7:11)	seen **"standing"** (**Num.** 22:31)	able to **"touched"** (**1 Kin.** 19:5,7)
held **"the staff that (was) in his hand"** (**Jdg.** 6:21)	**"ministers"** (**Psa.** 103:21),	**"minister(ed)"** (**Mat.** 4:11; **Heb.** 1:14, 8:2)	found **"ministering"** (**Psa.** 104:4; **Heb.** 1:7)

"clothed with linen" (**Eze.** 9:2,3,11, 10:2,6,7; **Dan.** 10:5)	**"stood by them in white apparel"** (**Act.** 1:10)	**"clothed in a long white garment"** (**Mar.** 16:5)	**"clothed in white raiment"** (**Rev.** 4:4)
"in white sitting" (**Jhn.** 20:12)	the **"four and twenty elders"** having **"on their heads crowns of gold"** (**Rev.** 4:4)	**"clothed in pure and white linen, and having their breasts girded with golden girdles"** (**Rev.** 15:6)	and they **"worship"** (**Exo.** 34:14; **Mat.** 4:10; **Luk.** 4:8; **Jhn.** 4:24; **Heb.** 1:6; **Rev.** 4:10, 19:10)
and even a **"book"** (scroll) (**Exo.** 32:32-33; **Psa.** 69:28, 139:16; **Eze.** 2:9; **Dan.** 12:1; **Mal.** 3:16; **Php.** 4:3; **Rev.** 3:5, 5:1-5, 7-9, 10:2,8-10, 13:8, 17:8, 20:12,15, 21:27)	and are able to **"speak"** (**"said"**) (**Eze.** 2:1; **Act.** 5:19-20) (devils/angels throughout, examples; **Gen.** 18 & 19; **Mat.** 4:1-11, 8:29; **Mar.** 3:11; **Luk.** 4:1-13)	being able to both bow, kneel and fall before the LORD, **"fell before the Throne on their faces, and worhsipped God"** (**Rev.** 7:11)	and even pray and cry aloud with their mouths, **"HOLY, HOLY, HOLY"** (**Isa.** 6:3; **Rev.** 4:8)
"present themselves before the Lord" (**Job** 1:6, 2:1)	being able to **"Bless the LORD"** (**Psa.** 103:20-22)	**"praise"** (Psa. 148:2)	&c., &c.

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God created the Angels as glorious beings, and they do have bodies, as Paul would say, "Celestial bodies", for "God giveth it a body as it hath pleased Him". Just as Jesus now eternally has a "Glorious Body" (**Php.** 3:21 KJB).

Lucifer / (now satan) was the very "anointed cherub that covereth" (**Eze.** 28:14 KJB) and stood directly by the very Throne of God in Heaven (just as the imitation ones, being patterned after the heavenly ones on either side of the Mercy Seat of the Ark of the Covenant on earth) and God had dressed him (Lucifer) in precious stones and metals, **"every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created"** (**Eze.** 28:13 KJB) and Lucifer had once "walked up and down in the midst of the stones of fire" in the "Eden the garden of God", upon "the holy mountain of God", being "Mount Zion" of Heaven, which "cannot be removed, *but* abideth forever".

Satan will be brought to "ashes" (**Eze.** 28:18; **Mal.** 4:3 KJB, see also the sanctuary; **Psa.** 73:17, 77:13 KJB) and "All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more." (**Eze.** 28:19 KJB) and "The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more." (**Eze.** 27:36 KJB)

Quoting James Springer White, "Personality of God":

"PERSONALITY OF GOD

MAN was made in the image of God. "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Genesis 1:26, 27. See also chap. 9:6; 1 Corinthians 11:7. Those who deny the personality of God, say that "image" here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God's moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God's moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent.

That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read his own words to Moses: "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen." Exodus 33:21-23. See also chap. 24:9-11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Numbers 12:5-8 remove the difficulty. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, *even apparently*."

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, *even apparently*.

Says the prophet Daniel, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Chap. 7:9. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom." Verses 13, 14.

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle's declaration that the Son was in the express image of his Father's person. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the *express image of his person*." Hebrews 1:1-3.

We here add the testimony of Christ. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John 5:37. See also Philippians 2:6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms. OBJECTION. — "God is a Spirit." John 4:24.

ANSWER. — Angels are also spirits [Psalm 104:4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

OBJ. — God is everywhere. Proof. Psalm 139:1-8. He is as much in every place as in any one place.

ANS. — 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." God is in heaven. This we are taught in the Lord's prayer. "Our Father which art in heaven." Matthew 6:9; Luke 11:2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2 Kings 2:11. And of Enoch it is said that he "walked with God, and was not, for God took him." Genesis 5:24.

Jesus is said to be on the right hand of the Majesty on high." Hebrews 1:3. "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark 16:19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. "He is not here," said the angel, "for he is risen as he said." Matthew 28:6.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9.

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke 24:39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. J. W.

IMMATERIALITY

THIS is but another name for nonentity. It is the negative of all things and beings — of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it.

Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard — it can neither extend nor contract. In short, it can exert no influence whatever — it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self — his all!

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist — and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image.

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God — their life — their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance — what remains
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other's happiness.
An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.
We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.
Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity." - https://m.egwwritings.org/en/book/1471.2

ONE HEAVENLY THOUGHT: Look up into the Heavens at night, and do you see more "darkness" than "light", or more "light" than "darkness"? Look closely between each point of light, and more light will be seen, and between those, more light yet still. Though mankind does not see all at once, by knowledge bolstered by faith, humanity is actually surrounded by light.

"It is shocking how many weak and twisted concepts of heaven people have accepted. Most folks think of it as some far off ethereal place—and that is about all the average man knows about heaven. He believes it is "up there" somewhere. Yes, it is "up there," and we can agree with him that far ..." - Heaven Is It For Real?, page 8 by Joe Crews

[A.] 1 Corinthians 2:9 KJB - But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 Corinthians 2:10 KJB - **But God hath revealed *them* unto us by his Spirit**: for the Spirit searcheth all things, yea, the deep things of God.

[B.] 2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[C.] 2 Timothy 3:16 KJB - **All scripture *is* given by inspiration of God**, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Timothy 3:17 KJB - That the man of God may be perfect, throughly furnished unto all good works.

QUESTION: WHAT IS ANOTHER NAME FOR THE 3RD HEAVEN?

[A.] Ezekiel 28:13 KJB - Thou hast been in **Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

[B.] Luke 23:43 KJB - And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in **paradise**.

[C.] 2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to **the third heaven**.

2 Corinthians 12:4 KJB - How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

[D.] Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God**.

QUESTION: IS THE 3RD HEAVEN ONLY CLOUDS AND WISPY AETHER, WITH FLITTING GHOSTIAL SHADES OF THE DEAD AS MANY IMAGINE?

[A.] Jeremiah 17:12 KJB - **A glorious high throne** from the beginning is **the place of our sanctuary**.

[B.] Isaiah 6:1 KJB - In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple**.

Isaiah 6:2 KJB - **Above it stood the seraphims: each one had six wings**; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isaiah 6:3 KJB - And one cried unto another, and said, **Holy, holy, holy, *is* the LORD of hosts**: the whole earth *is* full of his glory.

Isaiah 6:4 KJB - And **the posts of the door moved at the voice of him that cried, and the house was filled with smoke**.

Isaiah 6:5 KJB - Then said I, Woe *is* me! for I *am* undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for **mine eyes have seen the King, the LORD of hosts**.

Isaiah 6:6 KJB - Then flew one of the seraphims unto me, having **a live coal** in his hand, *which* he had **taken with the tongs** from off **the altar**:

Isaiah 6:7 KJB - And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

[C.] Revelation 11:19 KJB - And **the temple of God was opened in heaven**, and **there was seen in his temple the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

[D.] Revelation 15:5 KJB - And after that I looked, and, behold, **the temple of the tabernacle of the testimony in heaven was opened**:

[E.] Hebrews 8:1 KJB - Now of the things which we have spoken *this is* the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens**;

Hebrews 8:2 KJB - **A minister of the sanctuary, and of the true tabernacle, which the Lord pitched**, and not man.

[F.] Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem**, descending out of heaven from God,

Revelation 21:11 KJB - **Having the glory of God: and her light *was* like unto a stone most precious**, even like a jasper stone, clear as crystal;

Revelation 21:12 KJB - And **had a wall great and high, *and* had twelve gates**, and at the gates **twelve angels**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

Revelation 21:13 KJB - On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Revelation 21:14 KJB - And **the wall of the city had twelve foundations**, and in them the names of the twelve apostles of the Lamb.

Revelation 21:15 KJB - And he that talked with me had **a golden reed** to measure the city, and the gates thereof, and the wall thereof.

Revelation 21:16 KJB - And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Revelation 21:17 KJB - And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

Revelation 21:18 KJB - And **the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass**.

Revelation 21:19 KJB - And **the foundations of the wall of the city *were* garnished with all manner of precious stones**. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Revelation 21:20 KJB - The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Revelation 21:21 KJB - And **the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass**.

Revelation 21:22 KJB - And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Revelation 21:23 KJB - And **the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof**.

Revelation 21:24 KJB - And **the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it**.

Revelation 21:25 KJB - And the gates of it shall not be shut at all by day: for there shall be no night there.
Revelation 21:26 KJB - And they shall bring the glory and honour of the nations into it.

Revelation 21:27 KJB - And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

QUESTION: WHEN WILL THE SAINTS ENTER INTO THE 3RD HEAVEN, HOW LONG WILL THEY BE THERE, AND WHAT WILL THEY DO THERE?

[A.] Acts 3:20 KJB - And **he shall send Jesus Christ**, which before was preached unto you:

Acts 3:21 KJB - **Whom the heaven must receive until the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began.

[B.] Acts 1:11 KJB - Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven**.

[C.] Jeremiah 31:15 KJB - Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

Jeremiah 31:16 KJB - Thus saith the LORD; **Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy**.

Jeremiah 31:17 KJB - And **there is hope in thine end, saith the LORD, that thy children shall come again to their own border**.

[D.] 1 Thessalonians 4:13 KJB - But **I would not have you to be ignorant, brethren, concerning them which are asleep**, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, **even so them also which sleep in Jesus will God bring with him**. **("bring", back to 3rd Heaven)**

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that **we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep**. **("prevent" (G5348, φθασωμεν), is a verb transitive [Latin proevenio, supra.] 1. To go before; to precede. "I prevented the dawning of the morning, and cried." Psalms 119:148.; 2. To precede, as something unexpected or unsought. "The days of my affliction prevented me. Job 30:27."; 2 Samuel 22:6. 3. To go before; to precede; to favor by anticipation or by hindering distress or evil. "The God of my mercy shall prevent me." Psalms 59:10. (Webster's 1828 dictionary - https://webstersdictionary1828.com/Dictionary/prevent)**

1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - **Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore comfort one another with these words.

[E.] John 14:2 KJB - **In my Father's house are many mansions**: if *it were* not *so,* I would have told you. I go to prepare a place for you.

John 14:3 KJB - And if I go and prepare **a place** for you, **I will come again, and receive you unto myself; that where I am, *there* ye may be also**.

[F.] Job 14:10 KJB - But **man dieth, and wasteth away**: yea, **man giveth up the ghost**, and **where *is* he?**

Job 14:11 KJB - *As* the waters **fail** from the sea, and the flood **decayeth and drieth up**:

Job 14:12 KJB - **So man lieth down, and riseth not: till the heavens *be* no more**, **they shall not awake, nor be raised out of their sleep**. **(See "heaven": Mat. 24:35; Mar. 13:31; Luk. 21:33; 2 Pet. 3:10; Isa. 34:4; Rev. 6:14.)**

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret, until thy wrath be past**, that thou wouldest **appoint me a set time, and remember me**! **(See "wrath" = 7 last plagues; Rev. 15:1, 16:1,19 KJB.)**

Job 14:14 KJB - **If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come**. **(See 1 Cor. 15:50-58; Luk. 14:14 KJB.)**

Job 14:15 KJB - Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. **(See "call": 1 Thes. 4:16; Psa. 50:4; Isa. 25:8-9 KJB.)**

[G.] Daniel 7:22 KJB - Until the Ancient of days came, and **judgment was given to the saints of the most High**; and the time came that the saints possessed the kingdom.

[H.] Revelation 20:4 KJB - And **I saw thrones, and they sat upon them**, and **judgment was given unto them**: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years**.

[I.] 1 Corinthians 6:2 KJB - Do ye not know that **the saints shall judge the world**? and if **the world shall be judged by you**, are ye unworthy to judge the smallest matters?

> 1 Corinthians 6:3 KJB - Know ye not that **we shall judge angels**? how much more things that pertain to this life?

[J.] Psalms 149:1 KJB - Praise ye the LORD. **Sing unto the LORD a new song**, *and* **his praise in the congregation of saints**.

> Psalms 149:2 KJB - Let **Israel rejoice in him** that made him**: let the children of Zion be joyful in their King**.
>
> Psalms 149:3 KJB - Let them **praise his name** in the dance: let them **sing praises unto him with the timbrel and harp**.
>
> Psalms 149:4 KJB - For the LORD taketh pleasure in his people: **he will beautify the meek with salvation**.
>
> Psalms 149:5 KJB - Let **the saints be joyful in glory**: let them **sing aloud** upon their beds.
>
> Psalms 149:6 KJB - *Let* the **high *praises* of God *be* in their mouth**, and **a twoedged sword in their hand**; **(sword = God's word, Eph. 6:17; Heb. 4:12, by which to judge)**
>
> Psalms 149:7 KJB - **To execute vengeance upon the heathen, *and* punishments upon the people**;
>
> Psalms 149:8 KJB - To bind their kings with chains, and their nobles with fetters of iron;
>
> Psalms 149:9 KJB - **To execute upon them the judgment written**: **this honour have all his saints**. Praise ye the LORD.

[K.] Revelation 14:2 KJB - And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and **I heard the voice of harpers harping with their harps**:

[L.] Revelation 15:2 KJB - And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, **having the harps of God**.

QUESTION: WHAT WILL THE SAINTS BE LIKE IN GLORY?

[A.] Philippians 3:21 KJB - Who shall **change our vile body, that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.

[B.] 1 Corinthians 15:49 KJB - And as we have borne the image of the earthy, **we shall also bear the image of the heavenly**.

1 Corinthians 15:50 KJB - Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption **inherit incorruption**.

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all sleep, but **we shall all be changed**,

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed**.

1 Corinthians 15:53 KJB - For **this corruptible must put on incorruption, and this mortal *must* put on immortality**.

1 Corinthians 15:54 KJB - So when **this corruptible shall have put on incorruption, and this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, **Death is swallowed up in victory**.

1 Corinthians 15:55 KJB - O death, where *is* thy sting? O grave, where *is* thy victory?

[C.] Luke 9:29 KJB - And as he prayed, **the fashion of his countenance was altered, and his raiment *was* white *and* glistering**.

Luke 9:30 KJB - And, behold, there talked with him **two men, which were Moses and Elias**:

Luke 9:31 KJB - **Who appeared in glory**, and spake of his decease which he should accomplish at Jerusalem.

[D.] Luke 24:39 KJB - **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have**.

Luke 24:40 KJB - And when he had thus spoken, **he shewed them *his* hands and *his* feet**.

[E.] Matthew 27:52 KJB - And the graves were opened; and **many bodies of the saints which slept arose**,

Matthew 27:53 KJB - And **came out of the graves after his resurrection, and went into the holy city, and appeared unto many**.

[F.] 1 Corinthians 13:12 KJB - For now **we see** through a glass, darkly; but **then face to face**: now I know in part; but **then shall I know even as also I am known**.

[G.] Revelation 7:9 KJB - After this I beheld, and, lo, **a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands**;

Revelation 7:10 KJB - And **cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb**.

Revelation 7:11 KJB - And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and **worshipped God**,

Revelation 7:12 KJB - **Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen**.

[H.] 1 John 3:2 KJB - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear, we shall be like him; for we shall see him as he is**. **(See Psa. 104:2, for God is clothed with "light", as Adam was in the beginning, and we shall be again.)**

[I.] 1 Peter 1:4 KJB - **To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you**,

[J.] 2 Timothy 4:8 KJB - **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing**.

[K.] James 1:12 KJB - Blessed *is* the man that endureth temptation: for when he is tried, **he shall receive the crown of life, which the Lord hath promised to them that love him**.

[L.] Revelation 2:10 KJB - Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and **I will give thee a crown of life**. **(See also Rev. 3:11 KJB.)**

QUESTION: ARE THERE ANY PERSONS OF MANKIND IN HEAVEN RIGHT NOW?

Yes, but they were either "translated" alive (not dead, see study on what happens in death) and glorified, or resurrected (made alive) and glorified and taken up or ascended.

[1.] Enoch (translated alive & glorified; **Gen.** 5:24; **Heb.** 11:5 KJB),

[2.] Moses (resurrected & glorified; **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB),

[3.] Elijah (translated & glorified; **2 Kin.** 2:1-12 KJB),

[4.] 'firstfruits' around Jerusalem (resurrected & glorified; **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); compare **Psa.** 68:18 to **Eph.** 4:8-10; Compare **Lev.** 23:9-14; 15-22 (Firstfruits) to **1 Cor.** 15:21-23. See also **Psa.** 24:1-10 (Triumphal Entry into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15. Also **Act.** 1 KJB.),

[5] Jesus Himself (resurrected, glorified & ascended; **Mat.** 28:6; **Mar.** 16:6; **Luk.** 24:6; **Rev.** 12:5 KJB, &c).

That's it, for now, until Jesus returns and resurrects the sleeping saints, and translates alive the living **(1 Thes.** 4:13-18; **Jhn.** 14:2-3 KJB**)**.

Isaiah 26:19 KJB - **Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust**: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

QUESTION: IS THE APOSTLE PETER GOING TO BE IN CHARGE OF THE GATES OF THE HOLY CITY, NEW JERUSALEM?

Revelation 21:12 KJB - And had a wall great and high, *and* had **twelve gates, and at the gates twelve angels**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: **(See also Psa.** 24:7,9 KJB.**)**

QUESTION: WHAT IS THE NEW HEAVEN AND EARTH GOING TO BE LIKE?

[A.] Revelation 21:3 KJB - And I heard a great voice out of heaven saying, Behold, **the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God**.

[B.] Psalms 16:11 KJB - Thou wilt shew me the path of life: **in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore**.

[C.] Revelation 21:4 KJB - And **God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[D.] Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity**.

[E.] Isaiah 65:16 KJB - That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because **the former troubles are forgotten, and because they are hid from mine eyes**.

Isaiah 65:17 KJB - For, **behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind**.

Isaiah 65:18 KJB - But **be ye glad and rejoice for ever *in that* which I create**: for, behold, **I create Jerusalem a rejoicing, and her people a joy**.

Isaiah 65:19 KJB - And **I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying**.

Isaiah 65:20 KJB - **There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed**.

Isaiah 65:21 KJB - And **they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them**.

Isaiah 65:22 KJB - They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and **mine elect shall long enjoy the work of their hands**.

Isaiah 65:23 KJB - They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

Isaiah 65:24 KJB - And **it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear**.

Isaiah 65:25 KJB - **The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain**, saith the LORD.

[F.] Isaiah 66:22 KJB - For as **the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain**.

Isaiah 66:23 KJB - And **it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me**, saith the LORD.

[G.] Revelation 7:15 KJB - **Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them**.

Revelation 7:16 KJB - **They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat**.

Revelation 7:17 KJB - **For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes**.

[H.] Isaiah 35:5 KJB - Then **the eyes of the blind shall be opened**, and **the ears of the deaf shall be unstopped**.

Isaiah 35:6 KJB - Then shall **the lame *man* leap as an hart**, and **the tongue of the dumb sing**: for in the wilderness shall **waters break out**, and **streams** in the desert.

Isaiah 35:7 KJB - And the parched ground shall become **a pool**, and the thirsty land **springs of water**: in the habitation of dragons, where each lay, ***shall be* grass with reeds and rushes**.

Isaiah 35:8 KJB - And **an highway shall be there, and a way, and it shall be called The way of holiness**; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein.*

Isaiah 35:9 KJB - No lion shall be there, **nor *any* ravenous beast shall go up thereon**, it shall not be found there; but **the redeemed shall walk *there***:

Isaiah 35:10 KJB - And the ransomed of the LORD shall return, and **come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away**.

[I.] Isaiah 40:31 KJB - But they that wait upon the LORD shall **renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint**.

[J.] Isaiah 11:6 KJB - **The wolf also shall dwell with the lamb**, and **the leopard shall lie down with the kid**; and **the calf and the young lion and the fatling together; and a little child shall lead them**.

Isaiah 11:7 KJB - And **the cow and the bear shall feed**; **their young ones shall lie down together**: and **the lion shall eat straw like the ox**.

Isaiah 11:8 KJB - And **the sucking child shall play on the hole of the asp**, and **the weaned child shall put his hand on the cockatrice' den**.

Isaiah 11:9 KJB - **They shall not hurt nor destroy in all my holy mountain**: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isaiah 11:10 KJB - And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and **his rest shall be glorious**.

[K.] Isaiah 35:1 KJB - The wilderness and the solitary place shall be **glad** for them; and the desert shall **rejoice, and blossom as the rose**.

> Isaiah 35:2 KJB - **It shall blossom abundantly**, and **rejoice even with joy and singing**: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, **they shall see the glory of the LORD, *and* the excellency of our God**.

[L.] Isaiah 60:18 KJB - **Violence shall no more be heard in thy land**, wasting nor destruction within thy borders; but **thou shalt call thy walls Salvation, and thy gates Praise**.

> Isaiah 60:19 KJB - The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but **the LORD shall be unto thee an everlasting light, and thy God thy glory**.
>
> Isaiah 60:20 KJB - Thy sun shall no more go down; neither shall thy moon withdraw itself: for **the LORD shall be thine everlasting light, and the days of thy mourning shall be ended**.
>
> Isaiah 60:21 KJB - Thy **people also *shall be* all righteous**: **they shall inherit the land for ever**, the branch of my planting, the work of my hands, **that I may be glorified**.

[M.] Zechariah 8:5 KJB - And **the streets of the city shall be full of boys and girls playing in the streets thereof**.

[N.] Malachi 4:2 KJB - But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and **ye shall go forth, and grow up as calves of the stall**.

[O.] Revelation 22:1 KJB - And he shewed me **a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**.

[P.] Ezekiel 47:12 KJB - And **by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months**, because **their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine**. **(See Rev.** 22:2 KJB; "**the leaves of the tree *were* for the healing of the nations."; God's word is on pages, or "leaves", Jer.** 36:23 KJB.**)**

[Q.] Matthew 8:11 KJB - And I say unto you, **That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven**.

[R.] Zephaniah 3:17 KJB - **The LORD thy God** in the midst of thee *is* mighty; he will save, **he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing**.

[S.] Psalms 37:3 KJB - Trust in the LORD, and do good; *so* **shalt thou dwell in the land, and verily thou shalt be fed**.

> Psalms 37:4 KJB - Delight thyself also in the LORD; and **he shall give thee the desires of thine heart**.

[T.] Revelation 22:1 KJB - And he shewed me **a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**.

Revelation 22:2 KJB - **In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations**.

Revelation 22:3 KJB - And **there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Revelation 22:4 KJB - And **they shall see his face**; and **his name *shall be* in their foreheads**.

Revelation 22:5 KJB - And **there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever**.

[U.] Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among **us shall dwell with the devouring fire**? who among **us shall dwell with everlasting burnings**?

Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil**;

Isaiah 33:16 KJB - **He shall dwell on high**: his place of defence *shall be* the munitions of rocks: **bread shall be given him; his waters *shall be* sure**.

Isaiah 33:17 KJB - **Thine eyes shall see the king in his beauty**: they shall behold the land that is very far off.

Isaiah 33:20 KJB - **Look upon Zion, the city** of our solemnities: **thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken**.

Isaiah 33:21 KJB - But there **the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby**.

Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity**.

[V.] Ezekiel 47:1 KJB - Afterward he brought me again unto the door of the house; and, behold, **waters issued out from under the threshold of the house eastward**: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

Ezekiel 47:2 KJB - Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

Ezekiel 47:3 KJB - And when the man that had the line in his hand went forth eastward, **he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles**.

Ezekiel 47:4 KJB - **Again he measured a thousand, and brought me through the waters; the waters *were* to the knees**. **Again he measured a thousand, and brought me through; the waters *were* to the loins**.

Ezekiel 47:5 KJB - **Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over**.

QUESTION: WHAT WILL NOT BE IN THE NEW HEAVEN & EARTH?

[A.] Revelation 21:8 KJB - But **the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars**, shall have their part in the lake which burneth with fire and brimstone: which is **the second death**.

[B.] Revelation 21:27 KJB - And **there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie**: but they which are written in the Lamb's book of life. **(See also Rev.** 22:15 KJB**, for wicked outside the city, which will be destroyed in the fire, Rev.** 20:7-10,13-15 KJB**.)**

[C.] Ezekiel 20:38 KJB - And **I will purge out from among you the rebels, and them that transgress against me**: I will bring them forth out of the country where they sojourn, and **they shall not enter into the land of Israel**: and ye shall know that I *am* the LORD.

[D.] Isaiah 33:21 KJB - But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; **wherein shall go no galley with oars, neither shall gallant ship pass thereby**. (There will be no salty desert of 'ocean' (**Isa.** 33:21 KJB; left over from Noah's day), or desert of sands, or desert of ice, or of bogs or swamps, or overgrown and unkempt jungles, or jagged pits, or broken spires of mountains, but there will be great springs & rivers of waters all over with gentle hills and green grass **(Isa.** 33:14-24; **Eze.** 47:1-6 KJB**))**.

[E.] Revelation 22:3 KJB - And **there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

[F.] Isaiah 33:19 KJB - **Thou shalt not see a fierce people**, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

[G.] Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick**: the people that dwell therein *shall be* forgiven *their* iniquity.

[H.] Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and **there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[I.] Ezekiel 26:21 KJB - I will make thee a terror, and **thou *shalt be* no *more***: though thou be sought for, **yet shalt thou never be found again**, saith the Lord GOD.

Ezekiel 27:36 KJB - The merchants among the people shall hiss at thee; thou shalt be a terror, and **never *shalt be* any more**. **(wicked cities, like Tyrus, Babylon, &c.)**

[K.] Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never *shalt* thou *be* any more**. **(no more satan, devils)**

QUESTION: WHY WERE LUCIFER AND THE ANGELS THAT WERE WITH HIM REMOVED FROM HEAVEN?

(A.) 2 Peter 2:4 KJB - For if God spared **not the angels that sinned**, but **cast *them* down** to hell, and delivered ***them*** into chains of darkness, to be reserved unto judgment;

(B.) Jude 1:6 KJB - And **the angels which kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luke 10:18 KJB - And he said unto them, I beheld **Satan as lightning fall from heaven**.

(D.) Isaiah 14:12 KJB - How art **thou fallen from heaven, O Lucifer**, son of the morning! *How* art **thou** cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above **the stars of God**: I will sit also upon the mount of **the congregation**, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; I will be like the most High.

Isaiah 14:15 KJB - Yet **thou shalt be brought down** to hell, to the sides of the pit.

(E.) Ezekiel 28:12 KJB - Son of man, take up a lamentation upon **the king of Tyrus**, and say unto him, Thus saith the Lord GOD; **Thou** sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - **Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee in the day that thou wast created**.

Ezekiel 28:14 KJB - **Thou *art* the anointed cherub that covereth**; and I have set **thee** *so:* **thou** wast upon the holy mountain of God; **thou** hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - **Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee**.

Ezekiel 28:16 KJB - By **the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned**: therefore I will **cast thee as profane out of the mountain of God**: and I will destroy **thee, O covering cherub**, from the midst of the stones of fire.

Ezekiel 28:17 KJB - **Thine heart** was lifted up because of thy beauty, **thou hast corrupted thy wisdom** by reason of thy brightness: I will **cast thee to the ground**, I will lay **thee** before kings, that they may behold thee.

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of **thee**, it shall devour **thee**, and I will bring **thee** to ashes **upon the earth** in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know **thee** among the people shall be astonished at **thee**: **thou** shalt be a terror, and never *shalt* **thou** *be* any more.

(F.) Revelation 12:7 KJB - And there was **war in heaven**: **Michael and his angels fought against the dragon; and the dragon fought and his angels**,

Revelation 12:8 KJB - And prevailed not; neither was **their place** found any more **in heaven**.

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and **his angels were cast out with him**.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down**, which accused them before our God day and night.

Revelation 12:12 KJB - Therefore rejoice, *ye* **heavens**, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For **the devil is come down** unto you, having great wrath, because **he knoweth that he hath but a short time**.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child.*

Revelation 12:17 KJB - And **the dragon** was wroth with the woman, and **went to make war with** the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

QUESTION: HOW CAN I ENTER HEAVEN (3RD), AND ENJOY EVERLASTING LIFE IN THE NEW HEAVEN AND EARTH THAT GOD IS GOING TO CREATE AFTER?

[A.] Romans 3:23 KJB - For all have sinned, and come short of the glory of God; **(I AM A SINNER!, I HAVE HURT GOD BY MY UNLOVING THOUGHTS, ACTIONS & CHOICES! I HAVE BROKEN HIS LAW OF TEN COMMANDMENTS (Exo. 20:1-17; 1 Jhn. 3:4; Jam. 2:9-11 KJB))**

[B.] Romans 6:23 KJB - For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord. **(I DESERVE TO DIE, FOR TREASON AGAINST THE GOD OF LOVE!)**

[C.] Romans 5:8 KJB - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. **(GOD LOVES ME STILL AND WANTS ME BACK!)**

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[D.] Romans 10:9 KJB - That **if thou shalt confess with thy mouth the Lord Jesus**, **and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved**.

Romans 10:10 KJB - For with the heart man **believeth** unto righteousness; and **with the mouth confession is made** unto salvation.

Romans 10:11 KJB - For the scripture saith, **Whosoever believeth on him shall not be ashamed**.

Romans 10:12 KJB - For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Romans 10:13 KJB - For **whosoever shall call upon the name of the Lord shall be saved**. **(LORD JESUS SAVE ME FROM MY SINS & SATAN, SIN & SELFISHNESS!)**

[E.] Romans 5:1 KJB - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: **(I AM FREE OF GUILT FOR PAST SINS! I MUST LIVE RIGHTLY BY GOD'S GRACE THROUGH FAITH!)**

Romans 3:25 KJB - Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness **for the remission of sins that are past**, through the forbearance of God;

Ephesians 2:8 KJB - For **by grace are ye saved through faith**; and that not of yourselves: *it is* the gift of God:

Ephesians 2:9 KJB - Not of works, lest any man should boast.

Ephesians 2:10 KJB - For we are his workmanship, created in Christ Jesus **unto** good works, which God hath before ordained that **we should walk in them**.

[F.] Romans 8:1 KJB - *There is* therefore now no condemnation to them which are in Christ Jesus, who **walk not after the flesh, but after the Spirit**.

Acts 5:32 KJB - And we are his witnesses of these things; and *so is* also **the Holy Ghost, whom God hath given to them that obey him**.

Hebrews 5:9 KJB - And being made perfect, he became **the author of eternal salvation unto all them that obey him**;

[G.] Romans 8:38 KJB - For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Romans 8:39 KJB - Nor height, nor depth, nor any **other** creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[H.] Revelation 22:17 KJB - And **the Spirit and the bride say, Come**. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will**, let him **take the water of life freely**.

[I.] Revelation 3:18 KJB - **I counsel thee to buy of me gold tried in the fire**, that thou mayest be rich; **and white raiment**, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; **and anoint thine eyes with eyesalve**, that thou mayest see. **(Ellen** (shining light to see) **Gould** (Gold) **White** (White purity righteousness)**)**

Revelation 3:19 KJB - As many as I love, I rebuke and chasten: **be zealous therefore, and repent**.

Revelation 3:20 KJB - Behold, I stand at the door, and knock: if any man **hear my voice, and open the door**, I will come in to him, and will sup with him, and he with me.

Revelation 3:21 KJB - To him that **overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 3:22 KJB - **He that hath an ear, let him hear what the Spirit saith unto the churches**.

[J.] Matthew 7:21 KJB - Not every one that saith unto me, Lord, Lord, **shall enter** into the kingdom of heaven; but **he that doeth the will of my Father which is in heaven**.

> Matthew 7:22 KJB - Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
>
> Matthew 7:23 KJB - And then will I profess unto them, I never knew you: **depart from** me, ye that **work iniquity**.

[K.] Revelation 22:14 KJB - **Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city**.

[L.] Matthew 19:17 KJB - And he said unto him, Why callest thou me good? *there is* none good but one, *that is,* God: but **if thou wilt enter into life, keep the commandments**.

[M.] John 1:12 KJB - But **as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name**:

[N.] 1 John 1:7 KJB - But if we **walk in the light, as he is in the light**, we have fellowship one with another, and the blood of Jesus Christ his Son **cleanseth us from all sin**.

[O.] Revelation 14:4 KJB - These are they which were not defiled with women; for they are virgins. These are **they which follow the Lamb whithersoever he goeth**. These were **redeemed** from among men, *being* the firstfruits unto God and to the Lamb.

[P.] 1 John 2:6 KJB - He that saith he abideth in him ought himself also so **to walk, even as he walked**.

[Q.] 1 Peter 2:21 KJB - For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps**:

[R.] Revelation 14:12 KJB - **Here is the patience of the saints**: here *are* they that **keep the commandments of God**, and **the faith of Jesus**. **(Not merely "in" Jesus.) ..."**

So, the created angelic hosts of heaven (including the fallen) all have physical flesh & body natures of the celestial kind. They are not smoke and wind of the imagination or some 'otherly-dimensional essences'. Now, some take this too far, and teach that the hosts of heaven, in their physicality, can 'mate' with women among mankind. Such a silly and distorted idea actually comes from the pseudepigraphic apocryphal eclectic work called '1st Enoch' and read it back into the texts of **Genesis** 6:2,4 KJB (which have nothing to do with heavenly hosts).

> **The Complete Book of (1) Enoch, Standard English Version (PDF), by Dr. Jay Winter** - https://ia801001.us.archive.org/19/items/TheCompleteBookOfEnochStandardEnglishVersionJayWinter/The%20Complete%20Book%20of%20Enoch%2C%20Standard%20English%20Version%20-%20Jay%20Winter.pdf

To address this, this author's work, **"Michael the Archangel – Who is like unto God? – The Highest Messenger", Chapter 09 – Questions & Answers, Answer to Question 10, pages 176-199** will be provided:

"... **[page 176]** the so-called (*, **) "(1st) book of Enoch" ... * It is actually an eclectic (multiple sources pieced together), pseudepigraphic (written by another, and not actually written by the "Enoch" of **Gen.** 5:18-19,21-24; **Luk.** 3:37; **Heb.** 11:5; **Jud.** 1:14 KJB), as well as a gnostic (occult knowledge which reverses the gospel), apocryphal (occultic, hidden) and heretical (teaches false doctrines, practices) text.

** "Three books are traditionally attributed to Enoch, including the distinct works 2 Enoch and 3 Enoch. None of the three are considered to be canonical scripture by most Jewish or Christian church bodies." - https://en.wikipedia.org/wiki/Book_of_Enoch

In demonstration of the pseudepigraphic nature of the text, as well as a plain error, in Chapter LX (60), called "LX. Book of Noah – a Fragment", the very first paragraph, of points 1. & 2 (translated by R.H. Charles (1917)). reads:

> "1. In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of †Enoch†. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet. 2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him." - https://sacred-texts.com/bib/boe/boe063.htm

Anyone which knows their Bible (KJB), understands the plain and clear error written in that paragraph, and "Michael" is mentioned in that same chapter. The actual "Enoch" of the Bible, never lived on earth into his 500th year. The scriptural "Enoch" lived 365 years on earth, and then God took him (similar to Elijah) into Heaven (**Gen.** 5:23-24; **Heb.** 11:5 KJB).

> Genesis 5:23 KJB - And **all the days of Enoch were three hundred sixty and five years**:
>
> Genesis 5:24 KJB - And **Enoch walked with God**: **and he *was* not; for God took him**.
>
> Hebrews 11:5 KJB - **By faith Enoch was translated that he should not see death; and was not found, because God had translated him**: for before **his translation** he had this testimony, that he pleased God.

Additionally, "Enoch" did not even live during the 500th year from the beginning of the Creation, with Adam. "Enoch" actually existed, on earth, for 365 years of life, from the 622nd to 987th year from the beginning of the Creation. This may easily be seen by reading **Genesis** 5 KJB, and calculating the ages given, along with the births and deaths, and adding them up, or by the following charts:

Here – https://www.creationism.org/videos/KentHovind/HovindCollegeCourses_LongevityChart.pdf

Here – https://archive.org/details/creationkenthovindthelongevitychartofthepatricarchs

In Chapter LXV (65), called "Enoch foretells to Noah the Deluge and his own Preservation.", which itself is another error, since the scriptural "Enoch" was already taken from the earth by God, before Noah was even born. Noah lived from the 1056th to the 2006th year from the beginning of the Creation, with Adam. This means that there was a gap of 69 years between the Biblical "Enoch" being taken from the earth, and Noah being born. "Enoch" could never then foretell to "Noah" the coming of the global flood. Yet, consider what this Chapter says at its outstart:

> "1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh. 2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' 3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?' 4. And thereupon there was a great commotion, on the earth, and a voice was heard from heaven, and I fell on my face. 5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'" - https://sacred-texts.com/bib/boe/boe068.htm

The fictional 'Noah' of (1st) 'Enoch', calls upon his grandfather? 'Noah' has a summoning ritual to call back 'Enoch'? Where is any of that in the Bible, which cannot be broken (**Jhn.** 10:35 KJB)? Nowhere. The Bible (KJB) states,

> Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Again, in Chapter XXI (21), called "Preliminary and final place of punishment of the fallen angels (stars).", section 6, it reads:

> "6. These are of the number of the stars [of heaven], which have transgressed the commandment of the (p. 47) Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.'" - https://sacred-texts.com/bib/boe/boe024.htm

The Bible (KJB) does not teach the binding of fallen angels for "ten thousand years", as all fallen angels are to be consumed unto annihilation (smoke and ashes), in the second death, at the end of the 7,000th year (see **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4,20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB, &c.), for satan and the other fallen angels, along with wicked impenitent mankind, had 6 'days' (**Psa.** 84:10, 90:4; **2 Pet.** 3:8; **Rev.** 12:12 KJB), or 6000 years, in which to accomplish their "works" of sin, and be finished (**Jam.** 1:15 KJB), and the 7,000th will be of rest, at the end of which, comes their execution.

In Chapter XX (20), called "Name and Functions of the Seven Archangels.", there exists the names of several made-up beings that are not found in the Bible (KJB):

> "1. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind [[and]] over chaos. 6. Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise." - https://archive.sacred-texts.com/bib/boe/boe023.htm

The fictional characters, "Uriel," "Raphael," "Raguel," "Saraqâêl," "Remiel" do not exist in scripture (KJB), and neither does the idea of 'seven archangels', though the idea of "seven angels (messengers)" does exist (**Rev.** 8:2,6, 15:1,6-8, 16:1, 17:1, 21:9 KJB), but upon closer inspection of those texts, they are related to **Rev.** 1:16,20, 2:1-3:22 KJB, and the "angels" (messengers) of those "churches", which are of mankind.

The other two, “Gabriel” and “Michael”, do exist as named beings in the Bible, but are differing in their descriptions, and functions from that which is describe in (1) ‘Enoch’. In God’s word (KJB), “Michael” is not a created being of the heavenly hosts, but is instead the uncreated, infinite, eternal only begotten Son of the Father, as demonstrated by the material in this work. These are not the only fictional characters in (1) ‘Enoch’, as many other made-up (and some borrowed, as “Azazel”; **Lev.** 16:8 (2),10 (2),26 HOT; H5799, or “Asteraôth”; **Gen.** 14:5; **Jos.** 9:10, 12:4, 13:12,31; **Jdg.** 2:13, 10:6; **1 Sam.** 7:3-4, 12:10, 31:10; **1 Kin.** 11:5,33; **2 Kin.** 23:13; **1 Chr.** 6:71 KJB; H6255, H6253, H6252, H6251, H1045) names, are given therein, such as “Asmodeus,” “Azael,” “Lamechalal,” “Baruchiachel,” “Marmarath,” “Balthial,” “Bazazeth,” &c.

In Chapters VI (6), VII (7), IX (9), X (10), & XII (12) of ‘1 Enoch’ there exists such a horrendous and false doctrine, so contrary to the Bible’s Everlasting Gospel, that it frustrates this author to no end to see that so many who have called upon the name of the Lord Jesus Christ, and take the name “Christian”, still accept what those Chapters, in their carnal, wicked & violent imagination claim to portray as sacred history. In Chapter VI (6):

> “1. And it came to pass when **the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children**.’ 3. And **Semjâzâ, who was their leader**, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ 4. And they all answered (p. 35) him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. **And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens**.” - https://sacred-texts.com/bib/boe/boe009.htm

In Chapter VII (7):

> “1. **And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them**, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. **And they became pregnant, and they bare great giants, whose height was three thousand ells**: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. the giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.” - https://sacred-texts.com/bib/boe/boe010.htm

In Chapter IX (9):

> “... 6. **Thou seest what Azâzêl hath done**, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: 7. **And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. 8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. 9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness**. ...” - https://sacred-texts.com/bib/boe/boe012.htm

In Chapter X (10):

> "... 4. And again the Lord said to Raphael: 'Bind **Azâzêl** hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. 6. And on the day of the great judgement he shall be cast into the fire. And heal **the earth which the angels have corrupted**, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that **the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl**: to him ascribe all sin.' 9. And to Gabriel said the Lord: ..."
>
> "... 'Proceed **against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle**: for length of days shall they not have. 10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' 11. And the Lord said unto Michael: 'Go, **bind Semjâzâ and (p. 38) his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. 12. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth**, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: 〈and〉 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. 15. And **destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind**. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: ⌈and it shall prove a blessing; the works of righteousness and truth⌋ shall be planted in truth and joy for evermore. ..." - https://sacred-texts.com/bib/boe/boe013.htm

In Chapter XII. (12):

> "1. Before these things **Enoch** was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. 2. And **his activities had to do with the Watchers**, and his days were with the holy ones.
>
> 3. And I, Enoch was blessing the Lord of majesty and the King of the ages, and lo! **the Watchers called me**—**Enoch the scribe**—and said to me: 4. '**Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives**: "Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch **as †they† delight themselves in †their† children**, 6. The murder of †their† beloved ones shall †they† see, and over **the destruction of †their† children** shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."'" - https://sacred-texts.com/bib/boe/boe015.htm

The Bible (KJB) absolutely nowhere teaches that the created intelligences ("angels") of / from heaven, fallen, or unfallen, had carnal, fleshly, sexual relations with women, in 'marriage' ("wives") or not ("fornication"), nor any of the other evil derivatives (devil-human-hybrids, physical lines of descendants of satan (Serpent Seed theology), alien conspiracies (Reptilian Masters), super-human races, evolutionary model and makeup wresting scripture [false evolutionary model 'Neanderthal' breeding with various 'divergent' stock]). It is (they are) a vile and foul doctrine of the basest sort, originating in the mind of the devil himself, the purpose of which is to blaspheme God, to "wrest" (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and make a mockery of, the scriptures, and to destroy the Everlasting Gospel (**Rev.** 14:6-13 KJB).

In twisting and "abusing" (**Jdg.** 19:25 KJB) the scriptures (as a "teat", should bring forth "milk" (**Job** 21:24; **Psa.** 22:9; **Isa.** 28:9, 60:16, 66:11; **Joe.** 2:16; **1 Cor.** 3:2; **Heb.** 5:12-13; **1 Pet.** 2:2 KJB), they instead bruise and crush (**Exo.** 23:3,8,21,34 KJB), so causing "sour drink" (**Isa.** 28:1-8; **Hos.** 4:18 KJB) to spew (spue, **Jer.** 25:27 KJB) forth), those who advocate that the Bible does indeed teach such a horrendous and malicious doctrine, point to several primary texts (**Gen.** 6:1-7; **Job** 1:6, 2:1, 38:7 KJB) and several secondary ones (those texts involving "giants", as well as texts like **Mat.** 24:37-38; **Luk.** 17:26-30; **Jud.** 1:7 KJB).

There are numerous scriptural (KJB) reasons why the teaching of angelic beings mating with the females amongst mankind is grossly false, and came from "seducing spirits, and doctrines of devils" (**1 Tim.** 4:1 KJB).

[1] The created heavenly hosts, as "Gabriel", or 'Herald' (a personal nickname for the other heavenly intelligence seen with Gabriel on occasion), or the "four beasts" ("four living creatures"), "Cherub," "Cherubims," "Seraphims," "four and twenty elders" ("ancients"), "sons of God" (off world from earth), "host of Heaven" ("Sabaoth"), "morning stars," (heavenly) "thrones," "dominions," "principalities," "powers," "rulers of," "Arcturus with his sons," "Orion," "the chambers of the south," "Pleiades" or "seven stars" ('seven sisters'), "Mazzaroth," "kingdom" (above), "the whole family in heaven," "all that are in them," "ye heavens, and ye that dwell in them," "great cloud of witnesses," "from a far country, from the end of heaven," "all things created, that are in heaven," "visible and invisible," "many mansions" (unfallen worlds), the "place" or "home" of "paradise" or "Eden" (above), the "congregation, in the sides of the north," the "ninety and nine," "which went not astray," "which need no repentance," "that do his commandments," or even the fallen sinful "angels" (aka "devils"), as "Lucifer / Heyel," &c., all do **not** have the same nature ("flesh", "body", genetic makeup) as mankind.

'Angel-kind' (from Heaven (3rd), which are celestial) are differing (foreign to earth, terrestrial) in nature (body, flesh, **Heb.** 2:16 KJB) than man-kind (which was made of "the dust of the ground" **Gen.** 2:7 KJB), just as 'man-kind' are differing (in body, flesh) than 'beast-kind', 'fowl-kind', 'fish-kind'. It is the reason that man-kind, even if it corrupts itself (**Lev.** 18:23, 20:15 KJB) by trying to produce offspring with that which has another nature on earth, cannot do so. "Kind" can only produce with same "kind", and this is an immutable and inviolable rule of God, directly built into all creation. **Genesis** 1:1-2:4 KJB demonstrates that JEHOVAH Elohiym made differing "kinds" or "sorts" of bodies and flesh, just for earth, but the heavenly (beyond this earth) are even different from the earthly, and Paul, under the inspiration of the Holy Ghost, restates this rule in **1 Corinthians** 15:

> Hebrews 2:16 KJB - For verily **he took not on *him the nature of* angels**; but **he took on *him* the seed of Abraham**.

1 Corinthians 15:38 KJB - But God giveth it a **body** as it hath pleased him, and to every seed **his own body**.

1 Corinthians 15:39 KJB - **All flesh *is* not the same flesh**: but *there is* **one *kind of* flesh of men**, **another flesh of beasts**, **another of fishes**, *and* **another of birds**.

1 Corinthians 15:40 KJB - ***There are* also celestial bodies**, **and bodies terrestrial**: but **the glory of the celestial *is* one**, and **the *glory* of the terrestrial *is* another**.

[2] Nowhere in scripture (KJB) are the heavenly hosts, ever said to be able to 'procreate', 'generate' or 'reproduce' "after their kind"; and neither are "fruitful" (**Gen.** 1:28, 9:1 KJB), or able to "bring forth abundantly" (**Gen.** 9:7 KJB), nor are able to "multiply" (**Gen.** 1:28, 9:1 KJB) or "beget" (**Gen.** 17:20; **Deu.** 4:25 KJB), or "increase" (**Deu.** 6:3; **1 Chr.** 27:23 KJB), neither have any "seed" (**Gen.** 1:11,12,29, 3:15, 4:25 KJB), or "children" (**Gen.** 3:16 KJB) or "child" (**Gen.** 16:11 KJB), "sons" or "daughters" (**Gen.** 5:4 KJB), or able to bring forth "fruit" (**Gen.** 1:11,12,29, 30:2 KJB), since angels are not made of "earthly" (**2 Cor.** 5:1 KJB), that is to say, "terrestrial" (**1 Cor.** 15:40 KJB) materials, but instead of "celestial" or Heavenly (not of this earth; foreign or 'alien', "strange flesh" ("σαρκος ετεραϛ", "sarkos heteras", 'hetero(differing)-flesh'); **Jud.** 1:7; **1 Cor.** 15:40 KJB) ones.

Jesus is clear that it is only the "children" "of this world" which "marry, and are given in marriage", and not the other worlds above, or even the world to come:

Luke 20:34 KJB - And Jesus answering said unto them, **The children of this world marry, and are given in marriage**:

If someone says otherwise, the burden of proof now lies with them, and they need to produce the exact and specific texts (in the mouth of two or three witnesses; **Deu.** 19:15; **Mat.** 18:16; **2 Cor.** 13:1 KJB) that are explicit, otherwise they have lost their position before it even began, no matter how many other words come out of their mouths (fallacy of "smoke screen"). Read the following:

Gen. 1:11-12,20,22,28-29, 3:15, 4:25, 7:3, 8:17, 9:1,7,9, 12:7, 13;15, 17:6,20, 26:22, 28:3, 30:2, 35:11, 41:52, 48:4, 49:22; **Exo.** 1:7, 21:22; **Lev.** 26:9; **Deu.** 7:13, 28:4,11,18,53, 30:9; **Psa.** 21:10, 127:3, 128:3, 132:11; **Isa.** 13:18, 14:29; **Jer.** 23:3; **Lam.** 2:20; **Eze.** 19:10; **Dan.** 4:14; **Hos.** 9:16, 13:15; **Mic.** 6:7; **Luk.** 1:42; **Act.** 2:30; **Jam.** 5:7 KJB

"multiply" – **Gen.** 1:22,28, 3:16, 6:1, 8:17, 9:1,7, 16:10, 17:2,20, 22:17, 26:24, 28:3, 35:11, 48:4; **Exo.** 1:10, 7:3, 23:39, 32:13; **Lev.** 26:9; **Deu.** 7:13, 8:1,13, 13:17,16,17, 28:63, 30:5,16; **1 Chr.** 4:27; **Job** 29:18; **Jer.** 30:19, 33:22; **Eze.** 16:7, 36:10,11,30, 37:26; **Amo.** 4:4; **2 Cor.** 9:10; **Heb.** 6:14 KJB

"bring forth" – **Gen.** 1:11,20,24, 3:16,18, 8:17, 9:7; **Exo.** 3:10,11, 7:4, 8:3,18; **Lev.** 24:14,24, 25:21, 26:10; **Num.** 20:8; **Deu.** 14:28, 17:5, 22:15; **Jos.** 2:3; **Jdg.** 6:18, 19:22; **2 Kin.** 10:22, 19:3, 23:4; **Ezr.** 1:8; **Job** 14:9, 15:35, 38:32, 39:1,2,3; **Psa.** 37:6, 92:14, 104:14, 144:13; **Pro.** 27:1; **Isa.** 5:2,4, 23:4, 33:11, 37:3, 41:21, 42:1,3, 43:8,9, 45:8, 55:10, 59:4, 65:9,23, 66:8,9; **Jer.** 12:2, 51:44; **Eze.** 12:4, 17:8,23, 28:12, 31:6, 47:12; **Hos.** 9:13,16; **Mic.** 4:10; **Zep.** 2:2; **Zec.** 3:8, 4:7; **Mat.** 1:21,23, 3:8, 7:18; **Mar.** 4:20; **Luk.** 1:31, 3:8, 6:43,8:15, 15:22; **Jhn.** 15:2,16; **Rom.** 7:4,5 KJB

"brought forth" – **Gen.** 1:11,21, 14:18, 24:53, 30:39, 38:25, 40:10, 41:47; **Exo.** 3:12, 12:39, 19;17, 32:11; **Lev.** 22:27, 25:42,55, 26:45; **Num.** 17:8; **Deu.** 9:12,26, 33:14; **Jos.** 10:23; **Jdg.** 5:25; **Rth.** 2:18; **1 Sam.** 12:8; **2 Sam.** 12:30,31; **1 Kin.** 8:16, 9:9; **2 Kin.** 10:26, 11:12; **2 Chr.** 1:17, 6:5, 29:23; **Ezr.** 1:7; **Job** 21:30; **Psa.** 7:14, 90:2, 105:30,43; **Pro.** 8:24,25; **Isa.** 5:2, 26:18, 45:10, 51:18, 66:7,8; **Jer.** 20:3, 32:21, 38:22, 50:25, 51:10; **Eze.** 12:7, 14:22, 17:6, 38:8, 47:8; **Mic.** 5:3; **Hag.** 2:19; **Mat.** 1:25, 13:8,26; **Mar.** 4:8,29; **Luk.** 1:57, 2:7, 12:16; **Act.** 5:15, 25:17,23; **Jam.** 5:18; **Rev.** 12:5,13 KJB

"fruitful" – **Gen.** 1:22,28, 8:17, 9:1,7, 17:6,20, 26:22, 28:3, 35:11, 41:52, 48:4, 49:22; **Exo.** 1:7; **Lev.** 26:9; **Psa.** 107:34, 128:3, 148:9; **Isa.** 5:1, 10:18, 17:6, 29:17, 32:12,15,16; **Jer.** 4:26, 23:3; **Eze.** 17:5, 19:10; **Hos.** 13:15; **Act.** 14:17; **Col.** 1:10 KJB

"loins" – **Gen.** 35:11, 37:34, 46:26; **Exo.** 1:5, 12:11, 28:42; **Deu.** 33:11; **2 Sam.** 20:8; **1 Kin.** 2:5, 8:19, 12:10, 18:46, 20:31, 20:32; **2 Kin.** 1:8, 4:29, 9:1; **2 Chr.** 6:9, 10:10; **Job** 12:18, 31:20, 38:3, 40:7,16; **Psa.** 38:7, 66:11, 69:23; **Pro.** 31:17; **Isa.** 5:27, 11:5, 20:2, 21:3, 32:11, 45:1; **Jer.** 1:17, 13:1,2,4,11, 30:6, 48:37; **Eze.** 1:27, 8:2, 21:6, 23:5, 29:7, 44:18, 47:4; **Dan.** 5:6, 10:5; **Amo.** 8:10; **Nah.** 2:1,10; **Mat.** 3:4; **Mar.** 1:6; **Luk.** 12:35; **Act.** 2:30; **Eph.** 6:14; **Heb.** 7:5,10; **1 Pet.** 1:13 KJB

"beget" – **Gen.** 17:20; **Deu.** 4:25, 28:41; **2 Kin.** 20:18; **Ecc.** 6:3; **Isa.** 39:7; **Jer.** 29:6; **Eze.** 18:10,14, 47:22 KJB

"begetteth" – **Pro.** 17:21, 23:24; **Ecc.** 5:14 KJB

"begotten" – **Gen.** 5:4; **Lev.** 18:11; **Num.** 11:12; **Deu.** 23:8; **Jdg.** 8:30; **Job** 38:28; **Psa.** 2:7; **Isa.** 49:21; **Hos.** 5:7; **Jhn.** 1:14,18, 3:16; **Act.** 13:33; **1 Cor.** 4:15; **Phl.** 1:10; **Heb.** 1:5, 5:5, 11:17; **1 Pet.** 1:3; **1 Jhn.** 4:9, 5:1,18; **Rev.** 1:5 KJB

"pisseth against the wall" - **1 Sam.** 25:22,34; **1 Kin.** 14:10, 21:21; **2 Kin.** 9:8 KJB

"pisseth against a wall" - **1 Kin.** 16:11 KJB

See also, **"fruit"** - (184 verses, 208 matches), **"seed"** - (254 verses, 280 matches), **"child"** - (183 verses, 205 matches), **"children"** - (1524 verses, 1822 matches), **"increase"** - (87 verses, 88 matches), &c. KJB, KJC.

[3] The heavenly hosts among themselves do not marry, neither are given in marriage, nor are of the same "flesh and blood" as mankind is, and neither can "change" their flesh nature, only God can cause that; **Jer.** 13:23; **1 Cor.** 15:50-58 KJB) and those who are resurrected unto life eternal, shall be like unto them, as they are now:

Matthew 22:30 KJB - For in the resurrection they **neither marry, nor are given in marriage**, but **are as the angels of God in heaven**.

Mark 12:25 KJB - For when they shall rise from the dead, **they neither marry, nor are given in marriage**; but **are as the angels which are in heaven**.

Luke 20:34 KJB - And Jesus answering said unto them, **The children of this world marry, and are given in marriage**:

Luke 20:35 KJB - But they which shall be accounted worthy to obtain **that world**, and **the resurrection** from the dead, **neither marry, nor are given in marriage**:

Luke 20:36 KJB - Neither can they die any more: for **they are equal unto the angels**; and are the children of God, being the children of the resurrection.

Ephesians 6:12 KJB - For **we wrestle not against flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[4] The fallen heavenly intelligences, are never said, in scripture (KJB), to be able to procreate, but are said to "possess" (control a mind, or mind upon mind; **2 Chr.** 30:8; **Rom.** 6:13,16 KJB):

Romans 6:16 KJB - Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Possessed – **Mat.** 4:24, 8:16,28,33, 9:32, 12:22; **Mar.** 1:32, 5:15,16,18; **Luk.** 8:36; **Act.** 8:7, 16:16; **which deals with control over, dominion over and ownership of** – **Num.** 21:24,35; **Deu.** 3:12, 4:47, 30:5; **Jos.** 1:15, 12:1, 13:1, 19:47, 21:43, 22:9; **Jdg.** 3:13, 11:21,22; **2 Kin.** 17:24; **Neh.** 9:22,24,25; **Psa.** 139:13; **Pro.** 8:22; **Isa.** 63:18; **Jer.** 32:15,23; **Dan.** 7:22; **Act.** 4:32; **Rom.** 6:16; **1 Cor.** 7:30 KJB

The Heavenly hosts, whether loyal to God, or fallen and liars about God, are not aethereal beings of wispy vapours, but are real tangible corporeal beings (**1 Cor.** 15:38-40; **Jud.** 1:7 KJB). Possession does not involve (as false Hollywood portrays) such fallen beings literally jumping into (phasing into) a body of mankind, but instead involves mankind accepting the words and ideas, or even character of the fallen angels, into their heart, which allows the fallen to then control more and more of those persons, even to their very limbs and members, and even speech. Just as a person "enters" into conversation with another, the devil so "enters" an individual likewise, once the person accepts the ideology of satan; just like modern-day 'mesmerism,' 'alpha-trance,' 'hypnosis,' even 'centering,' or 'clearing'.

Consider Judas Iscariot as an example (**Luk.** 22:3; **Jhn.** 13:2,27 KJB):

John 13:2 KJB - And supper being ended, **the devil having now put into the heart of Judas Iscariot**, Simon's *son,* **to betray** him;

Luke 22:3 KJB - **Then entered Satan into Judas surnamed Iscariot**, being of the number of the twelve.

John 13:27 KJB - And after the sop **Satan entered into him**. Then said Jesus unto him, That thou doest, do quickly.

Consider the man once possessed by "Legion" (**Mar.** 5:15 KJB):

Mark 5:15 KJB - And they come to Jesus, and see **him that was possessed with the devil**, and **had the legion**, sitting, and clothed, and **in his right mind**: and they were afraid.

[5] The fallen hosts of Heaven, such as satan and his followers, have a physical nature (**Psa.** 104:4; **Act.** 20:34; **Heb.** 1:7,14 KJB, for with physical "hands" have they previously "ministered") as well as an intellect (spiritual), that can, and will be (future tense) destroyed, but only by fire at the end of this present world (**Isa.** 24; **Rev.** 20, &c.), and could not be destroyed by the waters of the flood, though they feared for their existence then:

> Matthew 25:41 KJB - Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting **fire, prepared for the devil and his angels**:
>
> Matthew 8:29 KJB - And, behold, **they cried out**, saying, What have **we** to do with thee, Jesus, thou Son of God? art thou come hither to **torment us before the time**?
>
> Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and **the day that cometh shall burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.
>
> Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: **thou shalt be a terror, and never *shalt* thou *be* any more**.
>
> Psalms 37:10 KJB - For **yet a little while, and the wicked *shall* not *be***: yea, thou shalt diligently consider **his place, and it *shall* not *be***. (see also **Dan.** 2:35; **Heb.** 12:17; **Rev.** 20:11 KJB)

Therefore, consider how the false doctrine teaches that those that were of the amalgamation of heavenly host and mankind, had two natures, heavenly (cannot be destroyed by waters of the flood) and earthly (can be and was destroyed by the waters of the flood). Complete contradiction.

Likewise, think upon those who teach that the heavenly hosts are aethereal, non-corporeal, inter-dimensional beings, either without physical bodies, or bodies that defy the physical laws of God (phasing), and ask, 'How then would such be afraid of such a global flood, or how would they even be hurt, harmed, or destroyed by the physical fire in **Revelation** 20 which covers the whole earth?' 'How could that which many claim are merely 'spirit' (like as the pagan idea of 'shades', or 'ghosts', stemming from the erroneous and dangerous ideology of 'immortal soul / spirit' as of Platonic dualism, or even satan in **Gen.** 3:4 KJB) be turned into "smoke" and "ashes", or even be affected by, or even affect, physical things (like getting a woman pregnant, or becoming burnt up)?' Silly, isn't it.

> Romans 1:22 KJB - Professing themselves to be wise, they became fools,

[6] The '1 Enoch' teaches that the heavenly (apostate) hosts "took unto themselves wives" (which it identifies as "sin"), and yet according to the Bible (KJB), a "wife" (**1 Cor.** 7:33-34 KJB) only comes about through "marriage" (**Heb.** 13:4 KJB; of which only the children of this world can do; **Luk.** 20:34 KJB), which is defined as one "man" (the "flesh" of mankind, for no other flesh would do or work; **Gen.** 2:20 KJB) uniting in holy union with one "woman" (the "flesh" of mankind; **Eph.** 5:28-33 KJB) under the blessing of the LORD God Almighty (**Gen.** 2:22-24 KJB). This can be, because all of mankind share the same nature, even "blood":

> Genesis 3:20 KJB - And Adam called his wife's name **Eve**; because she was the mother of **all** living.

Acts 17:26 KJB - And hath **made of one blood all nations of men for to dwell on all the face of the earth**, and hath determined the times before appointed, and the bounds of their habitation;

How can any living intelligence of the heavenly hosts enter into a marriage with a woman of mankind, when they do not even have the same nature or "blood"? How can Eve be called the mother of "all" living upon the earth (not only by Adam, but by the Holy Ghost no less), if, as '1 Enoch' falsely claims that heavenly intelligences (not of this earth) entered into physical union with women, and brought forth chimeras? Eve was not the mother of those heavenly intelligences, neither of their natures. The Bible speaks truth. '1 Enoch' (along with 2 and 3) speaks falsehoods.

'1 Enoch' steals from **Gen.** 6:2-4 KJB (and makes a mishmash of those with **Job** 1:6, 2:1, 38:7 KJB) and privately (**Gen.** 40:8; **1 Pet.** 4:11; **2 Pet.** 1:20 KJB) re-interprets the words, "sons of God" to incorrectly mean, 'heavenly hosts', when that phrase in **Genesis** 6 means no such thing, but contextually refers back to the events from **Gen.** 3-5 KJB, with those who since the fall of Adam, among mankind, accepted the Gospel (**Gen.** 3:15,21 KJB) and began "to call upon the name of the LORD" (**Gen.** 4:26 KJB), living near the Garden of Eden on earth, in the country, and those, like Cain, who rejected the Lamb (**Gen.** 4:3,5-16 KJB), and who also "went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden" (**Gen.** 4:16 KJB), and lived in their cities (**Gen.** 4:17 KJB).

The context of the texts of **Job** (**Job** 1:6, 2:1, 38:7 KJB) have nothing to do with the context, timing, or location of the events in **Genesis** 6 with the global flood in the days of Noah. **Job** 1:6, 2:1 KJB deal with events well post-flood, by heavenly (faithful) beings that rule the unfallen worlds above, and **Job** 38:7 KJB deals with events long before the flood, when the earth was being created by God, & the heavenly (faithful) beings rejoicing at it. **Genesis** 3 already refers to the "serpent" and **Job** 1:6, 2:1 KJB already refers to the fallen angel Lucifer / Heylel as "satan", not a "son of God".

Just as the word "Eden" refers to two individual places; one on earth (**Gen.** 2:8 KJB), and the other, the original heavenly paradise of God (**Eze.** 28:13; **2 Cor.** 12:2,4; **Rev.** 2:7 KJB), so too, the phrase "sons of God", has several meanings in scripture, and refer to different beings with completely distinct natures.

The events of **Job** are given post-Flood, around the time of Abraham, when men still lived around (**Gen.** 25:7-8 KJB) or over 200 years of age (**Gen.** 11:18-19; **Job** 1:2-3, 42:16 (12-17) KJB). **Job** and Eliphaz mention the Flood of Noah, in several places, throughout their speaking, along with some other interesting passages (about 'cavemen' and ice):

[Eliphaz:]

Job 22:15 KJB - Hast thou marked the old way which **wicked men** have trodden?

Job 22:16 KJB - Which were **cut down out of time, whose foundation was overflown with a flood**:

Job 22:17 KJB - **Which said unto God, Depart from us**: and what can the Almighty do for them?

[Job:]

> **Job** 26:5 KJB - **<u>Dead *things* are formed from under the waters, and the inhabitants thereof</u>**.
>
> **Job** even mentions those who dwelt in caves; **Job** 24:8, 30:6 KJB;
>
> God mentions the ice (after the flood); **Job** 38:29-30 KJB.

The only texts in **Job** which are clearly dealing directly with the timeframe of the flood, are **Job** 22:15,16,17, 26:5 KJB, and please notice it speaks of "men" (mankind, not angelic or heavenly beings).

What then does the phrase "sons of God" mean in **Genesis** 6, if they are referring to "men" (mankind), and not to heavenly beings? Go back to the formation of mankind, Adam and his fall, and redemption, and the events that followed, in **Genesis** 1-5 KJB.

Adam (and thus also Eve) was originally created in the "image of God" (**Gen.** 1:26,27 KJB), and Adam was called, as the ruling Head of mankind, "the son of God" (**Luk.** 3:38 KJB). It is plainly given in **Genesis** 3, that after Adam and Eve had sinned, they were given a promise (the Gospel, **Gen.** 3:15 KJB), and were then clothed by God with the skin (**Gen.** 3:21 KJB) of "the Lamb slain from the foundation of the world" (**Rev.** 13:8 KJB; representing, by shadow and type, the loving Sacrifice of God and the Atonement for man-kind). Afterward they were expelled from the Garden of Eden on earth (**Gen.** 3:23-24 KJB) so that there would be no such thing as immortal sinners (**Gen.** 3:2 KJB). Once they were removed from earthly "Paradise", Adam and Eve sired children in their holy marriage; Cain and Abel (**Gen.** 4:1-2 KJB) at the first, and later also others, "sons and daughters" (**Gen.** 5:4 KJB), which of the fallen flesh nature, having come after the fall and sin of Adam & Eve, came in Adam's own "image" (**Gen.** 5:3 KJB). Cain, having been born of such union of the flesh, could only be born of the flesh (**Jhn.** 3:6 KJB), and not "born of the spirit", unless he accepted the offer of the Lamb of God.

The sacrifice of a lamb, in its temporary shadow and type, was continued and kept by fallen man-kind, in the hope of the coming "seed of the woman", the Redeemer (**Gen.** 3:15, 4:2,4,26 KJB), who was the everlasting reality and substance of the promise (**Gen.** 3:15,21 KJB).

However, during the "process of time" of continued offerings, Abel's brother Cain, ceased to follow in the specific example and type given of the "slain Lamb" by God Himself, but rather chose, in this one aspect, his own method and means of "offering" to God – that being the "fruit of the ground" (**Gen.** 4:3 KJB). This represented Cain's own "works", which came from the "cursed" ground. Yet Abel's "offering" where he "brought of the firstlings of his flock and the fat thereof" as the required (of God) "offering" (**Gen.** 4:4 KJB), which came from his belief of God's promise, or covenant, and in the faith of the Redeemer to come (**Gen.** 3:5; **Mat.** 23:35; **Heb.** 11:4 KJB), was accepted by the LORD.

Cain, sadly, refused the offer of God's mercies, and is seen refusing to bring a "lamb", and ends up murdering his brother Abel over it (**Gen.** 4:5,8; **1 Jhn.** 3:12 KJB). Even then God attempted to reason with the stubborn and hardened heart, but Cain, after refusing God's mercy even then, he was "mark(ed)" (**Gen.** 4:15 KJB), and "went out from the presence of the LORD" (**Gen.** 4:16 KJB, see also **Job** 22:17 KJB), and would marry a likeminded sister (a daughter of Adam, after the flesh, not the Spirit, thus a daughter of mankind, and not of God) for "wife" (**Gen.** 4:17 KJB) and live in the land of Nod (wandering, nomadic, restlessness), and so builds the first human (Godless; rejecting JEHOVAH Elohiym) "city" (**Gen.** 4:17 KJB). His carnal (fleshly, image of fallen mankind) descendants are listed in **Gen.** 4:17-24 KJB.

Though Abel became the first martyr on earth for the truth of God's perfect character, Adam and Eve, had more children, such as "Seth" (**Gen.** 4:25 KJB), and though originally in "his (Adam's fallen, not God's) image" (**Gen.** 5:3; **Rom.** 1:23 KJB), it would not stay that way. It was at this time, that "then began men to call upon the name of the LORD." (**Gen.** 4:26 KJB), which would "born again" (from Heaven above, by the Holy Ghost; **Jhn.** 3 KJB), and so be called "sons of God" (**Jhn.** 1:12; **Rom.** 8:14,19; **Php.** 2:15; **1 Jhn.** 3:1-2 KJB), because spiritually, in their heart and mind (**Col.** 3:10 KJB), they had accepted the promise of Jesus Christ, the "seed of the woman" to come, and were in spirit / heart / mind, remade "in the image of God" (**2 Cor.** 4:4 KJB).

Thus, two groups of mankind were witnessed (**Heb.** 11:4,5, 12:1 KJB) upon the earth; the carnal, and the spiritual:

[1.] Carnal, natural, flesh, earthly, unfaithful

> 1 John 3:12 KJB - Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
>
> Galatians 5:19 KJB - Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
>
> Galatians 5:20 KJB - Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
>
> Galatians 5:21 KJB - Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

[2.] Spiritual, supernatural, spirit, heavenly, faithful

> John 1:12 KJB - But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
>
> Galatians 4:6 KJB - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
>
> Philippians 2:15 KJB - That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
>
> Colossians 3:10 KJB - And have put on the new *man,* which is renewed in knowledge after the image of him that created him:
>
> 1 John 3:1 KJB - Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
>
> 1 John 3:2 KJB - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Cain's descendants, who followed in his way (**Jud.** 1:11 KJB), increased in their wickedness, in rebellion and murder (**Gen.** 4:23 KJB) even using the LORD's mercy as excuse (**Gen.** 4:24 KJB), and it is truly witnessed in his great, great, great grandson "Lamech" (**Gen.** 4:18 KJB), who is the first one in the history of mankind, to take unto himself, "two wives" (**Gen.** 4:19 KJB); being the sin of polygamy, contrary to God's will and plan for marriage, for a man to have only one wife (**Gen.** 2:24 KJB). These evil things grew, and increased among them, as many followed in Lamech's and Cain's path, seeing no immediate danger or wrath from God. No longer desiring to obey God's will, they captured by force of might and "violence" (**Gen.** 6:11 KJB) all their carnal hearts desired, just as Muhammad (Abu al Qasim) would also do in his days (circa AD 622-632; see the Sīrat Rasūl-Allāh, or al-Sirat al-Nabawiyah of Ibn Ishaq, redacted by Ibn Hishām, 'Abd al-Malik; translated into English by Alfred Guillaume).

The "sons of God", those amongst mankind that had called upon the name of the LORD, had primarily stayed near to the East gate of the earthly garden of Eden (**Gen.** 3:24, 4:3 KJB), but eventually some began to move outward and began to look upon the city-dwellers, and "saw" their "fair" and beautiful "daughters" ('sisters'; **Gen.** 6:2 KJB), and forgetting God momentarily, considered only their immediate wants. They began to refuse to acknowledge God's will about whom they should marry, and so "took them wives of all which they chose" (**Gen.** 6:2 KJB), and because of this intermingling, their wives ("daughters of men", the unconverted), who were idolators (**Gen.** 4:22 KJB), turned away their heart even further from God, and were thus influenced by their idolatry and practices, so corrupting them.

While this slow insidious creep into apostasy was happening amongst the "sons of God", there were others, who were faithful, true and righteous before God, such as the Biblical prophet Enoch (**Jud.** 1:14 KJB), the "seventh from Adam" (**Gen.** 5:1-24; **Luk.** 3:37 KJB) who had "walked" (**Gen.** 5:2,24 KJB) with the LORD in the "ways of God" (**Deu.** 8:6, 10:12; **2 Sam.** 22:22; **Psa.** 18:21; **Mic.** 6:8 KJB). He was not the only one, for there were others, like Methuselah, and Noah.

Noah, was accounted a "just man", a "preacher of righteousness" (**2 Pet.** 2:5; **Psa.** 119:172 KJB), being "perfect in his generations" (**Gen.** 6:9 KJB), unlike the rebellious and apostate who had begun to "multiply" (**Gen.** 6:1 KJB). Noah only married one wife, and remained faithful to her and to God, and continued to keep the faith in the promise of the coming Redeemer, the "seed" (**Gen.** 3:15 KJB). He was found "righteous before" God, in a wicked and adulterous generation (**Gen.** 7:1; **Mat.** 24:37-38; **Luk.** 17:26-30 KJB), whom most were unevenly yoked in their marriage (**2 Cor.** 6:14 KJB), or practicing polygamy (multiple marriages), or committing adultery and worse ("God gave them up unto vile affections: for even their women did change the natural use into that which is against nature " (**Rom.** 1:26 KJB), and "... men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet" (**Rom.** 1:27 KJB), as they pleased, thus "... the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (**Gen.** 6:5 KJB), "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the ea**rth.**" (**Gen.** 6:12 KJB)

In those days "giants" existed **before** the marriages of apostasy (**Gen.** 6:4a KJB), and afterwards even more so (**Gen.** 6:4b-7 KJB). Man-kind, in general, were already of great stature from the time of Adam, but as mankind mingled themselves, certain traits began to become more and more prominent among them, with some becoming smaller and weaker, and some more fierce and imposing.

The same began to exist among the beasts, with certain traits being bred to the fore and so manifest more profusely, and with others things were being bred out (like playfulness, submissiveness, &c.), and so, "all flesh had corrupted (God's) way upon the earth" (**Gen.** 6:12 KJB). Amalgamations, distortions, defects, and aberrations, began to appear more and more, amongst both man-kind (like unto what would exist later after the flood, giantism, pygmy, dwarfism, Hapsburgs (mandibular prognathism), cruelty, hypertrichosis, over / under bite, elephantiasis, &c) and beast, bird, fish-kind (hip dysplasia, too much hair, hairless, too much skin, viciousness, nervousness, 'toy' (essentially pygmy for animals), extremities (long body, short legs), &c.).

Yet the physical, was not the only noticeable difference, as the spiritual was also being changed by the apostate marriages. While the word "giants" is translated from the Hebrew **H5303**, "הנפלים", "haN'filiym", and does mean "giants", it also means "a feller, or a bully or tyrant" (Strong's Concordance), or one who casts others down by force, or falls away from another, for it stems from **H5307**, "נפל", "nâphal", which means "to fall (away, down) ..." (Strong's Concordance). Thus, a great falling away, or apostasy, from God, brought such evil upon the world, that God had to wipe it out, otherwise no flesh of this earth should be saved (**Mat.** 24:22; **Mar.** 13:20 KJB). The same things that were taking place then, are taking place even now (**Ecc.** 1:9, 3:15 KJB).

There are no mentions, whatsoever, of heavenly beings in **Genesis** 6-9 KJB, except for God (and even the Greek Hexapla of Origen, uses "υἱοὶ τοῦ θεοῦ" (sons (of) the God) in **Genesis** 6:2,4 (compare to **Rom.** 8:19 GNT TR, "υιων του θεου"), and not "ἄγγελοι τοῦ θεοῦ" (angels (of) the God), as in **Job** 1:6, 2:1, 38:7 Hexapla). The entire context of **Genesis** 6 begins and deals with "men" (**Gen.** 6:1 KJB), who is "flesh" (**Gen.** 6:12 KJB) of this "earth" (**Gen.** 6:5 KJB). Lest **Job**'s texts be forgotten (**Job** 22:15,16,17, 26:5), it also speaks of "wicked men" and not heavenly beings, as falsely attested by '1 Enoch', during the timeframe of the flood. Evil fallen angels, whose origins of nature are "celestial" (**1 Cor.** 15:40 KJB) were involved behind the scenes in earthly man's apostasy to be sure, in both instructions and possessions, but they themselves in no way could enter into the physical relationship of mankind.

All of mankind, including apostate mankind ("giants"), perished in the global flood (**Gen.** 7:17-24; **2 Pet.** 3:5-6 KJB), except for the "eight" (**1 Pet.** 3:20 KJB, Noah, Noah's wife, his three sons - Shem, Ham and Japheth and their singular wives, totaling three) survivors who had been aboard Noah's ark, while every single apostate angel from heaven survived. Now think carefully about the Everlasting Gospel if the Bible's history is not true, but '1 Enoch' is.

The problem of intermixing and intermarrying (amongst the 'people, children and sons of God' (of this earth) with the 'daughters of men, gentiles, land, nations, world', &c.), having multiple wives leading into overt apostasy against God Almighty and directly into the bondage of sin, adultery, fornication and idolatry is given all throughout scripture (KJB) from beginning to end:

See Lamech (Cain's great, great, great grandson, the first recorded polygamist):

> Genesis 4:19 KJB - And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

See the "sons of God" apostasy with "the daughters of men":

> Genesis 6:1 KJB - And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

> Genesis 6:2 KJB - That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

See Abraham and Isaac in **Gen.** 24:3,37 KJB.

See Esau and Jacob in **Gen.** 26:34,35, 28:8,9 (comparing to Jacob in **Gen.** 27:46, 28:1,6), 36:2 KJB.

See Isaac and Jacob in **Gen.** 27:46, 28:1,6 KJB.

See Jacob and Hamor in **Gen.** 34:9,14 KJB.

See Moses in **Exo.** 34:15,16 KJB.

See in **Deu.** 17:17 KJB.

See Balaam in **Num.** 25:1,2,3 KJB.

See in **Jdg.** 3:5,6,7 KJB.

See Samson the Judge in **Jdg.** 14:1,2,3 KJB.

See the **Chronicles** in **1 Chr.** 5:24,25 KJB.

See **Ezra** in **Ezr.** 9:1,2,11,12 KJB.

See **Nehemiah** in **Neh.** 9:2, 10:28,29,30, 13:23,25,26,27 KJB.

See Solomon in **1 Kin.** 11:1,2,3,4,5,6,7,8 KJB.

Many "sons of God" "looked" / "saw" ("saw the daughters of men that they [were] fair" and "took them wives of all which they chose" (**Gen.** 6:2 KJB)) and "beheld" (just as did Samson, "she pleaseth me well", or King David who went after Bathsheba, the wife of Uriah the Hittite (his friend), and through covetousness had Uriah killed in action "from the roof he saw a woman washing herself; and the woman [was] very beautiful to look upon" (**2 Sam.** 11:2, 12:9 KJB), just as Solomon who "multiplied wives" and "loved many strange women" and also of all Israel who took of the "daughters of the land", and then "lusted and coveted" and so were ensnared being 'vex(ed), beguiled, to commit trespass against the LORD, to commit fornication, eat things sacrificed unto Idols, and worshipped idols' (**Num.** 25:18, 31:16; **Rev.** 2:14 KJB):

> Jude 1:11 KJB - **Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.

See also the words of Jesus, as it was in the days of Noah and Lot (**Job** 21:7,14, 22:15,16,17; **Mat.** 24:37,38; **Luk.** 17:26,27; **2 Pet.** 2:5, 3:3,6 KJB).

In the greater overall picture, there is a like message and call for the "people of God" also today to "come out" of spiritual "Babylon" (that "great whore" – Papacy, and all Christian Apostasy, **Rev.** 17:1, 19:2 KJB), just as God had done with physical natural Babylon; **Jer.** 51:9; **Isa.** 52:11 KJB). See also **2 Cor.** 6:14,15,16,17,18; **Rev.** 18:4 KJB.

For “giants” of men, after the flood, see (**Gen.** 10:8,9, 14:5, 15:20; **Num.** 13:32,33; **Deu.** 2:11,20,21, 3:11,13, 9:2; **Jos.** 12:4, 13:12, 15:8, 17:15, 18:16; **2 Sam.** 5:18,22, 21:16,18,19,20,22; **1 Chr.** 11:23, 14:9, 20:4,5,6; **Isa.** 17:5, 45:14 KJB).

For “men of reknown” see (**Num.** 1:16, 16:2, 26:9; **1 Chr.** 5:24, 12:30 KJB).

For “sons”, “children”, “father” of the good, see (**Gen.** 6:2,4; **Deu.** 14:1; **2 Sam.** 7:14; **Isa.** 8:18, 9:6, 63:16, 64:8; **Hos.** 1:10; **Mat.** 5:9,45 6:9; **Luk.** 3:38, 6:35,36, 11:2, 20:26; **Jhn.** 1:12, 11:52, 12:36; **Rom.** 1:7, 8:14,16,17,19,21, 9:8, 9:26 (citing **Hos.** 1:10); **1 Cor.** 1:3; **2 Cor.** 1:2, 6:18; **Gal.** 1:4, 3:26, 4:6,7; **Eph.** 5:1; **Php.** 1:2, 2:15, 4:20; **Col.** 1:2; **1 Thes.** 1:1, 3:11,13; **2 Thes.** 1:1,2, 2:16; **Tit.** 1:4; Phl. 1:3; **Heb.** 2:10,13 (citing **Isa.** 8:18), 12:7,9; **1 Pet.** 1:3; **1 Jhn.** 1:3, 3:1,2, 5:2 KJB.

For “sons”, “children”, “father” of the evil, see (**Gen.** 3:15; **Mat.** 13:38; **Jhn.** 8:42,44; **Act.** 13:10; **Rom.** 6:16, 9:8; **Eph.** 2:2, 5:6; **Col.** 3:6; **Heb.** 12:8; **1 Pet.** 3:19 (compare to **Psa.** 142:7; **Isa.** 42:6,7, 61:1; **Luk.** 4:18), 3:20; **1 Jhn.** 3:8,10,12, 4:4,5,6,7,8 KJB.

In a few loose ends, some might ask, why then does **Gen.** 6:2,4 KJB not say “sons of Seth”? It should not, for a son of Seth would simply be a carnal physical descendant that is unconverted, made in Adam’s fallen “image”. The phrase “sons of God” speaks not to the nature of flesh, but to the spiritual change, from Adam’s fallen “image” to that of the mind / heart taking upon itself the new nature, “the image of God”, being “born again”. Some “which believe for a while” (**Luk.** 8:13 KJB), and “who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost” (**Heb.** 6:4 KJB), “And have tasted the good word of God, and the powers of the world to come,” (**Heb.** 6:5 KJB), but being tempted of the devil, for their fleshly desires, through “daughters of men”, and deceived thereby, fell “away” (**2 Thes.** 2:3; **Heb.** 6:6 KJB), “depart(ed) from the faith, giving heed to seducing spirits, and doctrines of devils” (**1 Tim.** 4:1 KJB) and so were forever lost (for the Bible nowhere teaches once saved always saved; just ask King Saul (OT), or Ananias and Sapphira (NT)).

One final dangling idea is brought up in regards the text of **Jud.** 1:7 KJB, in regards the events of Lot, and the two “angels”, who looked like “men” in the days of Sodom and Gomorrah (**Gen.** 18-19 KJB). The persons which adhere to the libelous and filthy doctrine which ‘1 Enoch’ claims to expound as ‘truth’, further claim that the “men of the city (Sodom)”, “old and young” (for perversion knows no age limit, or sex; **Gen.** 19:9 KJB) would seek intercourse with the heavenly beings and that this would prove the possibility of such a physical union. Have they never read the accounts in either location? Though the two angelic beings (**Gen.** 19:1 KJB) indeed outwardly looked like wayfaring men (**Gen.** 18:2 KJB), they did not have the nature of mankind. No heavenly being, neither their “strange (foreign to this earth, and man-kind) flesh”, was ever laid hands on by the persons in Sodom. For the words “going after” (**Jud.** 1:7 KJB) never mean to “obtain”. There is not one instance in all of scripture which supports that nasty, degrading, and fallacious testimony of ‘1 Enoch’ in regards the events surrounding the global flood in the days of Noah. Even the parallelism of **Jude** and **1 & 2 Peter** preclude the idea (for more details, see Appendices). Let all who still cling to such after this scriptural (KJB) evidence, be completely ashamed and confounded until they repent.

As an additional side note, for relatively modern (compared to the Flood) physical giants, see (“Robert Wadlow”, “Martin Van Buren Bates”, “Anna Haining (Swan) Bates”, “Pier Gerlofs Donia”, “Angus Mor MacAskill”, “John William Bud Rogan”, “Zeng Jinlian”, “Maximus Thrax”, “Jane Bunford”, “Patagonian Giants”, “Orestes” and “Theseus” (Herodotus), “Ajax” (Pausanias), Arabian Giant “Gabara” (Pliny), “Andronicus II”, “Elea’zer” (Josephus)). As for spiritual apostasy see the Vatican – Papacy (“antichrist” (English, in the place of Christ so opposing Christ), “αντιχριστος” (koine Greek), “vicarius christi” (Latin)) and apostate Protestantism in the united States which clings to Roman doctrines and practices.

[7] The final point upon this subject, is that some claim that **Jud.** 1:14-15 KJB is a direct citation from two portions of '1 Enoch', namely, where it is written in Chapter LX (60), vs 8:

> "the seventh from Adam" - https://sacred-texts.com/bib/boe/boe063.htm

and from Chapter I (1), vs 9:

> "9. And behold! He cometh with ten thousands of ⌈His⌉ holy ones
> To execute judgement upon all,
> And to destroy ⌈all⌉ the ungodly:
>
> And to convict all flesh
> Of all the works ⌈of their ungodliness⌉ which they have ungodly committed,
> And of all the hard things which ungodly sinners ⌈have spoken⌉ against Him." -
> https://sacred-texts.com/bib/boe/boe004.htm

Compare to **Jude** 1:14-15 KJB:

> Jude 1:14 KJB - And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
>
> Jude 1:15 KJB - To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Both are referring back to **Genesis** 5:1-24 (possibly **Luk.** 3:37-38 KJB also, as the scriptural (KJB) Enoch is accounted as being the 7th generation of mankind, inclusive of Adam) as well as **Deuteronomy** 33:2 KJB, among other OT texts on the second Advent, and the judgment to take place at that time, such as (**Exo.** 16:7-8; **Psa.** 9:7-8, 37:6, 50:1-6, 98:9, 149:7-9; **Ecc.** 12:13-14 KJB):

> Luke 3:37 KJB - Which was *the son* of Mathusala, which was *the son* of **Enoch**, which was *the son* of **Jared**, which was *the son* of **Maleleel**, which was *the son* of **Cainan**,
>
> Luke 3:38 KJB - Which was *the son* of **Enos**, which was *the son* of **Seth**, which was *the son* of **Adam**, which was *the son* of God.
>
> Deuteronomy 33:2 KJB - And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and **he came with ten thousands of saints**: from his right hand *went* a fiery law for them.
>
> Psalms 149:7 KJB - **To execute vengeance** upon the heathen, *and* punishments upon the people;
>
> Psalms 149:8 KJB - To bind their kings with chains, and their nobles with fetters of iron;
>
> Psalms 149:9 KJB - **To execute upon them the judgment written**: **this honour have all his saints**. Praise ye the LORD.

Exodus 16:7 KJB - And **in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD**: and what *are* we, that ye murmur against us?

Exodus 16:8 KJB - And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that **the LORD heareth your murmurings which ye murmur against him**: and what *are* we? your murmurings *are* not against us, but against the LORD.

The two, **Jude** 1:14-15 KJB and '1 Enoch' are similar, though not an exact match, especially when compared to the Syriack (Aramaic) fragments among the caves at Qumran - https://www.deadseascrolls.org.il/explore-the-archive/image/B-298328 https://www.deadseascrolls.org.il/explore-the-archive/manuscript/4Q201-1

4Q201 Fragment 1 Column 1.

1[... visio]n of Enoch to [the] cho[sen ...]
2[... he took up] his discourse [and s]aid [...]
3[...] and from the words of [the Watchers] and all the holy ones [...]
4[... Not for thi]s generation but for a [di]stant gene[ration] do I spe[ak ...]
5[The] Holy [G]reat One will come out of [his dwelling ...]
6[...] the [Gr]eat One, and he will shine [in the strength of his] might [...]
7[... end]s of the earth, and [a]ll the end[s of the earth] shall qu[ake ...]
8[...] hills [...]

4Q204 Fragment 1 Column 1.

15[... he will come with myri[ads of his] holy ones [...]
16[... to judge all f]lesh for [their] works [of ...]
17[...] great and harsh [...]

The missing portions, as read today, are actually filled in from the text of the NT **Jude** 1:14-15 KJB, as well as the late Greek "Codex Panopolitanus", and the very late Ethiopic texts. In other words, what is presently known of this individual portion of '1 Enoch' is a scrambled mishmash of fragments, languages, and texts, as '1 Enoch, Chapter 1', is assumed to be originally written in Syriack (Aramaic), as found in varied piece-meal fragments, written or transcribed by several unknown or unnamed authors or copyists, with an unknown "transmission" (hence the "pseudepigrapha" label attached), among the Qumran caves (*area of the Dead Sea Scrolls, &c), then later translated into Greek (see "Codex Panopolitanus" (Cairo Papyrus 10759; aka "Codex Gizeh" or "Akhmim fragments"); paleographically 'dated' 6-7th century AD), for example), and then into Ethiopic, of which language the work is now only known to 'survive' in 'whole' with a possible exception of a Syriack (Aramaic) scroll from Qumran cave 11 in the hands of a private owner.

* Cited from - https://en.m.wikipedia.org/wiki/List_of_the_Dead_Sea_Scrolls

- 4QEna or 4Q201a
- 6QpapGiants or pap6QEnGiants or 6Q8 "Book of Giants"
- 1QEnGiantsa or 1Q23 "Book of Giants"
- 1QEnGiantsb or 1Q24 "Book of Giants"
- 2QEnGiants or 2Q26 "Book of Giants"

- Wadi Qumran Cave 7 yielded a Greek copy of a scroll of Enoch (Muro, Ernest A., "The Greek Fragments of Enoch from Qumran Cave 7 (7Q4, 7Q8, &7Q12 = 7QEn gr = Enoch 103:3–4, 7–8)," Revue de Qumran 18 no. 70 (1997)).
- "According to former chief editor of the DSS editorial team John Strugnell, there are at least four privately owned scrolls from Cave 11, that have not yet been made available for scholars. Among them is a complete Aramaic manuscript of the Book of Enoch (Shanks, Hershel (July–August 1994). "An Interview with John Strugnell". Biblical Archaeology Review. Archived from the original on 6 July 2010).

The 'scholarly' (**Mal.** 2:12 KJB) 'dates' that are given to the various manuscripts (mss.; at least the Syriack (Aramaic), and Greek) are all based upon "paleographical" analysis, and, as far as this author is aware, not radiocarbon dating, or other radiometric-dating methods, at least to the date of this present writing (AD July 2024). If this author is mistaken about that latter part, please excuse, as this author did research as far as was possible and concluded no such 'scientific' dating technique was utilized upon them. Even if the materials were radiocarbon dated, the 'dates' produced, would be based upon several unprovable assumptions, and the conclusion would end in selected 'dates' that already matched the 'accepted' 'paleographical' assumed dates, and other 'dates' produced by said 'method(s)' not already matching the 'accepted dates' would simply be ignored or tossed, as is generally the case with most radiocarbon dating when compared to preconceived 'dates' obtained by other 'assumptive methods' of 'guessulation' (coined, this author), or 'thumbnology' (coined, 'Walter. J. Veith'; "Heritage of Israel").

Paleography is already of itself highly assumptive conjecture and guesswork at best to begin with; is generally non-substantive, but mostly (not entirely) subjective, being typically based in the a priori biases or experiences of the 'scientist(s)' utilizing such 'methods' of / for 'dating'. This author likens such 'method(s)' to the 'found laundry on the floor 'sniff-test'' to 'date' the age.

Taking a 'whiff' or two, and based upon the criteria already existing in the mind to judge the item(s), an 'age' is assumed for how long the dirty laundry had been laying there. What could go wrong with such 'scientific' analysis? Much everything. Yet, many simply just accept such 'dates' pulled out of thin air and the imagination of guesswork, such as that of J. T. Milik, and others, where they assume 'dates' based upon the 'magick' and, somewhat pseudoscience of, "paleography" to the years circa 250-200 BC to 1 BC, and some portions up to AD 100 (underlined supplied):

> "... The dates of the 4QEn manuscripts are spread over the second and first centuries B.C.: En^{a} was written in the first half, En^{b} in the middle, and En^{f} (represented by only one fragment, written by the same copyist as that of 4QTestLevi^{b}) in the third quarter of the second century; En^{e} was written in the first half, En^{g} in the middle, and En^{c} (of which En^{d} seems to be a more or less contemporary copy) in the last third of the first century. **<u>However approximate these dates may be (and I would be the first to</u> [page 5,7] <u>acknowledge that there is a fairly wide margin of error</u>**), it is significant in every respect that, apart from one manuscript of the Astronomical Book (Enastr^{b}) and some copies of the Book of Giants, no manuscript of 4QEn has been found in the beautiful 'classical' writing of the Herodian era or from the last period of the Essene occupation of Hirbet Qumrân. ..." - Jozef T. Milik, The Books of Enoch Aramaic Fragments of Qumran Cave 4 edited by J. T. Milik with the collaboration of Matthew Black, Oxford At The Clarendon Press, 1976, pages 5 & 7 (chart on page 6) - https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/5/mode/1up https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/6/mode/1up https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/7/mode/1up

Well, “approximate ... dates ... [being] acknowledge[d] [as] ... a fairly wide margin of error” is not by any means an accurate, concrete, tested, repeated or demonstrable fact of any kind. One author even says, “suggested” (Book of Watchers: History of Documents and Research, Chapter 2, pg. 15 - https://ms.augsburgfortress.org/downloads/9781451490329_Chapter%202%20excerpt.pdf?redirected=true). Those ‘accepted’ ‘dates’ are the collective mental infatuation and brain fog of a fallen (sinful) human being. The texts could just as well have been created in that particular script in the 1st century or later AD and then placed there at any time after. Every ‘scholar’ on the subject merely places their guess onto the ‘field’, or assumes a guess already given by someone else. It would be laughable, if it weren’t so sad that this is the complete mess that passes as ‘science’ these days. This author does not accept any of those ‘dates’ as valid, or substantive.

It is also widely known or acknowledged that the author(s) of ‘1 Enoch’ utilizes, or creates, a lot of ‘midrash’ (a sort of written Rabbinic commentary) upon already existing texts, like the OT (TaNaKh, or portion; as the Torah) of the Bible. “Enoch” of scripture is therefore not the author.

Another thing to note in difference is that the “Watchers” of ‘1 Enoch’ are wicked and disobedient, where as the “watcher and an holy one” (**Dan.** 4:13,17,23 KJB) of scripture is good, even the Son of God, who came from a “far country” (**Isa.** 13:5; **Jer.** 4:16; **Mat.** 25:14 KJB):

> “**holy one**”: **2 Kin.** 19:22; **Job** 6:10; **Psa.** 16:10, 71:22, 78:41, 89:18,19; **Isa.** 1:4, 5:19,24, 10:17,20, 12:6, 17:7, 29:29,23, 30;11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14; **Jer.** 50:29, 51:5; **Eze.** 39:7; **Hos.** 11:9; **Hab.** 1:12, 3:3; **Mar.** 1:24; **Luk.** 4:34; **Act.** 2:27, 3:14, 13:35; **1 Jhn.** 2:20 KJB.
>
> “**watched**”: **Jer.** 31:28-29; **Dan.** 9:14 KJB.
>
> “**watch**”: **Gen.** 31:49; **Job** 14:16; **Jer.** 31:28, 44:27 KJB.

So, the question comes back full circle, Did **Jude** cite ‘1 Enoch’, or did ‘1 Enoch’ in a later compilation, cite **Jude**, or did both simply refer to another unknown circulating midrash on the OT texts cited, that is currently non-extant (not still existing; or not known to be extant at this time), or did both simply come to similar statements by some other means (Godly or devilish)?

> **[1.]** If **Jude** truly cited a portion of a circulating midrashic text to refute errors of specific persons going around spreading heresy (“these filthy dreamers,” “they corrupt themselves,” “these speak evil,” “Woe unto them!,” “These are spots,” &c.), and so prove a point using their own text with which they are familiar, such as a ‘1 Enoch’, as might be known in their day; would that prove that all the material in what was in that current text, or in the present text, be sanctified as inspired of God, and so be scripture to be taken as infallible truth?
>
> No. Paul, himself utilized similar methods, when speaking to Gentiles, and quoted several Greek philosophers, but that does not mean all that those philosophers wrote is truth:
>
> > **[A.]** Cilician poet Aratus (in his Phaenomena) and likewise Cleanthes of Assos (in his hymn to Jupiter / Zeus):
> >
> > > Acts 17:28 KJB - For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
> > > - http://en.wikipedia.org/wiki/Aratus
> > > - http://en.wikipedia.org/wiki/Cleanthes

[B.] Thau of Meuander (aka: Menander, cited from the Thaïs):

> 1 Corinthians 15:33 KJB - Be not deceived: evil communications corrupt good manners. - http://en.wikipedia.org/wiki/Menander

[C.] Cretan poet Epimenides of Knossos on 'Oracles' and also quoted by the poet Callimachus (in his Hymn to Zeus/Jupiter):

> Titus 1:12 KJB - One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.
> - http://en.wikipedia.org/wiki/Epimenides

[D.] Various (possibly Epicurean) 'Dictums' in **1 Cor.** 12-14, which Paul usually separates with his main "but" when correcting erroneous doctrines and practices being held by the Corinthian church. - http://en.wikipedia.org/wiki/Epicureanism

Solomon collected or gathered many works (**1 Kin.** 4:32 KJB), such as true proverbs:

[A.] Ecclesiastes 12:9 KJB - And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

[B.] Proverbs 30:1 KJB - The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

[3.] Proverbs 31:1 KJB - The words of king Lemuel, the prophecy that his mother taught him.

David said something from "the proverb of the ancients" (**1 Sam.** 24:13 KJB):

> 1 Samuel 24:13 KJB - As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

So, even if **Jude** actually quoted what is now known in '1 Enoch, Chapter 1, vs. 9', and from 'Chapter 60, vs. 8', it must be seriously noted by any researcher that **Jude** **never** once quoted any other portion of '1 Enoch', and that includes the entire sections on the so-called 'watchers' and their deviant sexual escapades with women amongst mankind during the days of Noah, just prior to the flood. That evidence is inescapable, undeniable and irrefutable, unlike the hodge-podge presumptions and baseless assertions of those who argue in favor of those uncited portions as actual history at the time just before the deluge (wherein they might even attempt **Jud.** 1:6 KJB, but the chiasm inherent in the text itself refutes it).

[2.] If '1 Enoch' truly is the patchwork and eclectic skullduggery that it seems to be, and it actually borrowed from **Jude**, having been written at a later date AD, then the entire point of those who argue in favor of its factualness, is moot. **Jude** would not actually believe in Jewish "fables" anyway, for his epistle (letter) actually parallels **Peter**'s epistles (see Appendices), and scripture cannot contradict itself (**Jhn.** 10:35 KJB):

> 1 Timothy 1:4 KJB - **Neither give heed to fables** and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

1 Timothy 4:7 KJB - But **refuse profane and old wives' fables**, and exercise thyself rather unto godliness.

2 Timothy 4:4 KJB - And **they shall turn away *their* ears from the truth, and shall be turned unto fables**.

Titus 1:14 KJB - **Not giving heed to Jewish fables**, and commandments of men, **that turn from the truth**.

2 Peter 1:16 KJB - For **we have not followed cunningly devised fables**, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

[3.] If both **Jude**, and the author(s) of '1 Enoch' were citing an older circulating midrash on the texts mentioned, that is no longer extant, this also would not make **Jude** agree with the way in which the currently extant (Ethiopic (15^{th} – 19^{th} centuries AD), Greek (6^{th} – 7^{th} century AD), Syriack (Aramaic), claimed as 3^{rd} century BC to 1^{st} century AD) '1 Enoch' portrays the events pre-flood, for the two writings are clearly not agreeing to the same things.

[4.] If by some other means that both **Jude** and '1 Enoch' arrived at similar words, this again falls into the category that it would make no difference in regards to the statuses of both in relation to canonicity (scripturally, there are only 66 inspired and preserved books; **Exo.** 25:31-40, 37:17-24; **Lev.** 24:5-6; **Deu.** 8:3; **2 Sam.** 3:10; **Psa.** 12:6-7, 77:13, 119:105; **Isa.** 1-66 (1:2, 40:3-4, 66:22-24); **Mat.** 4:4, 24:35; **Mar.** 13:31; **Luk.** 4:4, 21:33; **2 Cor.** 3:2-3, 11:24; **Col.** 1:13; **Heb.** 11:5 KJB), and neither would it change the fact that both are clearly differentiated in their beliefs, so that a person cannot claim that they share a similar beginning or origin, doctrine of judgment, gospel, angelology (angels), ecclesiology (church history), soteriology (salvation), or eschatology (end times).

So many other defects, errors and false doctrines with '1 Enoch' could be provided, that an entire book, if not an entire series of books, not just a few brief pages, could be written upon the subject. A few closing remarks upon this before ending this consideration.

The material of '1 Enoch' teaches the false and dangerous doctrine (originating with satan through the medium of the serpent in the earthly garden of Eden; **Gen.** 3:4 KJB) of immortal soul / spirit theology, which has already been touched upon, but as it accepts that ideology, it necessarily also adheres to the blasphemous theology of eternal torment. This absolutely denies the words of scripture (KJB), and destroys the plan of salvation, or redemption in Christ Jesus, even denying the Lord Jesus Christ's suffering, shed blood and death:

2 Peter 2:1 KJB - But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them**, and bring upon themselves swift destruction.

What is meant by the statement that such a teaching denies Jesus? Simple. The Bible says that the "wages of sin is death" (**Rom.** 6:23 KJB), though there is a season of torment beforehand, that is simply the path of travel unto the destination of death (**Jhn.** 3:16; **1 Cor.** 5:21; **Php.** 2:8; **Jam.** 1:15 KJB):

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

Philippians 2:8 KJB - And being found in fashion as a man, he humbled himself, and became obedient **unto death**, even **the death of the cross**.

James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death**.

2 Corinthians 5:21 KJB - For **he (God) hath made him (Jesus)** ***to be*** **sin for us**, who knew no sin; that we might be made the righteousness of God in him.

The "torment" (pain, suffering) for sin, is limited (time), unto death (the final destination, eternity of being dead from which there is no resurrection; the 2nd death, the wages of sin; **Rom.** 6:23; **Jam.** 1:15 KJB), and based upon their deeds done in life (**Ecc.** 12:13-14 KJB), just like the flood (some suffered and died near instantly, while some suffered long, and were in torments for weeks to months, finally dying of starvation, drowning), and is not quite yet (**Mat.** 8:29 KJB). Jesus took the penalty for sin upon Himself (**Rom.** 8:3 KJB), and he was "tormented" (**Heb.** 11:37 KJB), having "once suffered" for a limited time and then "died" upon the cross. If the wages for sin is 'eternal torment' and not "death" as the Bible says, then Jesus did **not** pay that penalty, and mankind is not "bought", but still owe payment in full, but thanks be to God, Jesus did pay the true penalty for sin and has so "bought" mankind; if only they would believe.

1 Peter 3:18 KJB - For **Christ** also **hath once suffered for sins**, the just for the unjust, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:

Romans 5:6 KJB - For when we were yet without strength, in due time Christ died for the ungodly. (See also **Rom.** 8:34, 14:15; **1 Cor.** 8:11, 15:3 KJB.)

2 Corinthians 5:14 KJB - For the love of **Christ** constraineth us; because we thus judge, that **if one died for all, then were all dead**:

Do the scriptures (KJB) teach annihilation of the finally impenitent in the second death which comes at the end of the 1,000 year period of **Isa.** 24; **Rev.** 20? Yes.

Job 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB

The question then becomes, "Will satan, and his fallen angels be destroyed permanently, or will they continue to exist for ever in unending torments?" Let the scripture (KJB) answer:

Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and the day that cometh shall **burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Malachi 4:3 KJB - And ye shall tread down **the wicked; for they shall be ashes** under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at **thee: thou shalt be a terror, and never *shalt* thou *be* any more**.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth, and let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.

Daniel 2:35 KJB - Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that **no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole earth.

Revelation 20:11 KJB - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them**.

There is not one verse using the words 'eternal torment', nor any idea thereof either (for even olam's (**H5769**), or aiwn's (**G165**; see **Rev.** 20:10; **Psa.** 37:20, 73:17-19, 77:13 KJB), can come to an end, with only one that doesn't (**Isa.** 45:17; **Eph.** 3:1 KJB). God is "longsuffering" with the wicked, but does **not** eternally suffer the wicked to continue in their misery, blasphemy and sin. The 'eternal torment' teaching of satan blasphemes the loving, merciful & just character of God (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB), with his own evil character (**Exo.** 34:6; **Job** 4:17; **Isa.** 45:21; **Rom.** 9:22; **2 Pet.** 3:9; **1 Jhn.** 4:18; **Rev.** 15:3 KJB).

All of this was provided upon '1 Enoch' to demonstrate its complete unreliability in matters of sacred history, truthfulness, doctrines, transmission, authorship, age, inspiration, preservation and so forth. ..."

The above material ought to put to rest, forever, the false claims of some in regards the nature of the angelic hosts, and their so-called involvement in the events of mankind at the timing of Enoch, Methuselah & Noah, in **Genesis** 6, by others. Yet, some still might have some questions about how possession works.

Fallen angelic beings do not 'jump into the body or minds' of mankind, as Hollywood so often, and so wrongly, portrays. Fallen angelic beings are as physical in their nature as mankind is, but made of differing elements of the celestial kind. Some might ask, "How then can the scripture speak of devils entering and coming out of possessed mankind?" (**Luk.** 22:3; **Jhn.** 13:27 KJB) "How can the scripture speak of devils entering into pigs (animals)?" (**Mar.** 5:12 KJB) "How can Jesus speak of a devil entering into a man, being cast out, and coming back in with 7 others?" (**Mat.** 12:43-45; **Luk.** 11:24-26 KJB), &c.

The answer is quite simple, really. The Bible uses the words "enter" and "come out", &c., like they are used in the modern English language, which do not always mean a physical entering in, or going out, but also speaks of them in a spiritual manner (through words, and / or ideas). For instance, a person can "enter" into a conversation, or "enter" into a contract with another person (**Deu.** 29:12 KJB), or "enter" into an agreement, argument or way of another (**Pro.** 4:14, 17:10, 18:6; **Luk.** 22:40,46; **Jhn.** 10:9 KJB), or in agreement "enter" into an idea or work together (**Job** 22:4, 34:23; **Jhn.** 4:38; **Heb.** 4:11 KJB), or "enter" into prayer with another (**Mat.** 26:41; **Mar.** 14:38 KJB), &c. By a similar manner, one also "leaves" or "come**[s]** out" (**Pro.** 12:13 KJB) of those things.

There are also physical uses, but mean not into the flesh of another, but into the group itself (see **Act.** 19:30 KJB), such as the pigs. The devils did not 'inhabit' the physical flesh of the swine, but entered into the midst of the herd, stirred them up (controlling their minds by fear, panic, enragement, &c.), and led them so that they rushed over the cliffside, like a mentally maddened mob. The devils did not plunge over the cliffside with the herd of hogs, but remained invisible, and were still physically in the area to stir up the local townspeople so that they would blame Jesus for their loss in profits and property.

When Jesus referred to “a man” being possessed, He was referring to the nation of Israel itself (see the context of the whole chapter, “kingdom”), and all the descendants of Jacob, who had been led into sin, and were being freed by Jesus (**Jhn.** 8:32,36 KJB), but if they did not accept Him, they would end in a far worse (7 = fullness, completeness; **Gen.** 2:1-3 KJB) condition as a people – which surely happened as he had warned. The Holy Ghost, the representative of Jesus, also ‘enters’ by accepting God’s word into the heart / mind / spirit (**Pro.** 2:10; **Psa.** 119:130; **Jhn.** 14:23; **Rev.** 3:20 KJB).

In the very beginning, with Eve, she had accepted the words of the devil / serpent (**Gen.** 3:4 KJB), in the place of God’s word (**Gen.** 2:17 KJB) given unto Adam, and thus the devil had free access to her heart / mind. She became controlled, and became the new medium the devil worked through to get to Adam.

CHAPTER 13

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1 John 5:7

1 John 5:6 KJB - This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

1 John 5:7 KJB - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 KJB - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

1 John 5:6 GNT TR - ουτος εστιν ο ελθων δι υδατος και αιματος ιησους ο χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια

1 John 5:7 GNT TR - οτι εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν

1 John 5:8 GNT TR - και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν

1 John 5:6 GNT TR Transliterated - outos estin o elthwn di udatos kai aimatos iesous o christos ouk en tw udati monon all en tw udati kai tw aimati kai to pneuma estin to martyroun oti to pneuma estin e aletheia

1 John 5:7 GNT TR Transliterated - oti treis eisin oi martyrountes en tw ouranw o pater o logos kai to agion pneuma kai outoi oi treis en esin

1 John 5:8 GNT TR Transliterated - kai treis eisin oi martyrountes en te ge to pneuma kai to udwr kai to aima kai oi treis eis to en eisin

There are many who do not accept what **1 Jhn.** 5:7 KJB, GNT TR in what it plainly says, in context, for several reasons, and some going so far as to say that **1 Jhn.** 5:7 was an annotator's marginal note that eventually worked its way, by various scribes and copyists, into the text itself, and never belonged to the scriptures in the first place! Such a marvelous claim, and also, how convenient for those who deny what the text plainly says – that there are "τρεις," "treis," "three" that "bear record in heaven," being "the Father," "the Word" (John's name for Jesus; **Jhn.** 1:1 KJB), and "the Holy Ghost"! Not 'two'. Not 'one'. "Three" named individuals that work together as "one" (see also **Jhn.** 17:11, 22 KJB), which is a Trio, or "threefold" (**Ecc.** 4:12; **Isa.** 6:3; **Rev.** 4:8 KJB) harmony, paralleling vs. 8, in which there are also "three" that "agree in one".

However, is it really the case that the text never was a part of the original autograph as written by John the Apostle as such persons boldly claim? No, God forbid! The are multiple lines of converging evidence and documentation that prove beyond a shadow of a doubt the text is authentic and belongs.

Firstly, there is the Biblical evidence, that the inspiration of God (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB) claims that the words of the LORD God (JEHOVAH Elohiym) would be preserved by God's own doing:

Psalms 12:6 KJB - **The words of the LORD** *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Psalms 12:7 KJB - **Thou shalt keep them**, O LORD, **thou shalt preserve them from this generation for ever**.

Matthew 24:35 KJB - Heaven and earth shall pass away, but **my words shall not pass away**.

Mark 13:31 KJB - Heaven and earth shall pass away: but **my words shall not pass away**.

Luke 21:33 KJB - Heaven and earth shall pass away: but **my words shall not pass away**.

Proverbs 22:21 KJB - That I might make thee know **the certainty of the words of truth**; that thou mightest answer the words of truth to them that send unto thee?

Deuteronomy 8:3 KJB - And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but **by every *word* that proceedeth out of the mouth of the LORD doth man live**.

Matthew 4:4 KJB - But he answered and said, It is written, Man shall not live by bread alone, **but by every word that proceedeth out of the mouth of God**.

Luke 4:4 KJB - And Jesus answered him, saying, It is written, That man shall not live by bread alone, **but by every word of God**.

Deuteronomy 7:9 KJB - Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep **his commandments to a thousand generations**;

1 Chronicles 16:15 KJB - Be ye mindful always of his covenant; **the word *which* he commanded to a thousand generations**;

Psalms 105:8 KJB - He hath remembered his covenant for ever, **the word *which* he commanded to a thousand generations**.

John 12:48 KJB - He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day**.

1 Peter 1:23 KJB - Being born again, not of corruptible seed, but of incorruptible, **by the word of God, which liveth and abideth for ever**.

1 Peter 1:25 KJB - But **the word of the Lord endureth for ever**. And this is the word which by the gospel is preached unto you.

John 10:35 KJB - If he called them gods, unto whom **the word of God** came, and **the scripture cannot be broken**;

It would be mighty silly of God to go through all of the trouble to inspire the words of the Bible, over a near several thousand years timespan, and yet not go through the trouble to preserve all of that almighty effort. As one person has said, "Divine Inspiration, without Divine Preservation, would be a Divine waste of time.":

Isaiah 8:20 KJB - **To the law and to the testimony: if they speak not according to this word**, *it is* because *there is* no light in them.

Isaiah 28:10 KJB - **For precept *must be* upon precept**, **precept upon precept**; **line upon line**, **line upon line**; **here a little**, *and* **there a little**:

Isaiah 28:13 KJB - But **the word of the LORD was unto them precept upon precept**, **precept upon precept**; **line upon line**, **line upon line**; **here a little**, *and* **there a little**; that they might go, and fall backward, and be broken, and snared, and taken.

1 Peter 4:11 KJB - **If any man speak, *let him speak* as the oracles of God**; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

James 1:21 KJB - Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive with meekness the engrafted word, which is able to save your souls**.

1 Corinthians 14:32 KJB - And **the spirits of the prophets are subject to the prophets**.

1 Thessalonians 5:21 KJB - **Prove all things**; hold fast that which is good.

John 5:39 KJB - **Search the scriptures**; for in them ye think ye have eternal life: and they are they which testify of me.

Acts 17:11 KJB - These were more noble than those in Thessalonica, in that **they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so**.

It was satan through the serpent in the beginning that first began to place doubt in what was, and what was not truly God's words:

Genesis 3:1 KJB - Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Genesis 3:2 KJB - And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Genesis 3:3 KJB - But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Genesis 3:4 KJB - And the serpent said unto the woman, Ye shall **not** surely die:

Eve, Adam's wife, ended up doubting in God's words by means of the devil's temptation, and so, allowed both the addition of words ("not", **Gen.** 2:17, 3:4 KJB, and "neither shall ye touch it"; **Gen.** 3:3 KJB) not original to God, and the taking away of a single word ("freely", **Gen.** 2:16, 3:2 KJB) of God.

The Bible gives serious and grave warnings to any who would think to do, or commit the treason of adding to or taking away from God's Holy words:

Numbers 22:18 KJB - And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, **I cannot go beyond the word of the LORD my God, to do less or more**.

Numbers 24:13 KJB - If Balak would give me his house full of silver and gold, **I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; but what the LORD saith, that will I speak**?

Deuteronomy 4:2 KJB - **Ye shall not add unto the word which I command you**, **neither shall ye diminish *ought* from it**, that ye may keep the commandments of the LORD your God which I command you.

Deuteronomy 12:32 KJB - What thing soever I command you, observe to do it: **thou shalt not add thereto**, **nor diminish from it**.

Jeremiah 26:2 KJB - Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, **all the words that I command thee to speak unto them; diminish not a word**:

Proverbs 30:6 KJB - **Add thou not unto his words**, lest he reprove thee, and thou be found a liar.

Revelation 22:18 KJB - For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book**:

Revelation 22:19 KJB - And **if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book**.

Though there were some (apostates and charlatans; **Mat.** 7:15, 24:11,24; **Mar.** 13:22; **Act.** 13:8, 20:28-30; **2 Cor.** 11:13-15; **2 Thes.** 2:2-3; **1 Tim.** 1:20, 4:1, 6:10,21; **2 Tim.** 2:17, 3:8; **Heb.** 6:6; **2 Pet.** 2:1; **1 Jhn.** 2:18, 4:1; **3 Jhn.** 1:9-10; **Rev.** 2:2,9, 3:9 KJB) who would definitely try to alter God's words, and write their own false epistles, or change what God's word says; yet, they could not fool God's commandment keeping peoples (**Ecc.** 12:13-14; **1 Cor.** 7:19; **1 Jhn.** 5:2-3; **Rev.** 12:17, 14:6-12, 22:14 KJB), who always had a love of the truth (**Zec.** 8:19; **2 Thes.** 2:10 KJB, see also **Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB) and the oracles of God (**Act.** 7:38; **Rom.** 3:2; **2 Tim.** 3:1-17; **Heb.** 5:12; **1 Pet.** 4:11 KJB):

2 Thessalonians 2:2 KJB - That ye be not soon shaken in mind, or be troubled, neither by spirit, **nor by word, nor by letter as from us**, as that the day of Christ is at hand.

2 Corinthians 2:17 KJB - For we are not **as many, which corrupt the word of God**: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Psalms 56:5 KJB - **Every day they wrest my words**: all their thoughts *are* against me for evil.

2 Peter 3:16 KJB - As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction**.

Revelation 2:20 KJB - Notwithstanding I have a few things against thee, because thou sufferest **that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols**.

Even when there were circulating several false manuscripts, and changed texts, they only had limited reach, and were not accepted by the vast majority of churches, who had access to true and guarded copies of the texts with which to compare. Eventually, many of the false manuscripts were buried over time, and only within the last few hundred years unearthed in fragments. There were some which the Roman Catholic church promulgated, such as Jerome's altered 'vulgate' (as Helvidius, Jovinian, and so many others make note of), differing from the original Latin vulgate, known as the Itala, Italic, or Vetus Latina. There were also some much later found and claimed as early texts, such as Codex Aleph (א), also known as Codex Sinaiticus, and Codex B, also known as Codex Vaticanus, and others like Codex A, also known as Codex Alexandrinus, &c.

A SELECT LIBRARY OF NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH, Second Series. TRANSLATED INTO ENGLISH WITH PROLEGOMENA AND EXPLANATORY NOTES UNDER THE EDITORIAL SUPERVISION OF PHILIP SCHAFF, D.D., LL.D., *Professor of Church History in the Union Theological Seminary, New York.*, AND HENRY WALACE, D.D., *Principal of King's College, London*. IN CONNECTION WITH A NUMBER OF PATRISTIC SCHOLARS OF EUROPE AND AMERICA., VOLUME VI. (6) ST. JEROME: LETTERS AND SELECT WORKS: NEW YORK: THE CHRISTIAN LITERATURE COMPANY. OXFORD AND LONDON: PARKER & COMPANY. 1893.; page 338

"... **[page 338]** And yet you **[Helvidius]** with marvel-ous effrontery contend that the reading of the Greek manuscripts is corrupt, although it is that which nearly all the Greek writers have left us in their books, and not only so, but sev-eral of the Latin writers have taken the words the same way. Nor need we now consider the variations in the copies, since the whole record both of the Old and New Testament has since that time been [2] translated into Latin, and we must believe that the water of the fountain flows purer than that of the stream. ...

... [2] The allusion is to the Old Latin, the *Versio Itala*. The quo-tations which follow stand different in Jerome's Vulgate, made subsequently (391-404). The argument is that, since the copies of the Latin version substantially agree in the present case, it is futile to suppose variations in the original. ..." - https://books.google.com/books?id=NQUNAAAAIAAJ&pg=pa338#v=onepage&q&f=false

A DEFENSE of the sincere and true Tran-slations of the holie Scriptures into the English tong, against the manifolde cauils, friuolous quarels, and impudent slanders of GRE-GORIE MARTIN, one of the readers of Po-pish diuinitie in the trayterous Semi-narie of Rhemes. By WILLIAM FVLKE D. in Diuinitie, and M. of Pembroke haule in Cambridge. Wherevnto is added a briefe confutation of all such quarrels & cauils, as haue bene of late vttered by diuerse Papistes in ther English Pamplets, against the writings of saide WILLIAM FVLKE. AT LONDON: Imprinted by Henrie Bynneman. Anno. 158. Cum gratia & Priuilegio.; page 72

"... **[page 72]** Againe that your vulgar Latin, is full of many errours, and corruptions, I haue shewed by the confession of Isidorus Clarius, and Lindanus two of your owne profession: of which the one tooke paines by the Hebrue and Greeke to correct it, the other shew-ed meanes how it should be corrected.

> And where you say that Luther and his followers forsooke it for none other cause in the world, but that it is against them, it is vtterly vntrue. For beside that they haue made cleare de-monstration of many palpable errours | therein, (which they that haue any forehead amongst you cãnot denie,) they haue and do dayly conuince you of horrible here-sies, euen out of your owne corrupt vulgar translation. ..." - https://archive.org/details/bim_early-english-books-1475-1640_a-defense-of-the-sincere_fulke-william_1583/page/n72/mode/1up

Modern BIBLE TRANSLATIONS UNMASKED by Russell R. Standish and Colin D. Standish, copyright 1993, 2nd Edition 2006; page 97

> "... **[page 97]** You will see by this that Helvidius, the great scholar of the Italic Church, which was the predecessor of the Waldensian or the pre-Waldensian Church, accuses Jerome of using Luke 2:33 just as we find it now in the American Revised Version from corrupt Greek MSS. It is clear that Helvidius had the pure Greek MSS, which were older than the corrupt Greek MSS used by Jerome. The pure Greek MSS read Luke 2:33 as we now read it in the King James Version; so on this one text the present battle between the King James and the American Revised Versions is the centuries-old battle fought between the pre-Waldensian Church and the growing Roman Catholic Church. B.G. Wilkinson, The Attitudes and Teachings of Mrs. E.G. White Toward Different Versions of the Bible, 2 ..." - https://books.google.com/books?id=8DHBr5ShlbgC&pg=PA97#v=onepage&q&f=false

As for Codex B, or the Vaticanus Codex, it is claimed by Rome to be a very early period (4th century AD) manuscript in Codex (book) form, but there are serious issues with that claim. It is not known when it (Codex B) arrived at the Vatican, but it was included in a catalog listing in 1475 (also 1481). Erasmus also knew of its existence, but he does not say it was 4th century, but rather that it was created (emended from 6th century 'Vulgate') sometime at around the Council of Florence, AD 1430's (15th century).

Dr. Scot McKendrick (2008 in interview at the British Library), as posted on Youtube:

> "... And second is that, uhm, Vaticanus has a, now has a very strange appearance. When you look at it, as a manuscript expert, although you 'know' that people tell you that it's, it is, a fourth century manuscript, it actually looks like a fifteenth century manuscript; and there is one very simple reason for that, is that, almost the entire text has been overwritten by a fifteenth century scribe. Not only that, he's added in fifteenth century decoration, titling and so forth. So it has a very strange appearance. ..." - https://www.youtube.com/watch?v=MUMDfriJW4A

The Bible as Book: The Transmission of the Greek Text; Scot McKendrick, Orlaith O'Sullivan; 2003, page 34:

> "... **[page 34]** In short, we cannot be certain of the exact date nor the place of the origin of Codex Vaticanus, nor, in spite of scholarly efforts, can its history before the fifteenth century be traced. ..." - https://archive.org/details/bibleasbooktrans0000unse/page/34/mode/1up

The problems surrounding Codex Aleph (א), or Codex Sinaiticus, are too numerous to go into in this section of the book, but for any who desire to see the major issues, please visit YouTube's David W. Daniel's excellent series at Chick Publications YT channel. There are many excellently documented presentations:

https://www.youtube.com/watch?v=OVjOhDJ5HKo&list=PLhmAbEGx-AnT8VmEOfkIc4U8Zx7cozYEv

https://www.youtube.com/watch?v=4O557156hxg&list=PLhmAbEGx-AnQH6d4TDYj71vvew8QGgUpn

Many more books can be read on the subject of the corruptions that have taken place throughout the years, but that there was always a pure bible in existence in the hands of the true church (people) of God has been well documented.

Here is a short list (in no real particular order):

Title	Author
Truth Triumphant	Benjamin G. Wilkinson
Our Authorized Bible Vindicated	Benjamin G. Wilkinson
Answers to Objections	Benjamin G. Wilkinson
An Understandable History of the Bible	Sam Gipp
The Answer Book	Sam Gipp
Bible Versions, Does it really Matter Which?	Walter J. Veith
In Awe of Thy Word	Gail Riplinger
New Age Bible Versions	Gail Riplinger
Which Bible is God's Word	Gail Riplinger
The King James & Modern Versions	Vance Ferrell
The Revision Revised	Dean John William Burgon
The Last 12 Verses of the Gospel According to St. Mark Vindicated Against Recent Critical Objectors and Establish	Dean John William Burgon
Modern Bible Translations Unmasked	Russell R. Standish and Colin D. Standish
King James Onlyism Vs Scholarship Onlyism	Peter S Ruckman
The Christian's Handbook of Biblical Scholarship	Peter S Ruckman
Battle of the Bibles	H. H. Myers
A Closer Look: Early Manuscripts and the A.V.	Jack Moorman
Early Church Fathers and the A.V.	Jack Moorman
When the KJV Departs from the Majority Text	Jack Moorman
51 Reasons Why the King James: A Path from Doubt to Faith	David W. Daniels
Look What's Missing	David W. Daniels
Why They Changed The Bible	David W. Daniels
Answers To Your Bible Version Questions	David W. Daniels
Did The Catholic Church Give Us The Bible	David W. Daniels
"O Biblios" - The Book	Alan James O'Reilly
God Only Wrote One Bible	James Jasper Ray
The King James Version Defended	Edward F Hills
Which Version Is The Bible	Floyd Nolen Jones
The King James Bible vs Other Texts	H. N. Harkell
Which Version: Does it Really Matter?	David Blunt
Which Bible Would Jesus Use?	Jack McElroy
Certainty of the Words	Kyle Stephens
Archaic Words and the AV	Laurence M. Vance
A DEFENSE of the sincere and true Tran-slations of the holie Scriptures into the English tong	William Fulke
A History over the Debate of 1 John 5:7-8	Michael Maynard
&c.	The vast amount Christian authors that believe in the inspired and preserved word & words of the living God. Such may include, but are not limited to Will Kinney (BrandPlucked.com), Alexander Hislop (The Two Babylons), Bryan Denlinger, Steven Lee Anderson (NewIFB), AV1611.com, &c.

The King James Bible came through the pure line and church, and has the text in it. However, the real question that some ask is, "Is there any historical evidence, outside of the King James text, which has preserved the words of **1 Jhn.** 5:7?" "Yes!" Wikipedia - https://en.wikipedia.org/wiki/Johannine_Comma

LATIN			
Date	**Name (designation)**	**Place**	**Other Info.**
5th Century	Codex Speculum (m)	Holy Cross Monastery (Sessorianus), Rome, Italy	Vetus Latina, scripture quotations
AD 546	Codex Fuldensis (F)	Fulda, Hesse, Germany	The oldest Vulgate manuscript does not have the verse, it does have the Vulgate Prologue which discusses the verse
5th – 7th Century	Frisingensia Fragmenta (r) or (q)	Bavarian State Library, Munich, Bavaria, Germany	Vetus Latina, Spanish - earthly before heavenly, formerly Fragmenta Monacensia
7th Century	León palimpsest (l) Beuron 67	León Cathedral, Spain	Spanish – "and there are three which bear testimony in heaven, the Father, and the Word, and the Holy Spirit, and these three are one in Christ Jesus" - earthly before heavenly The text is a mixture of readings from the Vetus Latina and from the Vulgate.
8th Century	Codex Wizanburgensis	Herzog August Bibliothek Wolfenbüttel	the dating is controversial.
9th Century	Codex Cavensis C	La Cava de' Tirreni, Biblioteca della Badia, ms memb. 1	Spanish - earthly before heavenly
9th Century	Codex Ulmensis U or σU	British Museum, London 11852	Spanish
AD 927	Codex Complutensis I (C)	Biblical University Centre 31; Madrid	Spanish - purchased by Cardinal Ximenes, used for Complutensian Polyglot, earthly before heavenly, one in Christ Jesus.
8th – 9th Century	Codex Theodulphianus	Bibliothéque nationale de France, Paris (BnF) - Latin 9380	Franco-Spanish
8th – 9th Century	Codex Sangallensis 907	Abbey of Saint Gall, Saint Gallen	Franco-Spanish
9th Century	Codex Lemovicensis-32 (L)	National Library of France Lain 328, Paris	-------
9th Century	Codex Vercellensis	Rome, Biblioteca Vallicelliana ms B vi	representing the recension of Alcuin, completed in 801
9th Century	Codex Sangallensis 63	Abbey of Saint Gall, Saint Gallen	Latin, added later into the margin.
AD 960	Codex Gothicus Legionensis	Biblioteca Capitular y Archivo de la Real Colegiata de San Isidoro, ms 2	-------
10th Century	Codex Toletanus	Madrid, Biblioteca Nacional ms Vitr. 13-1	Spanish - earthly before heavenly
12th Century	Codex Demidovianus	-------	A Vulgate manuscript with Old Latin influences.
12th Century	Codex Divionensis	-------	UBS3 (& corrected) List it
Wikipedia does **not** list all of the manuscripts, codices, evidences.			

GREEK				
Date	**MS #**	**Name**	**Place**	**Other Info.**
14th – 15th Century	629	Codex Ottobonianus 298	Vatican	Original. Diglot, Latin and Greek texts.
14th Century	209	-------	Venice, Biblioteca Marciana	The manuscript is written in Greek, however Cardinal Basil Bessarion added to the manuscript a note containing the Johannine Comma in Latin.
c. AD 1520	61	Codex Montfortianus	Dublin	Original. Articles are missing before nouns.
16th Century	918	Codex Escurialensis Σ.I.5	Escorial (Spain)	Original.
c. 12th Century	88	Codex Regis	Victor Emmanuel III National Library, Napoli	Margin: 16th century
C. 14th Century	429	Codex Guelferbytanus	Herzog August Bibliothek, Wolfenbuttel, Germany	Margin: added later
15th – 16th Century	636	-------	Victor Emmanuel III National Library, Naples	Margin: added later
11th Century	177	BSB Cod. graec. 211	Bavarian State Library, Munich	Margin: late 16th century or later
17th Century	2473	-------	National Library, Athens	Original.
18th Century	2318	-------	Romanian Academy, Bucharest	Original. Commentary mss. perhaps Oecumenius
c. 10th century	221	-------	Bodleian Library, Oxford University	Margin: added later
11th Century	635	-------	Biblioteca Nazionale Vittorio Emanuele III	This manuscript has sometimes been cited as having the comma added later in the margin. According to Bruce Metzger, it was added in the 17th century.
Wikipedia does **not** list all of the manuscripts, codices, evidences.				

MULTILINGUAL & OTHER LANGUAGES				
Date	**MS #**	**Name**	**Place**	**Other Info.**
13th Century	460	Minuscule 460	of St. Micheal de Troyna in Sicily	Multilingual manuscript, the Greek column omits the heavenly witnesses, but the Latin column maintains the dubious verse after the earthly witnesses (v. 8). In the Arabic column, on earth is added (Line 13), being part of the spurious verse's addition.
13th Century	-------	Cod. Sangallensis 28	Bern, Burgerbibliothek	This Old French manuscript compiled in the 13th century contains the Johannine Comma in the first column of f. 345v.
14th Century	-------	Augsburger Bible	-------	The German Augsburger Bible mentions the heavenly witnesses after the earthly witnesses.
16th Century	-------	English MS 81	The John Rylands Library	A manuscript of the Wyclif Bible containing the New Testament. English MS 81 is the source of Lea Wilson's published text of the Wyclif bible. The manuscript contains the Johannine Comma in its main text.
AD 1656	-------	-------	-------	One of the eighteen MSS. used by Zohrab to publish the Armenian Bible had the Comma.
Wikipedia does **not** list all of the manuscripts, codices, evidences.				

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The most excellent work, on the manuscript evidence for **1 Jhn.** 5:7, is not the UBS 5th (United Bible Society) or NA-29th (Nestle-Aland) editions and the critical apparatuses, but rather the work **"A History over the Debate of 1 John 5:7-8" by Michael Maynard**, which is given in part below, slightly summarized, though with some quotations (given with page numbering), some transliterations, some additions indented or bracketed, and ultimately incomplete (as this author only required up to the 17th century when the AV1611, or King James Bible, was printed, and so extends to the current year (AD 2025)).

A HISTORY OF THE DEBATE OVER 1 JOHN 5,7-8, A Tracing of the Longevity of the *Comma Johanneum*, With Evaluations of Arguments Against its Authenticity by Michael Maynard, M.L.S. Comma Publications, P.O. Box 1625 Tempe, AZ 85281-1625 (1995); beginning on page 37 and pages throughout (cited), on the 2nd century AD - https://archive.org/details/a-history-of-the-debate-over-1-john-5-7-8-by-michael-maynard/page/37/mode/1up

2ND CENTURY:

> "... **[page 37]** c. 168 ... Theophilus used the word **["τριάδος", "triados", "triad"]** in his letter to Autolycus ..."

Theophilus to Autolycus, Book I (1), Chapter XV (15), - Of the Fourth Day

> **[Latin]** "... Ὡσαύτως καὶ αἱ τρεῖς ἡμέραι πρὸ τῶν φωστήρων γεγονυῖαι τύποι εἰσὶν τῆς τριάδος, τοῦ θεοῦ καὶ τοῦ λόγου αὐτοῦ καὶ τῆς σοφίας αὐτοῦ. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000061
>
> **[English]** "... In like manner also the three days which were before the luminaries,59 are types of the Trinity,60 of God, and His Word, and His wisdom. ..."

"... **[page 37]** c. 177 [Apologia of Athenagoras ..."

Athenagoras, A Plea for the Christians, Chapter X (10) - The Christians Worship the Father, Son, and Holy Ghost

[Latin] "... τίς οὖν οὐκ ἂν ἀπορήσαι [τοὺς] ἄγοντας θεὸν πατέρα καὶ υἱὸν θεὸν καὶ πνεῦμα ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ ἑνώσει δύναμιν καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας ἀθέους καλουμένους; ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000051.Athenagoras.APleafortheChristians.html;chunk.id=00000023

[English] "... Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit,33 and who declare both their power in union and their distinction in order, called atheists? ..."

Origen (c. 184 – c. 253 AD) or Pseudo-Origen; Selecta in Psalmos:

[Greek] "... Δοῦλοι κυρίων Πατρὸς καὶ Υἱοῦ πνεῦμα καὶ σῶμα· παιδίσκη δὲ κυρίας τοῦ ἁγίου Πνεύματος ἡ ψυχή. Τὰ δὲ τρία Κύριος ὁ Θεὸς ἡμῶν ἐστιν· οἱ γὰρ τρεῖς τὸ ἕν εἰσιν. ..." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Origenes__Selecta_in_Psalmos.gr.html;chunk.id=00000309

[English] "... The spirit and body are servants of the Father and the Son, but the soul is a child of the Holy Spirit. And the Lord is our God in all three; for the three are one. ..."

3RD CENTURY:

"... **[page 37]** c. 215 TERTULLIAN. ***Adversus Praxaen*** (25:1; CC 2, 1195) ..."

Tertullian; Against Praxeas, Chapter XXV (25) - The Paraclete, or Holy Ghost. He is Distinct from the Father and the Son as to Their Personal Existence. One and Inseparable from Them as to Their Divine Nature. Other Quotations Out of St. John's Gospel.

[Latin] "... Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohaerentes, alterum ex altero, qui tres unum sint, non unus. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000073.Tertullian.AgainstPraxeas.html;chunk.id=00000053

[English] "... Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are one347essence, not one Person,348 ..."

"... **[page 37]** c. 250 CYPRIAN, ***De catholicae ecclesiae unitate.*** (CSEL 3:215) ..."

Cyprian of Carthage, On the Unity of the Church, 6 (also The Treatises of Cyprian)

[Latin] "... Et iterum de Patre et Filio et Spiritu sancto scriptum est: Et hi tres unum sunt (I Joan. V, 7). ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.Cyprian.OntheUnityoftheChurch.en.html;chunk.id=00000017

https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000108.Cyprian.TheTreatisesofCyprian.html;chunk.id=00000005

[English] "... again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."22 ..."

"... **[page 38]** c. 250 CYPRIAN. ***Epistle to Jubianus*** ..."

Cyprian of Carthage; EPISTOLA LXXIII. ANNO CHRISTI CCLVI. EPISTOLA S. CYPRIANI AD JUBAIANUM, DE HAERETICIS BAPTIZANDIS. (Erasm. p. 322. Pamel. Rigalt. Baluz. Oxon. Lips. LXXIII.); Epistle lxxii (72) of Cyprian To Jubaianus, Concerning the Baptism of Heretics. 12

[Latin] "... Dei? Si creatoris, non potuit, quia in eum non credidit. Si Christi, nec hujus fieri potuit templum, qui negat Deum Christum. Si Spiritus sancti, cum tres unum sint, quomodo Spiritus sanctus placatus esse ei potest qui aut Filii aut Patris inimicus est? ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000107.Cyprian.TheEpistlesofCyprian.html;chunk.id=00000147

[English] "... God? If of the Creator; he could not be, because he has not believed in Him. If of Christ; he could not become His temple, since he denies that Christ is God. If of the Holy Spirit; since the three are one, how can the Holy Spirit be at peace with him who is the enemy either of the Son or of the Father? ..."

Cyprian of Carthage; SENTENTIAE EPISCOPORUM LXXXVII, DE HAERETICIS BAPTIZANDIS. Cyprian of Carthage, The Seventh Council of Carthage under Cyprian. Concerning the Baptism of Heretics, citing "Euchratius of Thenae":

[Latin] "... Euchratius a Thenis dixit: Fidem nostram et Baptismatis gratiam et legis ecclesiasticae regulam Deus et Dominus noster Jesus Christus suo ore Apostolos 1064B docens perimplevit dicens: Ite, et docete omnes Gentes, baptizantes eos in nomine Patris et Filii et Spiritus sancti (Matth. XXVIII, 19). Falsum ergo haereticorum Baptisma et iniquum a nobis pellendum est et omni detestatione refutandum, de quorum ore virus, non vita, nec gratia coelestis, sed blasphemia Trinitatis exprimitur. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-OR/anf.000109.la.html;chunk.id=00000005

[English] "... Euchratius of Thenæ[57] said: God and our Lord Jesus Christ, teaching the apostles with His own mouth, has entirely completed our faith, and the grace of baptism, and the rule of the ecclesiastical law, saying: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[58] Thus the false and wicked baptism of heretics must be rejected by us, and refuted with all detestation, from whose mouth is expressed poison, not life, not celestial grace, but blasphemy of the Trinity.[59] ..."

4TH CENTURY:

Athanasius (c. 296-298 - 2 May 373)

Athanasius of Alexandria, De trinitate:

[Greek] "... Θεὸς ὁ Πατὴρ, Θεὸς ὁ Υἱὸς, Θεὸς τὸ Πνεῦμα, εἷς τὰ τρία· Θεὸς τέλειος ὁ Πατὴρ, τέλειος ὁ Υἱὸς, τέλειος τὸ Πνεῦμα τὸ ἅγιον· τῆς αὐτῆς τιμῆς, τῆς αὐτῆς ἐξουσίας. ..." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Athanasius_the_Great_of_Alexandria__De_trinitate.gr.html;query=;brand=default

[English] "... God the Father, God the Son, God the Spirit, the three are one; God the Father is perfect, the Son is perfect, the Holy Spirit is perfect; of the same honor, of the same authority. ..."

Athanasius of Alexandria, Disputatio contra Arium (Disputation against Arius), 21

[Greek] "... Τί δὲ καὶ τὸ τῆς ἀφέσεως τῶν ἁμαρτιῶν παρεκτικὸν, καὶ ζωοποιὸν, καὶ ἁγιαστικὸν λουτρὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὴν βασιλείαν τῶν οὐρανῶν, οὐκ ἐν τῇ τρισμακαρίᾳ ὀνομασίᾳ δίδοται τοῖς πιστοῖς; Πρὸς δὲ τούτοις πᾶσιν Ἰωάννης φάσκει· «Καὶ οἱ τρεῖς τὸ ἕν εἰσιν.» Ἄρ. εἶπεν· ..." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Athanasius_the_Great_of_Alexandria__Disputatio_contra_Arium.gr.html;chunk.id=00000043

[English] "... But also, is not that sin-remitting, life-giving and sanctifying bath **[baptism]**, without which, no one shall see the kingdom of heaven, given to the faithful in the Thrice-Blessed Name? In addition to all these, John affirms, 'and these three are one.'"

Athanasius of Alexandria, Quaestiones aliae (Other questions)

[Greek] "... τρισ υπόστατος, Πατὴρ, Λόγος, καὶ Πνεῦμα ἅγιον. ..." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Athanasius_the_Great_of_Alexandria__Quaestiones_aliae.gr.html;chunk.id=00000003

[English] "... three in existence, Father, Word, and Holy Spirit. ..."

[Greek] "... οὕτω Πατὴρ, Λόγος καὶ Πνεῦμα ἅγιον, τρία πρόσωπα ..."

[English] "... Thus Father, Word, and Holy Spirit, three persons ..."

"... **[page 39]** c. 380 PRISCILLIAN. ***Liber Apologeticus.*** ..."

CORPVS SCRIPTORVM ECCLESIASTICORVM LATINORVM EDITVM CONSILIO ET IMPENSIS ACADEMIAE LITTERARVM CAESAREAE VINDOBONENSIS, VOL. XVIII. (18) PRISCILLIANI QVAE SVPERSVNT RECENSVIT GEORGIVS SCHEPSS; PRAGAE, F. TEMPSKY; VINDOBONAE, F. TEMPSKY; LIPSIAE, G. FREYTAG. BIBLIOPOLA ACADEMIAE LITTERARUM CAESAREAE VINDOBONENSIS. MDCCCLXXXIX. (1889), page n55; tractatus I., page 6, #4

Priscillian of Avila, Liber Apologeticus, 1.4;

[Latin] "... **[page n55; tractatus I., page 6, #4]** sicut Ioannes ait: tria sunt quae testimonium di-cunt in terra aqua caro et sanguis et haec tria in unum sunt, et tria sunt quae testimonium dicunt in caelo pater uerbum et spiritus et haec tria unum sunt in Christo Iesu. ..." - https://archive.org/details/corpusscriptoru01wissgoog/page/n55/mode/1up

[English] "... As John says: There are three that bear witness on earth, water, flesh, and blood, and these three are one. And there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus. ..."

"... **[page 40]** c. 385 GREGORY OF NAZIANZUS. ***Theological Orations.*** His fifth oration was "On the Holy Spirit" ..."

Gregory of Nazianzus, ΛΟΓΟΣ ΘΕΟΛΟΓΙΚΟΣ ΠΕΜΠΤΟΣ ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ (The Fifth Theological Oration. On the Holy Spirit), XIX. (19)

[Latin] "... τί δὲ ὁ Ἰωάννης, τρεῖς εἶναι τοὺς μαρτυροῦντας λέγων ἐν ταῖς καθολικαῖς, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα; ἆρά σοι ληρεῖν φαίνεται, πρῶτον μὲν ὅτι τὰ μὴ ὁμοούσια συναριθμῆσαι τετόλμηκεν, ὃ τοῖς ὁμοουσίοις σὺ δίδως, _τίς γὰρ ἂν εἴποι ταῦτα μιᾶς οὐσίας; _δεύτερον δὲ ὅτι μὴ καταλλήλως ἔχων ἀπήντησεν, ἀλλὰ τὸ τρεῖς ἀρρενικῶς προθείς, τὰ τρία οὐδετέρως ἐπήνεγκε, παρὰ τοὺς σοὺς καὶ τῆς σῆς γραμματικῆς ὅρους καὶ νόμους; καίτοι τί διαφέρει, ἢ τρεῖς προθέντα ἓν καὶ ἓν καὶ ἓν ἐπενεγκεῖν, ἢ ἕνα καὶ ἕνα καὶ ἕνα λέγοντα μὴ τρεῖς ἀλλὰ τρία προσαγορεύειν; ὅπερ αὐτὸς ἀπαξιοῖς ἐπὶ τῆς θεότητος. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/npnf.000371.SaintGregoryNazianzen.TheFifthTheologicalOrationOntheHolySpirit.html;chunk.id=00000003

[English] "... What about John then, when in his Catholic Epistle he says that there are Three that bear witness,30 the Spirit and the Water and the Blood? Do you think he is talking nonsense? First, because he has ventured to reckon under one numeral things which are not consubstantial, though you say this ought to be done only in the case of things which are consubstantial. For who would assert that these are consubstantial? Secondly, because he has not been consistent in the way he has happened upon his terms; for after using Three in the masculine gender he adds three words which are neuter, contrary to the definitions and laws which you and your grammarians have laid down. For what is the difference between putting a masculine Three first, and then adding One and One and One in the neuter, or after a masculine One and One and One to use the Three not in the masculine but in the neuter, which you yourself disclaim in the case of Deity? ..."

"... **[page 41]** c. 390? JEROME [prologue to the canonical epistles] ..."

THE COMPLETE WORKS OF VENERABLE BEDE, IN THE ORIGINAL LATIN, COLLATED WITH THE MANUSCRIPTS, AND VARIOUS PRINTED EDITIONS, ACCOMPANIED BY A NEW ENGLISH TRANSLATION OF THE HISTORICAL WORKS, AND A LIFE OF THE AUTHOR. BY THE REV. J. A. GILES. D.C.L., LATE FELLOW OF C.C.C., OXFORD, VOL. XII. (12) COMMENTARIES ON THE SCRIPTURES. LONDON: WHITTAKER AND CO., AVE MARIA LANE. MDCCCXLIV. (1844), pages xiii-xiv.

[Latin] "... **[page xiii]** Quae si, ut ab iis digestae sunt, ita quoque ab interpretibus fideliter in Latinum eloquium verterentur, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret: illo praecipue loco, ubi de unitate Trinitatis in prima Joannis epistola positum legimus. In qua etiam ab infidelibus translatorisbus multum erratum esse a fidei veritate comperimus, trium tantummodo voca-bula, hoc est aquae, sanguinis, et spiritus, in ipsa sua **[page xiii-xiv]** editione ponentes; et Patris Verbique ac Spiritus testimoninum omittentes. In quo maxime et fides Catholica roboratur, et Patris, et Filii, et Spiritus Sancti una Divinitatis substantia comprobatur. ..." - https://books.google.com/books?id=YGpQTJT0nikC&pg=PR13 https://books.google.com/books?id=YGpQTJT0nikC&pg=PR14

[English] "... If, as they were compiled by them, they were also faithfully translated into Latin by the translators, they would not cause ambiguity to the readers, nor would the variety of words interfere with each other: especially in that place where we read about the unity of the Trinity in the first epistle of John. In which we also find that the unbelieving translators have erred greatly from the truth of the faith, placing only three terms, that is, water, blood, and spirit, in their own edition; and omitting the testimony of the Father, the Word, and the Spirit. In which both the Catholic faith is most strengthened, and the one substance of the Godhead of the Father, and of the Son, and of the Holy Spirit is proved. ..."

5TH CENTURY:

"... **[page 42]** c. 450 **[Vigilius Tapsensis]** (North African Author) ***Contra Varimadum.*** ... in 1.5 (CC 90, 20-21) ..."

PATROLOGIAE CURSUS COMPLETUS ... SERIES LATINA PRIOR ... ACCURANTE J.-P. MIGNE ... PATROLOGIAE LATINAE TOMUS LXII (62) ... VIGILIUS, TAPSENSIS EPISCOPUS ... CONTRA VARIMADUM LIBER I., VIGILII TAPSENSIS; LIBER PRIMUS. QUOD FILIUS SIT UNUS DEUS CUM PATRE. CAPUT V; Column 359; Left

[Latin] "... **[column 359; Left]** Et Joan-nes evangelista ait : In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. (Joan. I, 1). Item ipse ad Parthos : Tres sunt, inquit, qui testimonium perhibent in terra, aqua, sanguis et caro, et tres in nobis sunt (I Joan. v, 8). Et tres sunt qui testimonium perhibent in caelo, Pater, Verbum, et Spiritus, et ii tres unum sunt (I Joan. v, 7, 8) ..." - https://books.google.com/books?id=GG_YAAAAMAAJ&pg=PA359#v=onepage&q&f=false

[English] "... And John the Evangelist says: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1). Likewise he himself to the Parthians: There are three, he says, that bear witness on earth, water, blood, and flesh, and three are in us (1 John 5:8). And there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one (1 John 5:7, 8). ..."

"... **[page 43]** c. 450 ***De divinis Scripturis suie Speculum.*** **[manuscript *m*]** ..."

Augustine, Liber de Divinis Scripturis sive Speculum quod fertur S. Augustini Liber de Divinis Scripturis sive Speculum quod fertur S. Augustini

II. DE DISTINCTIONE PERSONARVM PATRIS ET FILII ET SPIRITVS SANCTI.

> **[Latin]** "... **[page 314]** Item illic: Quoniam tres sunt qui testimonium dicunt in terra, spiritus, aqua et sanguis: et hii tres unum sunt in christo iesu. et tres sunt qui testimonium dicunt in caelo, pater, uerbum et spiritus: et hii tres unum sunt. ..." - https://scaife.perseus.org/reader/urn:cts:latinLit:stoa0040.stoa080a.opp-lat1:1-5/
>
> **[English]** "... Also there: For there are three that bear witness on earth, the spirit, the water, and the blood: and these three are one in Christ Jesus. And there are three that bear witness in heaven, the Father, the Word, and the Spirit: and these three are one. ..."

III. ITEM DE SPIRITV SANCTO, QVOD COOPERATOR SIT PATRIS ET FILI ET QVOD VNIVS CVM PATRE ET FILIO SPIRITVS SANCTVS SVBSTANTIAE SIT ATQVE DEITATIS.

> **[Latin]** "... **[page 326]** Item illic: Tres sunt qui testimonium dicunt in caelo, pater, uerbum et spiritus, et hii tres unum sunt. ..." - https://scaife.perseus.org/reader/urn:cts:latinLit:stoa0040.stoa080a.opp-lat1:1-5/
>
> **[English]** "... Also there: There are three who bear witness in heaven, the Father, the Word, and the Spirit, and these three are one. ..."

Additional information on the 'Speculum' may be found here - https://purebibleforum.com/index.php?threads/speculum.1888/

"... **[page 43]** A.D. 484 [The Comma was "invoked at Carthage" says R. Brown ...

c. 485 VICTOR VITENSIS. (c. 430-?) ***Historia persecutionis Africanae Provinciae.*** (2.82 in CSEL 7,60; 3.11 in PL58, 227C) ..."

CORPUS SCRIPTORUM ECCLESIASTICORUM LATINORUM EDITUM CONSILIO ET IMPENSIS ACADEMIAE LITTERARUM CAESAREAE VINDOBONENSIS, VOL. VII. (7), VICTORIS EPISCOPI VITENSIS HISTORIA PERSECUTIONIS AFRICANAE PROVINCIAE EX RECENSIONE MICHAELIS PETSCHENIG. VINDOBONAE APUD C. GEROLDI FILIUM BIBLIOPOLAM ACADEMIAE MDCCCLXXXI (1881), page 60

> **[Latin]** "... **[page 60]** Et ut adhuc luce clarius unius diuinitatis esse cum patre et filio spiritum sanctum doceamus, Iohannis euangelistae testi-monio conprobatur. Ait namque: tres sunt qui testi-monium perhibent in caelo, pater, uerbum et spi-ritus sanctus, et hi tres unum sunt. ..." - https://archive.org/details/bub_gb_TiRoFfagpJAC/page/n81/mode/1up
>
> **[English]** "... And that we may teach with still clearer light that the Holy Spirit is of one divinity with the Father and the Son, it is confirmed by the testimony of John the Evangelist. For he says: There are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. ..."

6TH CENTURY:

"... **[page 44]** c. 500 Codex Freisingensis [date to the 5th or 6th century]

Fragments of this MS, known today as r (or Beuron 64), were discovered by Johann A. Schmeller (1785-1852). With additional fragments, Leopold Ziegler published these in Marburg, 1876. The reading in Latin (see the footnote) is provided by A. E. Brooke, with legible letters in capitals: ..."

> **[Latin]** "... [92] QM TR es sunt qui testificantur IN TERRA SPs ET AQUA ET SAnguis et tres sunt qui tesTIFICANTUR IN CAELO PaTER Et verbum et sps scs et hi TRES UNUM SUNT SI TEST ..."
>
> **[English]** "... Since there are three which bear testimony on earth, the spirit, and the water, and the blood, and the three are one which bear testimony in heaven, the Father, and the Word, and the Holy Spirit and these three are one. If... [92] ..."
>
> See the manuscript here (Library Login required) - https://opacplus.bsb-muenchen.de/title/BV037451092

"... **[page 44]** c. 527 FULGENTIUS. ***Responsio contra Arianos.*** (Ad 10; CC 91) ..."

"... **[page 45]** c. 527 FULGENITUS. ***De Trinitate.*** (1.4.1; CC 91A 636) ..."

> **Patrologia Latina (Corpus 2); Fulgentius Ruspensis; Responsio contra Arianos; Responsio contra Arianos (Fulgentius Ruspensis), J. P. Migne cc_id: cps_2.FulRus.ReCoAr, cc_idno: 7814; Responsorio contra Arianos; pages 0224A-B**
>
> > **[Latin]** "... **[p. 0224A]** Beatus enim Joannes apostolus testatur, dicens: Tres sunt qui testimonium perhibent in coelo, Pater, Verbum, et Spiritus; et tres unum sunt * . Quod etiam beatissimus martyr Cyprianus, in epistola | de Unitate Ecclesiae confitetur, dicens: Qui pacem Christi et **[p. 0224B]** concordiam rumpit, adversus Christum facit; qui alibi praeter Ecclesiam colligit, Christi Ecclesiam spargit. Atque ut unam Ecclesiam unius Dei esse monstraret, haec confestim testimonia de Scripturis inseruit. Dicit Dominus: Ego et Pater unum sumus. Et iterum: De Patre et Filio et Spiritu sancto scriptum est: Et tres unum sunt. ..." - https://mlat.uzh.ch/browser/7814
> >
> > **[English]** "... For the blessed apostle John testifies, saying: There are three who bear witness in heaven, the Father, the Word, and the Spirit; and the three are one * . Which also the most blessed martyr Cyprian, in his epistle | on the Unity of the Church, confesses, saying: He who breaks the peace and concord of Christ, does against Christ; he who gathers elsewhere besides the Church, scatters the Church of Christ. And in order to show that there is one Church of one God, he immediately inserted these testimonies from the Scriptures. The Lord says: I and the Father are one. And again: Of the Father and the Son and the Holy Spirit it is written: And the three are one. ..."

> **Patrologia Latina (Corpus 2); Fulgentius Ruspensis; Instrumenta fidei; Instrumenta fidei (Fulgentius Ruspensis), J. P. Migne; cc_id: cps_2.FulRus.InsFid, cc_idno: 7810; pages 0776D-0777A**

[Latin] "... **[p. 0776D]** Hoc etiam beatus Apostolus firmat, qui ad discretionem personarum ait: Unus Deus Pater, ex quo omnia, et nos in ipso; et unus Dominus Jesus Christus, per quem omnia, et nos | per ipsum * . Et fideles dixit coaedificari in **[p. 0777A]** habitaculum Dei in Spiritu * . Ostendens autem unum Deum esse Trinitatem ait, O altitudo divitiarum sapientiae et scientiae Dei * ! Et paulo post: Quoniam ex ipso, et per ipsum, et in ipso sunt omnia, ipsi gloria in saecula * . Beatus vero Joannes apostolus evidenter ait: Et tres unum sunt * ; quod de Patre et Filio et Spiritu sancto dictum, sicut superius cum rationem flagitares ostendimus. ..." - https://mlat.uzh.ch/browser/7810

[English] "... This also the blessed apostle confirms, who says, in regard to the distinction of persons: One God the Father, from whom are all things, and we in him; and one Lord Jesus Christ, through whom are all things, and we through him * . And he said that the faithful are built together into a dwelling place of God in the Spirit * . But showing that there is one God, the Trinity, he says, O the depth of the riches of the wisdom and knowledge of God * ! And a little later: For of him, and through him, and in him are all things, to him be glory for ever * . But the blessed apostle John clearly says: And the three are one * ; which is said of the Father and the Son and the Holy Spirit, as we have shown above with reason. ..."

Patrologia Latina (Corpus 2); Fulgentius Ruspensis; Pro fide Catholica; Pro fide Catholica (Fulgentius Ruspensis), J. P. Migne; cc_id: cps_2.FulRus.PrFiCa, cc_idno: 7813; page 0715B

[Latin] "... **[p. 0715B]** In Epistola Joannis: Tres sunt in coelo qui testimonium reddunt, Pater, Verbum, et Spiritus: et tres unum sunt * . ..." - https://mlat.uzh.ch/browser/7813

[English] "... In the Epistle of John: There are three who bear record in heaven, the Father, the Word, and the Spirit: and the three are one * . ..."

Patrologia Latina (Corpus 2); Fulgentius Ruspensis; De Trinitate; De Trinitate (Fulgentius Ruspensis), J. P. Migne; cc_id: cps_2.FulRus.DeTri8, cc_idno: 7804; pages 0500C-D

[Latin] "... **[p. 0500C]** Similiter et illud: Tres sunt, inquit, qui testimonium dicunt in coelo, Pater, Verbum, et Spiritus, et hi tres unum sunt * . Audiat Sabellius sumus, audiat tres, et credat esse tres personas, et non sacrilego corde blasphemet, dicendo ipsum sibi esse Patrem, ipsum sibi Filium, ipsum sibi Spiritum sanctum: tanquam modo quodam seipsum gignat, aut modo quodam a seipso ipse procedat; cum hoc etiam in naturis creatis minime invenire | possit, ut aliquid seipsum gignere **[p. 0500D]** valeat. ..." - https://mlat.uzh.ch/browser/7804

[English] "... Similarly, he says: There are three who bear witness in heaven, the Father, the Word, and the Spirit, and these three are one. * Let Sabellius hear that we are three, let him hear three, and believe that there are three persons, and not blaspheme with a sacrilegious heart, saying that He Himself is the Father, the Son, and the Holy Spirit: as if He somehow generates Himself, or proceeds from Himself; since even in created natures He can by no means be found, that He is able to generate anything of Himself. ..."

"... **[page 45]** pre-550 JEROME. ***Prologue to the Catholic Epistles.*** "Preserved in the codex Fuldensis" (PL 29, 827-31)." per RB. ..."

> There is presently an ongoing dispute as to whether Jerome was really the writer of the prologue or someone else, and there is argumentation for both positions.

"... **[page 46]** c. 570 CASSIODORUS. ***Complexionn. in Epistt. Paulinn.*** ..."

> **Patrologia Latina (Corpus 2); Cassiodorus Vivariensis; Complexiones (Cassiodorus Vivariensis), J. P. Migne; cc_id: cps_2.CasViv.Comple, cc_idno: 7917; page 1373A**
>
> > **[Latin]** "... **[p. 1373A]** Cui rei testificantur in terra tria mysteria: aqua, sanguis et spiritus, quae in passione Domini leguntur impleta: in coelo autem Pater, et Filius, et Spiritus sanctus; et hi tres unus est Deus. ..." - https://mlat.uzh.ch/browser/7917
> >
> > **[English]** "... To this fact, three mysteries testify on earth: water, blood, and spirit, which are read to have been fulfilled in the Lord's passion: but in heaven the Father, and the Son, and the Holy Spirit; and these three are one God. ..."

"... **[page 46]** Codex Fuldensis

1 John v.7f does not appear in Fuldensis. ... But ... thousands of Latin MSS remain unexamined **[for 1 John 5:7]** ..."

"... **[page 46]** FACUNDUS of HERMIANE. ***Pro Defensione Trium Capitulorm ad Iustinianum*** (1.3.9; CC 90A, 12; also inferior MSS of Bede) ..."

> **Patrologia Latina (Corpus 2); Facundus Hermianensis; Pro defensione trium capitulorum; Pro defensione trium capitulorum (Facundus Hermianensis), J. P. Migne; cc_id: cps_2.FacHer.PrDeTrC, cc_idno: 7864; pages 0536B-C**
>
> > **[Latin]** "... **[p. 0536B]** Quod tamen Joannis apostoli testimonium beatus Cyprianus Carthaginiensis antistes et martyr in epistola sive libro quem de Trinitate scripsit, de Patre et Filio et Spiritu sancto dictum intelligit. Ait enim *: | « Dicit Dominus, Ego et **[p. 0536C]** Pater unum sumus * ; et iterum de Patre et Filio et Spiritu sancto scriptum est, et hi tres unum sunt * ..." - https://mlat.uzh.ch/browser/7864
> >
> > **[English]** "... However, the testimony of the apostle John, blessed Cyprian, bishop and martyr of Carthage, in the epistle or book which he wrote about the Trinity, understands it to be said of the Father and the Son and the Holy Spirit. For he says *: | « The Lord says, I and the Father are one *; and again it is written of the Father and the Son and the Holy Spirit, and these three are one * ..."

"... **[page 47]** c. 583 CASSIODORUS. ***In Epistolam S. Joannis ad Parthos*** (10.5.1; PL 70, 1373A) ..."

> **Patrologia Latina (Corpus 2); Cassiodorus Vivariensis; Complexiones > COMPLEXIONES CANONICARUM EPISTULARUM SEPTEM, ID EST IN BEATI APOSTOLI PETRI DUAS, JOANNIS TRES, JUDAE UNAM ET JACOBI UNAM. > EPISTOLA S JOANNIS AD PARTHOS; Complexiones (Cassiodorus Vivariensis), J. P. Migne; cc_id: cps_2.CasViv.Comple, cc_idno: 7917; page 1373A**

[Latin] "... **[p. 1373A]** Cui rei testificantur in terra tria mysteria: aqua, sanguis et spiritus, quae in passione Domini leguntur impleta: in coelo autem Pater, et Filius, et Spiritus sanctus; et hi tres unus est Deus. ..." - https://mlat.uzh.ch/browser/7917:3.3

[English] "... To this fact three mysteries testify on earth: water, blood, and spirit, which are read to have been fulfilled in the Lord's passion: but in heaven the Father, and the Son, and the Holy Spirit; and these three are one God. ..."

7TH CENTURY:

"... **[page 47]** c. 636 ISIDORE of SEVILLE. ***Testimonia divinae Scripturae 2***[PL, 83, 1203C] ..."

Patrologia Latina (Corpus 2); Auctor incertus; Testimonia divinae Scripturae; Testimonia divinae Scripturae (Auctor incertus), J. P. Migne; cc_id: cps_2.AucInc.TeDiSc, cc_idno: 8200; 291 CAP. II.-- De distinctione personarum Patris, Filii, et Spiritus sancti. 1. p. 1230C

[Latin] "... **[p. 1203C]** In Epistola Joannis. Quoniam tres sunt qui testimonium dant in terra, Spiritus, aqua, et Sanguis; et tres unum sunt in Christo Jesu; et tres sunt, qui testimonium dicunt in coelo, Pater, Verbum, et Spiritus, et tres unum sunt. ..." - https://mlat.uzh.ch/browser/8200

[English] "... In the Epistle of John. For there are three that bear witness on earth, the Spirit, the water, and the Blood; and the three are one in Christ Jesus; and there are three that bear witness in heaven, the Father, the Word, and the Spirit; and the three are one. ..."

"... **[page 48]** c. 650 [The Leon palimpsest ...] ..." **[designated l or 67 (in the Beuron system), aka Codex Pal Legionensis; "The León Palimpsest** ... **Currently it is housed in the archive of León Cathedral, where it is designated as codex 15."** - https://en.wikipedia.org/wiki/Le%C3%B3n_palimpsest#History **]**

HISTOIRE DE LA VULGATE PENDANT LES PRIMIERS SIÈCLES DU MOYEN AGE PAR SAMUEL BERGER, MEMOIRE COURONNE PAR L'INSTITUT; PARIS, LIBRAIRIE HACHETTE ET Cie 79, BOULEVARD SAINT-GERMAIN, 79; 1893; page 10 (F° 117, 1ro col. I Jean, v, 3-11)

[Latin] "... **[page 10]** 8 quoniam tres sunt testimonium dant in terra sps et aqua et sanguis 7 et tres sunt qui testimonium dicunt in caelo pater et uerbum et sps scs et hi tres unum sunt in xpo ihu ..." - https://archive.org/details/histoiredelavul01berggoog/page/n40/mode/1up

[English] "... For there are three which bear testimony on earth, the spirit, and the water, and the blood. And there are three which bear testimony in heaven, the Father, and the Word, and the Holy Spirit, and these three are one in Christ Jesus. ..."

8TH CENTURY:

"... **[page 49]** c. 700 JAQUB of EDESSA. *On the Holy (Eucharistic) Mysteries.* **[Syriac]** ..."

DIONYSIUS BAR SALIBI: COMMENTARY ON THE EUCHARIST; Translated by Baby Varghese; Moran 'Eth'o - 10; First Published June 1998; Published by: St. Ephrem Ecumenical Research Institute; Baker Hill, Kottayam - 686 00;1 Kerala, India; Printed, at: Anaswara Printers, Sastri Road, Kottayam - 686 001; page 95; right, "7."

> **[English]** "... **[page 95; right, "7."]** Again Holy things to the holy: that is, to the soul, body and mind which have been sanctified with three holy (in-vocations) by water, fire, and the Spirit, and by the Father, the Son and the Holy Spirit. ..." - https://malankaralibrary.com/ImageUpload/f022d0e4f76da49b403ae8b9b354cf5f.pdf

THE ANCHOR BIBLE; THE EPISTLES OF JOHN (VOLUME 30), A NEW TRANSLATION WITH INTRODUCTION AND COMMENTARY BY RAYMOND E. BROWN, S.S.; DOUBLEDAY & COMPANY, INC. GARDEN CITY, NEW YORK.; 1982; NIHIL OBSTAT Myles M. Bourke, S.S.L., S.T.D., Censor Deputatus; IMPRIMATUR; Joseph T. O'Keefe, Vicar-General, Archdioc3ese of New York, January 4, 1982; Appendix IV (4); pages 777-778

> "... **[page 777]** In the Borgia collection of the Vatican Li- **[page 777-778]** brary there are two copies (133, 159) of a commentary "On the Holy [Eucha-ristic] Mysteries" attributed to Jaqub, albeit written in a style very different from his other works. In them there is a reference to: "The soul and the body and the mind which are sanctified through three holy things: through water and blood and Spirit, and through the Father and the Son and the Spirit." Baumstark, "Citat" 440-41, discusses the possibility that Jaqub knew a Latin or Greek (from Latin?) MS. that had the Comma. Yet a reference to Father, Son (note: not Word), and Spirit need not reflect a knowledge of the Comma—the mention of three witnesses in the standard text of I John 5:7—8 led many Western church writers to think of the Father, Son, and Spirit in Matt 28:19. Indeed, as we shall see below, the Comma probably arose through allegorical reflection on what the three witnesses (Spirit, water, blood) of I John 5:7 might symbolize in relation to the Trinity, especially on the basis of texts in GJohn. Thus we are far from certain that Jaqub was an exception to the Syriac ignorance of the Comma. ..." - https://archive.org/details/epistlesofjohn00brow_0/page/777/mode/1up https://archive.org/details/epistlesofjohn00brow_0/page/778/mode/1up
>
> Thus, there is a dispute about Jacob / Jaqub of Edessa and what he did or did not know, or acknowledge, or have access to.

"... **[page 50]** c. 735 [The year of the decease of the venerable Bede]

C. Jenkins[110] reported in 1942 that a new manuscript used by Bede was discovered. This manuscript contains 1 John v.7f. ..."

A NEWLY DISCOVERED REFERENCE TO THE 'HEAVENLY WITNESSES' (1 JOHN v. 7, 8) IN A MANUSCRIPT OF BEDE; Claude Jenkins; The Journal of Theological Studies; Vol. 43, No. 169/170 (January/April 1942), pp. 42-45 (4 pages); Published By: Oxford University Press

> "... **[page 42]** A BEWLY DISCOVERES REFERENCE TO THE 'HEAVENLY WITNESSES' (I JOHN v. 7, 8) IN A MANUSCRIPT OF BEDE

IN collating manuscripts of Bede's commentary on the Catholic Epistles as a subsidiary aid for the apparatus criticus of the editio maior of Wordsworth and White's *Nouum Testamentum Latine secun-dum editionem sancti Hieronymi* it was natural to look with special interest at the treatment of I John v. 7, 8. Whether the particular codex consulted distinguishes the lemmata or not, the citation, what-ever its character, may be expected in immediate sequence to the vigorous comment 'pereat de terra memoria eorum qui sum uel deum uel hominem esse uerum denegant'. In MSS. Bodl. 849 (dated A.D. 818), Laud Misc. 442 (saec. ix), Oriel 34 (saec. x), Jesus 69 (saec. xi) and 70 (saec. xii) the words that follow are 'Quia tres sunt qui testimonium dant spiritus et aqua et sanguis.' In MSS. Bodl. Laud Misc. 78 (saec. xii) and Linc. Coll. D. Lat. 31 (saec. xii-xiii) the words 'in terra' are found between 'dant' and 'spiritus'. ..."

"... **[page 43]** It is to be found in a codex given to Balliol College, Oxford, C. 1477, by a former alumnus, the magnificent and generous prelate William Grey, Bishop of Ely, who died on 4 August 1478. MS. Ball. 177 is assigned to the end of saec. xii, and this date may be accepted, if with a little hesitation. Its text in cases where the manuscripts are divided will perhaps usually be found in associa-tion with that of manuscripts like Jesus 69 and 70 and Linc. D. Lat. 31, though it occasionally lends support to readings demonstrably ancient in e.g. Bodl. 849. It has a few individual readings of a kind which may be described as interesting rather than con-vincing when opposed to all the other evidence, but there is nothing else quite comparable with the astonishing character of the following passage to be found on f.82. We give it, indicating the abbreviations and asking the reader to compare it carefully with the readings given above from the other manuscripts.

... q*u*i eu*m* u*e*l d*eu*m u*e*l ho*m*i*ne*m e*ss*e ueru*m* denegant. Quia tres sunt qui testimoniu*m* dant in celo p*at*er u*er*bu*m et* sp*iritu*s s*anctu*s. Et [+hii *m.p.*, *s.l.*] tres sunt. Pat*er* dedit testimonium deitatis q*uando* dixit hic *est* fili*us* me*us* dilect*us* Ips*e* fili*us* dedit testimoniu*m* q*u*i in monte t*r*ansfigurat*us* potentiam diuinitatis *et* **[page 43-44]** sp*eci*em et*er*ne b*eat*itudinis ostendit. Sp*iritu*s sanct*us* dedit qui sup*er* baptizatu*m* in sp*eci*e colu*m*be req*u*ieuit u*e*l q*uando* ad i*n*uocac*i*one*m* no*min*is xp̄i corda c*r*edenciu*m* impleuit. Et hii tres unu*m* sunt una uidelic*et* sub*stanti*a *et* uni*us* deitatis e*ss*encia. Et tres sunt qui testimoniu*m* dant in t*er*ra sp*iritu*s aqua *et* sanguis. Sp*iritu*s dedit testimoniu*m* q*uoniam* ihs *est* u*er*itas q*uando* sup*er* baptizatu*m* desce*n*dit. Si *enim* n*on* uer*us*. ..."

"... **[page 45]** Here, however, in the 'Bede' passage in MS. Ball. 177 we have the 'heaven ...earth' order, and the reference to Father, Son and Spirit expounded and illustrated. ..." - https://www-jstor-org.dclibrary.idm.oclc.org/stable/23957167?seq=1

"... **[page 50]** c. 750 harl^{2} [Latin MS dated to the 8th Century]

Scrivener said it contains "all the Epistles (that to the Colossians following 2 Thess., and 1 John v.7-Jude being crowded on one leaf)" and that it is "a text much mixed with Old Latin." (Scrivener, Plain Introduction, 3rd ed. 355) ..."

A CATALOGUE OF THE HARLEIAN MANUSCRIPTS, IN THE BRITISH MUSEUM. - WITH INDEXES OR PERSONS, PLACES, AND MATTERS. VOL. IV. (4); PRINTED BY COMMAND OF HIS MAJESTY KING GEORGE III. *IN PURSUANCE OF AN ADDRESS OF THE HOUSE OF COMMONS OF GREAT BRITAIN*. 1812.; page 202; right hand column

"... **[page 202; Index III. OR A CATALOGUE of the MSS. Classed according to their Subject Matter.; I. THEOLOGY.; Div. I. REVEALED RELIGION. - (CHAP. I. Holy Scriptures.) - continued.; SECT IV.-Detached Books of the New Testament.-continued.; Right hand columns]** Johannis (D.) Epistolae tres, (vulgate editionis) cum Glossis - **[Vol.]** II. **[Pag.]** 216. **[Cod.]** 1772 **[Art.]** 52-54 ..." - https://archive.org/details/CatalogueOfTheHarleianManuscripts4/page/n217/mode/1up

A PLAIN INTRODUCTION TO THE CRITICISM OF THE NEW TESTAMENT FOR THE USE OF BIBLICAL STUDENTS BY FREDERICK HENRY AMBROSE SCRIVENER, M.A., D.C.L., LL.D., PREBENDARY OF EXETER, VICAR OF HENDON. THIRD EDITION, THOROUGHLY REVISED, ENLARGED, AND BROUGHT DOWN TO THE PRESENT DATE. ... CAMBRIDGE: DEIGHTON, BELL AND CO. LONDON: GEORGE BELL AND SONS. 1883; page 355

"... **[page 355]** *harl.*[2] Harleian 1772 [VIII], a text much mixed with the Old Latin, contains all of the Epistles (that to the Colossians following 2 Thess., and 1 John v.7-Jude being crowded on one leaf), and the Apoc. (*mut.* xiv. 16-fin.). Collated in part by Griesbach, *Symb. Crit.* Vol. I. pp. 326-82. This is Bentley's M (Trin. Coll. B. XVII. 14), a notation apparently also belonging in B. XVII. 5 to harl.3 ..." - https://books.google.com/books?id=iBcXAAAAYAAJ&pg=RA2-PA355

Harley MS 1772 The Pauline Epistles including the Epistle of James; the Epistles of Peter; the Epistles of John and the Apocalypse; including medical charms; 9th century-11th century; Latin (f.134v.; last line – f.135r) - https://www.bl.uk/research/digitised-manuscripts-2/

"... **[f.134v.; last line]** Qm̄ tres sunt qui **[f.134v-f.135r]** testimonū dant, Spī aqua et sanguis et tr**[broken page]** ..." - https://iiif.bl.uk/uv/#?manifest=https://bl.digirati.io/iiif/ark:/81055/vdc_100056033924.0x000001

The text follows the basic standard reading of Jerome's Latin Vulgate (1 Jhn. v. 7), and the shorthand is "Qm̄" for "quoniam", "testimonū" for "testimonium", and "Spī" for "Spiritus et".

> 1 John 5:6 Jerome's Vulgate - hic est qui venit per aquam et sanguinem Iesus Christus non in aqua solum sed in aqua et sanguine et Spiritus est qui testificatur quoniam Christus est veritas
>
> 1 John 5:7 Jerome's Vulgate - quia tres sunt qui testimonium dant
>
> 1 John 5:8 Jerome's Vulgate - Spiritus et aqua et sanguis et tres unum sunt

"... **[page 50]** c. 850 The Ulmensis manuscript [dated 9th century]

London, British Library, Ms. Add. 11852; page f. 187v.

> **[Latin]** "... **[page f. 187v.]** Quia tres sunt qui testimonium dant. 'Spс̄, & aqua et sanguis. '& tres unū sunt. 7 Sicut in caelo tres sunt pater: uerbum & Spс̄. et tres unū sunt. . 7 . XVIII. ..." - https://digital.library.ucla.edu/catalog/ark:/21198/zz002971c4
>
> **[English]** "... For there are three that bear witness: the Spirit, and the water, and the blood. And the three are one. 7 For as in heaven there are three: the Father, the Word, and the Spirit. And the three are one. ..."

"... **[page 51]** c. 923 [Latin MS of the Cathedral of Leon]

This is designated as "leon[1]" by Scrivener, who dated it in the time of Ordogno II (913-923). He said it "is a specimen of the Visigoth minuscule, and contains 1 John v.7,8 in a varied form."[116]

c. 930 [Latin MS in the church of S. Isidore in Leon]

Scrivener designated this MS as "leon[2]". He said "1 John v.7,8 is here found only in the margin."[117] ..."

> **A PLAIN INTRODUCTION TO THE CRITICISM OF THE NEW TESTAMENT FOR THE USE OF BIBLICAL STUDENTS BY FREDERICK HENRY AMBROSE SCRIVENER, M.A., D.C.L., LL.D., PREBENDARY OF EXETER, VICAR OF HENDON. THIRD EDITION, THOROUGHLY REVISED, ENLARGED, AND BROUGHT DOWN TO THE PRESENT DATE. ... CAMBRIDGE: DEIGHTON, BELL AND CO. LONDON: GEORGE BELL AND SONS. 1883; page 360**
>
> "... **[page 360]** *leon.[1]*, the property of the Cathedral of Leon, whose Chapter, formally convened for the purpose, permitted Wordsworth to use it for *half an hour*. This also is the second volume of a whole Bible, said to have once belonged to the convent of SS. Cosmas and Damian in the Valle de Torio, and to have been written in the time of Ordogno II. [913-23]. It was penned by two scribes, Vimara "presbiter" and Johannes diaconus. This is a specimen of the Visigothic minuscule, and contains 1 John v. 7, 8 in a varied form.
>
> *leon.[2]*, in the church of S. Isidore in the same city [*dated* 968 of the Spanish era, or A.D. 930], written "a notario Sanctioni prbro," was collated on behalf of the Sixtine revision of the Vulgate for Card. Carafa, and by him called Codex Gothicus: this collation is still pre-served in Vat. 4859. The order of the books is Gospels, Paul, Cath. Epp., Acts, Apoc. : 1 John v. 7, 8 is here found only in the margin. We may regard *cav.* (see p. 355), *emil.*, *leon.[1.2]*, *tol.* (*see* p. 354) as comprising the Spanish type of Latin MSS ..." - https://books.google.com/books?id=iBcXAAAAYAAJ&pg=RA2-PA360#v=onepage&q&f=false
>
> **A breakdown of some of the internal pagination of "Biblia de Juan y Vimara", "La Biblia Visigótica de la Catedral de León", or "Codice 6" is found here** - https://www.researchgate.net/publication/277805969_La_Biblia_Visigotica_de_la_Catedral_de_Leon_Codice_6_primeros_apuntes_para_un_estudio_arqueologico

"... **[page 51]** 988 [Codex Toletanus: Latin MS]

... The MS is of interest to us because it contains Acts 8:37a, 8:37b, 9:5, 9:6, and 1 John v.7f. ..."

Biblia Hispalense (The Seville Bible), also known as the Toletanus Codex; page 722 left column top (part of verse 6), lines 9-10 -

> **[Latin]** "... **[page 722; left column; lines 9-10]** Tres sūt qui testmonium dicūt caelo: pater. uerbum, et sp̄s. et hii tres unum sunt. ..." - https://www.loc.gov/resource/gdcwdl.wdl_10638/?sp=722&st=image
>
> **[English]** "... There are three who bear witness in heaven: the Father, the Word, and the Spirit. And these three are one. ..."

"... **[page 52]** c. 1120 [An exposition of the Apostle's Creed]

"There is an exposition of the Apostle's Creed used by the Waldenses and Albigensians, in which they quote 1 John v. 7 ..."

HISTORY OF THE WALDNESES; WITH AN INTRODUCTORY SKETCH OF THE HISTORY OF THE CHRISTIAN CHURCHES IN THE SOUTH OF FRANCE AND NORTH OF ITALY, TILL THESE CHURCHES SUBMITTED TO THE POPE, WHEN THE WAL-DENSES CONTINUED AS FORMERLY INDEPENEDENT OF THE PAPAL SEE. BY THE REV. ADAM BLAIR. IN TWO VOLUMES. VOL. I. EDINBURGH: PUBLISHED BY ADAM AND CHARLES BLACK, 27, NORTH BRIDGE; AND LONGMAN, REES, ORME, BROWN, GREEN, AND LONGMAN, LONDON. M.DCCC.XXXIII. (1833); page 523; Appendix

> "... **[page 523; Appendix.]** N. VI.
>
> A brief EXPOSITION of the Waldenses and Albigenses of the APOSTLES' CREED, confirming the Articles thereof by express passages of the Scripture,† and which thus begins: Nos deven croyer en Dio Payre lot poissant, &c.
>
> We must believe in God the Father Almighty, the Creator of heaven and earth: the which God is one Trinity, as it is written in the law: "Hear, O Is-rael, the Lord thy God is one." And Isaiah: "I am the Lord, and there is none else; neither is there any God besides me." And St. Paul, in the fourth of the Ephesians: "On Lord, one faith, one baptism, one God and Father of all." And St. John: "There are three that bear witness in heaven; the Fa-ther, the Son, and the Holy Ghost; and these three are one." And the Gos-pel of St John shows, that the Father, and the Son, and the Holy Ghost, are one, when Jesus Christ says, "that they all may be one as we are one." We must likewise believe that this Holy Trinity has created all things ...
>
> ... † Perrin, part iii. book i. chap. iv. Leger, part i. chap. viii. The translator of Perrin gives the chapter and verse from the Scripture. Leger does neither, except in two instances the chapter. ..." - https://archive.org/details/historyofwaldens01blai/page/523/mode/1up

Jean-Paul Perrin - LVTHERS FORE-RVNNERS: OR, A CLOVD OF WITNESSES, DE-*posing for the Protestant faith*. Gathered together in the Historie of the Waldenses: ... Translated out of French by SAMSON LENNARD, *LONDON*, Printed for *Nathanael Newbery*, and are to be sold at the signe of the Starre under Saint *Peters* Church in Corn-hill, and in Popes-head Alley. 1624; page 29

"... **[page 29]** CHAP. IIII.

Nos deuen creyre en Dio Paire tot Poissant, &c.

WEe must beleeue in God the Father Almigh-tie, maker of heauen and earth, which God is on Trinitie, as it is written in the Law, *Deut.*6.4. *Heare O Israel, the Lord our God, is one Lord.* And the Prophet *Esay, I am Lord, and there is none other, neither is there any God but I*: And Saint *Paul*, in the 4. to the *Ephes. There is on Lord, on Faith, one Baptisme, one God, and one Father of all.* And Saint *Iohn*, I. *Epist.*5.7 *There are three that beare record in hea-uen, the Father, the Word, and the holy Ghost, and these three are one.* And in the Gospel by Saint *Iohn* it is said, *Chap.*17.11. *That the Father, the Sonne, and the holy Ghost are one*; when our Sauiour saith, *That they may be one, as we are one.* Again, wee must beleeue that this holy Trinitie hath created all things ..." - https://archive.org/details/1624PerrinJean-paul.LuthersForerunnersOrACloudOfWitnesses/page/n201/mode/1up

"... **[page 52]** c. 1150 Codex Demidovianus [Latin MS dated 12th century]

Since it contains 1 John v.7f ..."

"Lost since the 18th century." - https://itseeweb.cal.bham.ac.uk/vetuslatina/NT-MSS/

"... In the 18th century the manuscript belonged to a certain Paul Demidov Gregorovitch, then to his sons. The present location of the codex is unknown, probably the manuscript was lost. It is certainly the Vulgate, with Old Latin readings in Acts, Catholic epistles and Pauline epistles. It was edited by Matthaei. ..." - https://en-academic.com/dic.nsf/enwiki/11558310

"... **[page 53]** c. 1150 Codex Divionensis [Latin MS dated 12th century]

The UBS3 (1975) and UBS 3 corrected (1983) recorded in their critical notes that this MS contained 1 John v.7f ..."

"This manuscript is now lost but is known to us from a number of sources, all discovered through the labour of Pierre PETITMENGIN[4], plus the **[Nicolaus]** Rigaltius edition ..." - https://www.tertullian.org/manuscripts/divionensis.htm

"... **[page 53]** c. 1150 Codex Colbertinus [dated to the 12th century]

... The UBS Greek NT reported that Colbertinus contains 1 John v.7f. ..."

CODEX COLBERTINUS; codex 6, "c":

[Latin] "... **[page 106; left column; 10-11th line]** & tres sunt q̄ testimoniū dicūt ī celo - patr̄. ūbū et spс̄ scс̄. et hi tres unū sūt ..." - https://ebin.pub/qdownload/latin-254-eapcr-laodiceans-codex-colbertinus-c-6.html

[English] "... And there are three who bear witness in heaven: Father, Word, and Holy Spirit. And these three are one. ..."

AN INQUIRY INTO THE INTEGRITY OF THE GREEK VULGATE, OR RECEIVED TEXT OF THE NEW TESTAMENT: IN WHICH THE GREEK MANUSCRIPTS ARE NEWLY CLASSED, THE INTEGRITY OF THE AUTHORISED TEXT VINDICATED, AND THE VARIOUS READINGS TRACED TO THEIR ORIGIN. BY THE REV. FREDERICK NOLAN, A PRESBYTER OF THE UNITED CHURCH. ... LONDON: PRINTED FOR F. C. AND J. RIVINGTON, NO. 62, ST. PAUL'S CHURCH-YARD; By R. & R. Gilbert, St. John's Square, Clerkenwell. 1815; page xviii; PREFACE

"... **[page xviii; PREFACE]** in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate1.

1. Of the old version which have been published in French, two were made by the Waldenses; vid. Le Long. Bible. Sacr. Tom. I. p. 313. col. 2. e. Morland on the Church of the Valleys. p. 14. But one copy of this version has fallen into my hands, which was printed at the native place of Peter Waldo; "Au Lyon, l'an de grace 1521." The following is the reading of I John v. 7, 8. fol. clxiv. b. "Trois choses sont qui donnent tesmoing au ciel, le pere le filz et le sainct esperit, et ces trois sont une chose. Et trois choses qui donnent tesmoing en terre, esperit eaue et sang." ..." - https://books.google.com/books?id=GCNhAAAAcAAJ&pg=PR18#v=onepage&q&f=false

13TH CENTURY:

"... **[page 54]** 1215 Acts of the Lateran Council. ..."

Merton College MS 249 - Canons of Lateran Council IV 1215 (ff. 29v-45v). fol. 30r

[Latin] "... **[page fol. 30r; Right column; 7-9 lines]** qm̄admod' in canonica Ioh'is aplí epl'a legit̃ · qr tres sunt qui tes-timoniū dant in ce · pr̄ u'bū et sp̄cs. hii t́s unū sunt. [·q·] Sic̄ in q̃bȝdam co-dicibȝ inueniť. Hos aut̄ sas̀ uniùsa-li ..." - https://digital.bodleian.ox.ac.uk/objects/ad6e13ec-e70a-4b54-8008-d124fd93a320/surfaces/526562de-d215-4fec-8372-f8e99381b056/

[English] "... **[FOURTH LATERAN COUNCIL: 12115; CONSTITUTIONS 2. On the error of abbot Joachim]** Thus we read in the canonical letter of John : For there are three that bear witness in heaven, the Father and the Word and the holy Spirit, and these three are one; and he immediately adds, And the three that bear witness on earth are the spirit, water and blood, and the three are one, according to some manuscripts. ..." - https://www.papalencyclicals.net/councils/ecum12-2.htm

"... **[page 55]** c. 1250 Codex Montfortianus [dated to the 13th cent. by **[Adam]** Clarke **[16th Cent. by others, but other says it coincides with a certain earlier Syriac]**] ..."

THE CODEX MONTFORTIANUS: A Collation OF THIS CELEBRATED MS. IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN, THROUGHOUT THE GOSPELS AND ACTS, WITH THE GREEK TEXT OF WETSTEIN, AND WITH CERTAIN MSS. IN THE UNIVERSITY OF OXFORD. BY ORLANDO T. DOBBIN, LL.D., T.C.D., M.R.I.A. ... LONDON: SAMUEL BAGSTER AND SONS, 15, PATERNOSTER ROW. M.DCCC.LIV. (1854); pages 5-6

"... **[page 5]** The Codex Montfortianus, called also Dubliensis, probably the same which Erasmus entitled Britannicus, noted "61" in the first part of Wetstein's New Testament, in the second, "40," and in the third, "34," contains the whole New Testament ... Unimportant as this MS. may appear on account of its modern date, it deserves **[page 5-6]** circumstantial description, as it is one of those two MSS. which alone contain the celebrated passage of the three that bear record in heaven, 1 John v. 7. ..." - https://archive.org/details/codexmontfortian00dobb/page/n28/mode/1up

Adam Clarke's commentary on the verse may be read here - https://archive.org/details/holybiblecontain06unse/page/923/mode/1up

There are some who disagree that Codex Montfortianus is actually Britannicus.

LETTERS TO EDWARD GIBBON, ESQ. AUTHOR OF THE HISTORY OF THE DECLINE, AND FALL, OF THE ROMAN EMPIRE. By GEORGE TRAVIS, A.M. PREBENDARY OF CHESTER, AND VICAR OF EASTHAM. THE SECOND EDITION, CORRECTED, AND CONSIDERABLY ENLARGED. LONDON: PRINTED, AND SOLD, BY C. F. AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD. MDCCLXXXV. (1785); page 153

"... **[page 153]** 4. The controverted passage stands thus. [In MARTIN'S La Verite, Ed. Utrecht, A.D. 1721, p. 272, it is not accurately represented.]

7. Οτϊ τρεϊς εϊσϊν οϊ μαρτϋ
ρὄντ' εν τω οϋνω, πηρ, λογος καϊ πνα αγϊον*
κὰϊ οϋτοϊ ὸϊ τρεϊς εν εϊσϊ.

8. Κὰϊ τρεϊς εϊσϊν οϊ μαρτϋ
ρὄντ' εν τη γη, πνα, υδωρ, καϊ αϊμα* (t) ..." - https://archive.org/details/bim_eighteenth-century_letters-to-edward-gibbon_travis-george_1785/page/n160/mode/1up

"... **[page 56]** c. 1250 Codex Perpinianus [dated to the 13th century] ..."

The Journal of Theological Studies VOLUME XII (12); OXFORD AT THE CLARENDON PRESS 1911, page 528; Right column, Fol. 216*

[Latin] "... **[page 528; Right column; Fol. 216*]** 7 Et tres sunt qui testimonium dant in ce-lo. Pater. uerbum. sp̄s. sc̄s. Et hii tres: unum sunt. ..." - https://books.google.com/books?id=fzo2AQAAMAAJ&pg=pa528#v=onepage&q&f=false

[English] "... And there are three who bear witness in heaven. Father. Word. holy Spirit. And these three: are one. ..."

14TH CENTURY:

"... **[page 57]** 1303 [The King of Armenia, Haitho, or Haithom, (1224-70)] ..."

AN INTRODUCTION TO THE TEXTUAL CRITICISM, ETC. OF THE NEW TESTAMENT. AN INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES. BY THE REV. THOMAS HARTWELL HORNE, B.D. OF SAINT JOHN'S' COLLEGE CAMBRIDGE; D.D. OF THE UNIVERSITY OF PENNSYLVANIA RECTOR OF THE UNITED PARISHES OF SAINT EDMUND THE KING AND MARTYR AND SAINT NICHOLAS ACONS, LOMBARD STREET; PREBENDARY OF SAINT PAUL'S; TENTH EDITION, REVISED, CORRECTED, AND BROUGHT DOWN TO THE PRESENT TIME. Edited by THE REV. THOMAS HARTWELL HORNE, B.D. (THE AUTHOR); THE REV. SAMUEL DAVIDSON, D.D. OF THE UNIVERSITY OF HALLE, AND LL.D., AUTHOR OF "A TREATISE ON BIBLICAL CRITICISM," ETC. AND SAMUEL PRIDEAUX TREGELLES, LLD. AUTHOR OF "REMARKS ON THE PRINTED TEXT OF THE GREEK NEW TESTAMENT," ETC. ILLUSTRATED WITH MAPS AND FASCIMILES OF BIBLICAL MANUSCRIPTS. VOLUME IV. (4); LONDON: LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS. MDCCCLVI. (1856); page 312

> "... **[page 312]** It had been early noticed that Uscan's text contains the verse 1 John v. 7.; and this led to the *suspicion* that he had himself in-serted it by translation from the Latin: indeed he seems to have admitted that he used the Latin to supply what he found defective in his MS. But it was doubted whether *this* addition was due to Uscan, for it was said that Haitho or Haithom, the king of Armenia in the thirteenth century (1224-70), had introduced the verse; in fact, that he had revised the Armenian version by the Latin Vulgate, and that he had translated even all the *prefaces* which bear the name of Jerome, real and spurious, into Armenia: that he did this last work seems pretty certain.
>
> As 1 John v. 7. is quoted by a synod held at Sis in Armenia thirty-seven years after the death of Haithom, it was deemed pretty certain that it had been brought into the text by that king, whose adherence to the Western Church was very marked, and who at length became a Franciscan monk. ..." - https://books.google.com/books?id=DgEVAAAAYAAJ&pg=PA312#v=onepage&q&f=false

"... **[page 57]** c. 1350 Augsburger Bibelhandschrift (2° Cod 3)

This MS is the oldest complete German New Testament ..."

Cimelien der Staats- und Stadtbibliothek Augsburg - Lektionar, Neues Testament, Nikodemus-Evangelium - SuStB Augsburg 2 Cod 3 (Cim 47), Bayern, 1350; page 149 recto (Bildnr.299); Right column; Lines 5-10

> **[German]** "... **[page 149 recto (Bildnr.299); Right column; Lines 5-10]** wan drei sint di dß geziuchnüsse gebent in d' erden d' geist wazz' un̄ bluet und dis drei sint ainz. und drie sint di da geziuchnüsse gebent ī dem himel. der vat'. d' sun od' daß wort, un̄ d' hilige geist. und dis drie sint aineß. ..." - https://daten.digitale-sammlungen.de/0008/bsb00087191/images/index.html?id=00087191&groesser=&fip=193.174.98.30&no=&seite=299

[English] "... For there are three that testify, the spirit, water and blood, and these three are one. There are three that testify in heaven. The Father, the Son, or the Word, and the holy Spirit. And these three are one. ..."

"... **[page 57]** c. 1350 Codex Ottobonianus at the Vatican (Greg 629)

Formerly known as Act. 162 [dated to the 14th cent. (per NA^{26}) ..."

Digital Vatican Library [DigiVatLib]; Codex Ottobonianus; Manuscript - Ott.gr.298; fol.105v; Latin - Left Column, Lines 17-25; Greek - Right Column, lines 17-25; questionable material in brackets

[Latin] "... **[page fol. 105v; Left column; Lines 17-25]** Quia tres sunt qui testimoniū dāt in celo. patʳ. ùbū & sp̄s sc̄s et hii tres unū sūt. Et tres sic̄t qui testimoniū **[terra īhu]** . sp̄s . aqua et sanguis si testimoniū hominū accipimí testimoniū ..." - https://digi.vatlib.it/view/MSS_Ott.gr.298/0216

[English, of the Latin] "... For there are three who bear witness in heaven, Father, Word, Holy Spirit, and these three are one. And there are three who bear witness **[in]** earth **[in] [Christ]** Jesus **[the]** spirit, water and blood. If we receive the testimony of man, we receive the testimony ..."

[Greek] "... **[page fol. 105v.; Right column; lines 17-25]** Οτι τρεις **[εισι το]** οι μαρτυρὸντ' τω **[πότ?]** ουρανω · πηρ · λόγος **[ς']** πνα **['ον] [ς']** οι τρεις εις το εν **[εισ']** tres εισιν οι μαρτυρὸντ' ..."

"... **[page 59]** c. 1380 WYCLIFFE, John. ..."

The Holy Bible (1382) - 1 Jhn. 5:7

"For thre ben, that yyuen witnessing in heuene, the Fadir, the Sone, and the Hooli Goost; and these thre ben oon." - https://textusreceptusbibles.com/Wycliffe/62/5

"... **[page n722; "þ" = "th"]** for þre ben þᵗ ge-uen witnessinge in heuene / þe fa-dir. & þe Sone. & þe holy gost: & þese þre ben oon ..." - https://archive.org/details/ENGWYC_DBS_HS/English-%281390%29-Wycliffe-Bible-NT/page/n722/mode/1up

"... **[page 61]** c. 1389 [The date of the Tepl **[Teplensis]** Codex **[German]**] ..."

De Codex Teplensis enthaltend 'Die Schrift des newem Gezeuges.' Erster Theil, Die vier heiligen Evangelien. Zweiter Theil, Die Briefe St. Pauli. Dritter Theil, Die Briefe St. Jacobi, St. Petri, St. Johannis, St. Judä, das Botenbuch [i.e. Apostelgeschichte] und St. Johannis Offenbarung, nebst drei Anhängen. Augsburg - Munchen 1884. Dritter Thiel, page 20

[German] "... **[page 20; "plut" = "blut", or "blood"]** Diir ist Ihesus Krist / der da kamt / [7] durch daß wasser / und durch daß plut / nit alleyn in wazzer / wan yn wazzer / und im plut. Und der Geist ist / der da bezeugt / daß krist ist di warheit. Wan drey sint / di gebent gezeug [8] im himel: der Pater / daß Wort / und der heilige Geist / und dise drei sint ain . [9] und dry sint / di geben gezeug [10] uss der erden: Geist / wazzer / und plut; [11] und dese drey sint ayn. ..." - https://archive.org/details/dercodexteplens00goog/page/20/mode/1up

[English] "... For you is Jesus Christ, who came [7] by water and by blood, not only in water, but in water and in blood. And the Spirit is the one who testifies that Christ is the truth. For there are three who bear witness [8] in heaven: the Father, the Word, and the Holy Spirit; and these three are one. [9] And there are three who bear witness [10] from earth: the Spirit, water, and blood; [11] and these three are one. ..."

"... **[page 64]** c. 1400 PAUES, Anna C., ed. ***A Fourteenth Century English Biblical Version***. 1904, AMS reprint, 1974, Cambridge: University Press. 41. ..."

A FOURTEENTH CENTURY ENGLISH BIBLICAL VERSION EDITED BY ANNA C. PAUES, PH.D. UPSALA; FELLOW OF NEWNHAM COLLEGE, CAMBRIDGE. CAMBRIDGE: at the University Press. 1904; page 41

"... **[page 41; "þ" = "th"]** For þer beþ þre þat geueþ wytnesse in hefne, þe Fader, & þe Sone, & þe Holy spiryt; & þese þre beþ on..." - https://archive.org/details/fourteenthcentur00pauerich/fourteenthcentur00pauerich/page/41/mode/1up

"... **[page 65]** 1456 Mazarin Bible (*editio princeps* of printed Latin Bibles) ..."

The Gutenberg Bible - The Mazarin Bible - Biblia Sacra Mazarinaea; Bible. Latin. Vulgate. 1456 Vol. 2 - gathering 31; leaf 308; gathering 31/3+1; left column; 6th word from right; Lines 27-29

[Latin] "... **[Vol. 2 - leaf 308; gathering 31/3+1; left column; 6th word from right; Lines 27-29; the "9" = "us", for "spirit9" = "spiritus"]** Quoniā tres sūt q̃ testimoniū dāt ī celo · pater · verbū · et spirit9 sanctus: et hii tres unū sūt. ..." - https://dpul.princeton.edu/gutenberg/catalog/7d278t10z

[English] "... For there are three that bear record in heaven: the Father, the Word, and the Holy Spirit: and these three are one. ..."

"... **[page 65]** 1466 [G01]: pre-Lutheran German Bible (Strassburg: Johann Mentel) ..."

Biblia Mentel: 1466 D.C. A PRIMEIRA BIBLIA IMPRESSA; 1466; EM ALEMÄO; page n796; right column; Lines 18-21

[German] "... **[page n796; right column; Lines 18-21]** Wann drey seind die gebent gezeůg auf der erde · der geist · wasser · und blůt · und dise drey seind ein. Un drey seind die gebent gezeůg im himel · der vatter · das wort · und der heilig geist: un̄ dise drey seind ein. ..." - https://archive.org/details/BibliaMentelDe1466EmAlemo/page/n796/mode/1up

[English] "... For there are three who give witness on earth: the Spirit, water, and blood: and these three are one. And there are three who give witness in heaven: the Father, the Word, and the Holy Spirit: and these three are one. ..."

"... **[page 65]** 1470 [G02]: pre-Lutheran German Bible (Strassburg: H. Eggestein) ..."

Biblia Latina (volume II). [Strasbourg: Heinrich Eggestein, not after 1468]. "... it was set from a copy of Eggestein's earlier edition of 1466, and that edition in turn was set from a copy of the Gutenberg Bible."; fol. 480; left column; Lines 22-24 from top; 3rd word from left

[Latin, from the German original] "... **[fol. 480; left column; Lines 22-24; 3rd word from left; "9" = "us", "sanct9" = "sanctus"]** Qm̄ tres sūt q̃ testimoniū dant ī celo · paṫ · verbū · et spiritus sanct^{9}: et hii tres unū sūt. ..." - https://dpul.princeton.edu/wa/catalog/jw827g61b

[Latin, from the German original] [page 478; Left column; Lines 22-24; 3rd word from left; "9" = "us", "spirit9" = "spiritus"] "... Qm̄ tres sūt q̃ testimoniū dant in celo · pater · verbū · et spirit^{9} sanctus: et hii tres unū sunt ..."- https://www.digitale-sammlungen.de/de/view/bsb00071555?page=478,479

[English] "... For there are three which bear record in heaven · Father · Word · and holy Spirit: and these three are one. ..."

"... **[page 66]** 1475 [G03 **[sometimes G04]**]; pre-Lutheran German Bible (Augsburg: Jo**[docus]** Pflanzmann) ..."

Pflanzmann-Bibel 1475 - vorlutherische deutsche Bibel; page 903 PDF; Left Column; Lines 30-32 from top; 4th word from the left

[German] "... **[page 903 PDF; Left Column; Lines 30-32 from top; 4th word from the left]** Und drey seind sie gebēt gezeùg im himel · der vater · das wort · und der heilig gaist · un̄ dise drey seind ein ..." - https://tile.loc.gov/storage-services/service/rbc/rbc0001/2014/2014rosen0059/2014rosen0059.pdf

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one ..."

"... **[page 66]** 1476 [G04 **[sometimes G03]**] pre-Lutheran German Bible (Augsburg: Günther Zainer) ..."

Zainer-Bibel 1475 - 3. vorlutherische deutsche Bibel; Page 253 recto; Bildnr.509; Left column; Lines 13-16; 8th word from left

[German] "... **[Page 253 recto; Bildnr.509; Left column; Lines 13-16; 8th word from left;]** Und drey seind die da gebent gezeuknuß im himel Der vatter · das wort · und der heylig geist und dise drey seind eyns. ..." - https://daten.digitale-sammlungen.de/0002/bsb00025979/images/index.html?id=00025979&seite=509&fip=193.174.98.30&nativeno=&groesser=150%25

[English] "... And there are three who give testimony in heaven: the Father, the Word, and the Holy Spirit: and these three are one. ..."

"... **[page 66]** 1476 [G05] pre-Lutheran German Bible (Nuremburg: Johannes Sensenschmidt & Andreas Frisner) p. xcv. ..."

Biblia: übers. aus dem Lat. ; mit dt. Tituli psalmorum und Register. T. 1-2, Volume 2 by Johann Sensenschmidt und Andreas Frisner; page PP502 (xcv.); right column; Lines 16-18 from top; 4th word from left

[German] "... **[page PP502 (xcv.); right column; Lines 16-18 from top; 4th word from left]** Uñ dry sind die da gebent ge=zùgknuß im himel Der vatter · das wort · uñ der heylig geyst · unnd dise dry sind eins. ..." - https://books.google.com/books?id=94yU6Lb6Xo4C&pg=PP502

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 67]** 1477 [G06] pre-Lutheran German Bible (Augsburg: Günther Zainer) ..."

Biblia: übers. aus dem Lat.; mit dt. Tituli psalmorum und Register. T. 1-2. 2; Augsburg: [Günther Zainer] (1477); page 644 (321v); right column; Lines 45-47

[German] "... **[page 644 (321v); right column; Lines 45-47]** Uñ drei seind die do gebent gezeùgknuß ī himel. Der vater dʒ wort uñ d' heylig geyst · und dise drei seind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00025984?page=644

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 67]** 1477 [G07] pre-Lutheran German Bible (Augsburg: Anton Sorg) ..."

Biblia: übers. aus dem Lat., mit dt. Tituli psalmorum und Register. 2; Augsburg: Anton Sorg (1477.06.20.); page 532; Right column; Lines 17-20; 8th word from left

[German] "... **[page 532; Right column; Lines 17-20; 8th word from left]** Uñ drey seind die da gebent gezeùgknuß im hymel. Der vater · das wort / und der heylig geyst und dise drey seind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00025989?page=532

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 67]** 1478 Kölner Bible (pre-Lutheran low-German Bible)

Biblia <dt., niederdt.> Köln: [Heinrich Quentell], 1478. - 2°. - 542 Bl. 2 Sp. 56-57 Z. Band 2; page von 1106; left column; Lines 26-28; 3rd word from left

[German] "... **[page von 1106; left column; Lines 26-28; 3rd word from left]** wente dre sint de dar gheuen ghetuchnis-se in dem hemmel · de vader · dat word · unde de hillighe gheyst · unde desse dre sint een · ..." - https://digital.onb.ac.at/RepViewer/viewer.faces?doc=DTL_1708658&order=1&view=SINGLE

[English] "... For there are three witnesses in heaven, the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 68]** 1480 [G08] pre-Lutheran German Bible (Augsburg: Anton Sorg) ..."

Biblia: übers. aus dem Lat., mit dt. Tituli psalmorum und Register. T. 1-2. 2; Augsburg: Anton Sorg (1480.01.03.); page 666 (331v); Right column; Lines 45-47; 3rd word from left

[German] "... **[page 666 (331v); Right column; Lines 45-47; 3rd word from left]** Uñ drey seind die do gebēt zeügknüß im himel. Der vater dȝ wort uñ d' heilig geist · uñ dise drei seind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00026205?page=666

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 68]** 1483 [G09] pre-Lutheran German Bible (Nuremburg: Anton Koberger) ..."

Diß durchleuchtigist werck der gantzen heyligen geschrifft. genant dy bibel für all and[ers] vorgetrücket teutsch bible; Nürenberg: Gedruckt durch anthonium koburger Nach der geburt cristi ... vierzehenhundert und in dem dreyundachtzigste[n] jar. am montag nach Inuocauit [1483.02.17.]; page 1158 (573v); Right column; Lines 10-12; 9th word from left

[German] "... **[page 1158 (573v); Right column; Lines 10-12; 9th word from left]** Und drey sind die da geben gezewgknuß im̄ hymel. Der vater.das wort.uñ der heylig geyst.uñ dise drey sind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00025544?page=1158

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 68]** 1485 [G10] pre-Lutheran German Bible (Strassburg: Johann Reinhard de Grüningen) ..."

Biblia: übers. aus dem Lat., mit dt. Tituli psalmorum. [1-2]. 2; Straßburg: [Johann Grüninger] (1485.05.02.); page 886 (440v); Left Column; Lines 21- 4th word from the left

[German] "... **[page 886 (440v); Left Column; Lines 21- 4th word from the left]** Unnd drey sind dye da geben gezewgknuß imm hymel. Der vatter das wort.und der heilig geist.und dyse drey seind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00025992?page=886

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

1487 [G11] pre-Lutheran German Bible (Augsburg: Johann Schönsperger)

Biblia: übers. aus dem Lat., mit dt. Tituli psalmorum; Augsburg: Johann Schönsperger 1487.05.25.; page 1576 (786r); Right column; Lines 30-33; 2nd word from left

[German] "... **[page 1576 (786r); Right column; Lines 30-33; 2nd word from left]** Uñ drei seind die do geben zeüg-knüs im dem hymel· Der vatter · das wort · und der heÿlig geyst · und dise drei seind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00025546?page=1576

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 68]** 1490 [G12] pre-Lutheran German Bible (Augsburg: Johann **[Hannsen]** Schönsperger)

Das ... teyl der Bibel. 2. Das ander teyl, Das Buch Der sprüch - Das buch Der heymlichen offenbarung; Augspurg: Gedruckt durch Hannsen schösperger vierzehenhu[n]dert vnd in dem neüntzigisten jare am afftermontag vor martini [1490.11.09.]; page 981 (489v); Right column; Lines 37-40

[German] "... **[page 981 (489v); Right column; Lines 37-40]** Unnd drey sind die da geben ge=zeügknüß im̄ hymmel· Der va-ter·das wortt·unnd der heylige geyst·un̄ dise drey sind eins. ..." - https://www.digitale-sammlungen.de/en/view/bsb00026207?page=981

[English] "... And there are three witnesses in heaven: the Father, the Word, and the Holy Ghost, and these three are one. ..."

16TH CENTURY:

"... **[page 69]** 1514 ***Biblia Poliglota Biblia sacra, hebraice, chaldaice et graece, cum tribus interpretationibus latinus.*** Faks der Ausgabe 1514-1517 (Madrid: University Complutense, 1983-1984) [aka: Complutensian Polyglot] ..."

Complutensian Polyglot Bible. Volume 4; page 412; Latin - Left Column; Greek - Greek Column; Lines 49-52

[Greek] "... **[page 412; Left column; Lines 49-52; 7th word from left]** [h]οτι [i]τρεις [k]ει=σιν/οι [l]μαρτυρούντες [m]εν/τω [n]ουρανώ,/ο [o]πα=τήρ [p]και/ο [q]λόγος [r]και/το [s]άγιον [t]πνεύμα, [u]και /οι [x]τρεις [y]εισ/το [z]εν [a]εισι. ..."

[English] "... For there are three witnesses in heaven: the Father, and the Word, and the Holy Ghost, and these three are one. ..."

[Latin] "... **[page 412; Right column; Lines 49-52; 4th word from left]** [h]Qm̄ [i]tres [k]sunt ooooooo [l]qui [l]testimonium [l]dant [m]in [n]celo: [o]pater: [q]verbum: [r]et [t]spiritus [n]sanctus: [u]et hi ooooo [x]tres [z]unum [a]sunt. ..." - https://tile.loc.gov/storage-services/service/gdc/gdcwdl/wd/l_/10/63/6_/00/4/wdl_10636_004/wdl_10636_004.pdf

[English] "... For there are three who testify in heaven: Father, Word, and Holy Ghost, and these three are one. ..."

"... **[page 76]** 1521 [June: Erasmus includes 1 John v.7 in his **[the 3rd Latin]** edition]

This separate edition of his Latin edition was published by Froben at Basle **[see also Codex Britannicus]** ..."

Erasmus' 1522 (3rd) edition NT (Greek/Latin); page 616 (n1268); Lines 47-48; 5th word from left

[Greek] "... **[page 616 (n1268); Lines 47-48; 5th word from left]** οτι τρεις εισιν οι μαρτυροιωτες εν τω ουρανω, πατηρ, λογος, και πνευμα και ουτοι οι τρεις εν εισιν. ..." - https://archive.org/details/erasmus-nt-1522-greek-latin/page/n1268/mode/1up

[English] "... That there are three that bear witness in heaven, the Father, the Word, and the Spirit: and these three are one. ..."

"... **[page 77]** 1521 French Bible printed at Lyons, France ..."

Le premier volume et le second de la Bible en français; Pierre Bailly, 1521; page RA2-PR164-IA1; Right column; Lines 29-31; 9th word from the left

[French] "... **[page RA2-PR164-IA1; CLXIIII; Right column; Lines 29-31; 9th word from the left]** Trois choses sont qui donnent tesmoing au ciel Le pere le filz et le sainct es-pirit et ces trois sont une chose. ..." - https://books.google.com/books?id=B7bp8R4v-hEC&pg=RA2-PR164-IA1#v=onepage&q&f=false

[English] "... There are three things which bear witness in heaven: the father, the son, and the holy spirit; and these three are one thing. ..."

"... **[page 82]** **1**526 TYNDALE, William, ed. ***The Newe Testament.*** [Febr.] ..."

The Newe Testamente. M. D. XXVI. (1526); by William Tyndale; page n301; Left; Lines 20-23

"... **[page n301; Left; Lines 20-23]** For there are thre whych beare recorde in heven / the father / the worde / and the wholy goost. And these thre are one. ..." - https://archive.org/details/0410Tyndale1526NT/page/n301/mode/1up

"... **[page 83]** 1527 ERASMUS, Desiderius: ***Novum Testamentum*** [4th edition]

This edition also contain[s] 1 John v.7f. ..."

Des. Erasmi Roterodami In Novvm Testamentvm Annotationes: ab ipso autore iam quartum recognitae, & ex Graeciscodicibus quos postea nactus est auctario neutiq[ue] poenitendo locupletatae; Basileae : Froben 1527; scan page 753 (page 697); Lines 15-16; 6th word from left

[Greek] "... **[scan page 753 (page 697); Lines 15-16; 6th word from left]** οτι τρεις εισιν οι μαρτυροουτες εν τω ουρανω, πατηρ, λογος, και πνευμα, @ ουτοι οι τρεις εν εισιν. ..." - https://www.digitale-sammlungen.de/en/view/bsb11058976?q=%28Novum+Testamentum+1527+Erasmus%29&page=753

[English] "... That there are three that bear witness in heaven, the Father, the Word, and the Spirit: and these three are one. ..."

"... **[page 87]** 1531 FROSCHAUER, Christof. ***Dei ganze Bibel der ursprüngliche Ebraischen und Griechischen waarheit nach / auffs aller treüwlicßest verteücshet.*** (1983 reprint. Zürich: Theologischer Verlag) ccciv. ..."

Die ganze Bibel der Ursprungliche Ebraischen und Griechisschen Waarheyt nach, auffs aller treuwlichest verteutschet; Theologischer Verlag, 1531; page CCCIIII; RA2-PR304; Left column; Lines 4-6; 2nd word from left in smaller German font

[German] "... **[page CCCIIII; RA2-PR304; Left column; Lines 4-6; 2nd word from left in smaller German font]** Daß drey sind die zeügnuß im hi̅mel: Der vat-ter / ·das wort / unnd der heylig geyst /·und die drey siendend in eins. ..." - https://books.google.com/books?id=QE5HAQAAMAAJ&pg=RA2-PR304#v=onepage&q&f=false

[English] "... That there are three witnesses in heaven: the Father, the Word, and the Holy Spirit, and the three being in one. ..."

"... **[page 89]** 1534 [Tyndale completed his second translation of the NT] ..."

The Ne=we Testament . dyly-gently corrected and compared with the Greke by Willyam Tindale: and fynes-ched in the yere of ou-re Lorde God A.M.D. & xxxiiii. (1534) in the moneth of Nouember.; page n343; Right page; in slightly smaller print and in brackets

"... **[page n343; Right page; in slightly smaller print and in brackets]** (for ther are thre which beare recorde in heuen / the father / the worde / and the wholy goost. And thse thre are one) ..." - https://archive.org/details/1534-tyndale-nt/page/n343/mode/1up

"... **[page 89]** 1535 ERASMUS, Desiderius. ***Novum Testamentum.*** [5th ed.] ..."

In Novum Testamentum Annotationes; Desiderius Erasmus; Froben, 1535; page 770; Lines 25-26; 5th word from the left

[Greek] "... **[page 770; Lines 25-26; 5th word from the left]** οτι τρεις εισιν οι μαρτυροουτες εν τω ουρανω, ο πατηρ, και ο λογος, @ το αγι-ον πνευμα, και οι τρεις εισ το εν εισι. ..." - https://books.google.com/books?id=X6poAAAAcAAJ&pg=PA770#v=onepage&q&f=false

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 90]** 1539 CRUMWELL. ***The Great Bible.*** prologue by **[Thomas]** CRANMER. ..."

The Great Bible; or The Byble in Englyshe : that is to saye the content of all the holy scrypture, bothe of ye olde and newe testament / truly translated after the veryte of the Hebrue and Greke textes, by ye dylygent studye of dyuerie excellent learned men, expert in the forsayde tonges. 1539 (website),1540 (page n522)

[1539] "... (For ther are thre which beare recorde in heauen the father the worde & the wholy goost. And these thre are one.) ..." -
https://textusreceptusbibles.com/Great/62/5

[1540] "... **[page n522; Left Page; Left Column; bracketed smaller font; "ÿ" = "þ" = "th", or "the"]** (For ther are thre which beare recorde in heauen, ÿ father, ÿ worde & ÿ wholy goost. And these thre are one.) ..." -
https://archive.org/details/GreatBible1540/page/n522/mode/1up

"... **[page 91]** 1550 ESTIENNE, Robert. ***Novum Testamentum Graece***, 3rd

Hē Kainē Diathēkē Novum Testamentum : textûs Stephanici A.D. 1550, cum variis lectionibus editionum Bezae, Elzeviri, Lachmann, Tischendorfii, Tregellesi, Westcott-Hortii, versionis Anglicanae emendatorum by Frederick Henry Ambrose Scrivener, Robert Estienne, Eberhard Nestle; page 549; verse 7; 8th word from left

[Greek] "... **[page 549; verse 7; 8th word from left]** οτι τρεις εισιν n οι μαρτυρουντες εν τω ουρανω, ο Πατηρ, ο Λο-γος, και το Αγιον Πνευμα · και ουτοι οι τρεις εν εισι. ..." -
https://archive.org/details/hkaindiathknovu00nestgoog/page/18/mode/1up

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 92]** 1550 CALVIN, John. ***Calvin's Commentary; St. John 11-21 and First John.*** ..."

CALVIN'S COMMENTARIES - The Gospel according to ST JOHN 11-21 and The First Epistle of John; Translator T. H. L. PARKER; Editors DAVID W. TORRANCE, THOMAS F. TORRANCE. Wm. B. Eerdmans Publishing Company; Grand Rapids, Michigan; Published, 1961; Reprinted, 1974; page 303

"... **[page 303]** 7. *There are three that bear witness in heaven.* Some omit the whole of this verse. Jerome thinks it happened through malice rather than error, and that only among the Latins. But, since even the Greek MSS do not agree, I hardly dare assert anything. But because the passage reads better with the clause added and I see that it is found in the best and most approved copies (*codicibus*), I also readily embrace it. And the meaning would then be that God, to confirm our faith in Christ most abundantly, testifies in a threefold way that we should rest in Him. For, as our faith acknowledges three persons in the one divine essence, so in the same three ways it is called to Christ to rest on Him.

When he says, 'these three are one', he is not referring to essence but rather to agreement. It is as if he said that the Father and His eternal Word and Spirit harmoniously approve the same thing about Christ. Hence some MSS (*codices*) have *εισ εν*. But even if you read *εν εισιν*, as in other MSS (*exemplaribus*), there is no doubt that the Father, the Word and the Spirits are called one in the same sense as afterwards the blood, the water and the Spirit are.

But it seems a meaningless repetition for the Spirit, who is one witness, to be mentioned twice. I reply: Since He bears witness of Christ in different ways, a twofold testimony is fitly ascribed to Him.

For the Father, together with His eternal Wisdom and Spirit, declares from heaven, as it were authoritatively, that Jesus is the Christ. There-fore, we are to consider the single majesty of the Divinity. But as the Spirit dwelling in our hearts is an earnest, pledge and seal to confirm that decree, He again speaks on earth by His grace. Yet inasmuch as not all accept this reading, I will expound what follows as though the apostle referred only to the witnesses on earth. ..." - https://archive.org/details/gospelaccordingt0000jean/page/303/mode/1up

"... **[page 92]** 1551 ESTIENNE, Robert. ***Novum Testamentum Graece***, 4th ..."

Novum Jesu Christi D. N. testamentum. Cum duplici interpretatione, D. Erasmi, & Veteris interpretis: harmonia item evangelica, & copioso indice, Volume 2; ex officina Roberti Stephani, 1551; page PA255; or 255r; 2nd paragraph; Left (Latin), Middle (Greek) and Right (Latin) columns

[Latin] "... **[page PA255; or 255r, 2nd paragraph; Left column]** Quoniam tres sunt qui testimonium dant in cae-lo; Pater; Ver-bum, & Spi-ritus sanctus: & hi tres vnū sunt. ..." - https://books.google.be/books?id=1og8AAAAcAAJ&hl=nl&pg=PA255#v=onepage&q&f=false

[English] "... For there are three that bear record in heaven, Father, Word, and Holy Ghost: and these three are one. ..."

[Greek] "... **[page PA255; or 255r, 2nd paragraph; Middle column]** οτι τρεις εισιν οι μαρ-τυρουντες εν τω ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα · και ουτοι οι τρεις εν εισι. ..."

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

[Latin] "... **[page PA255; or 255r, 2nd paragraphs; Right column]** Quoniā tres sunt qui testimonium dāt in caelo: Pater, Sermo, & Spiritus sanctus: & hi tres vnum sunt. ..."

[English] "... For there are three that bear record in heaven, Father, Word, and Holy Ghost: and these three are one. ..."

"... **[page 92]** 1553 CRISPIN, John. ***Greek New Testament.*** ..."

A Critical Dissertation Upon the Seventh Verse of the Fifth Chapter of St. John's First Epistle, There are Three, that Bear Record in Heaven, &c: Wherein the Authentickness of this Text is Fully Prov'd Against the Objections of Mr. Simon and the Modern Arians, Volume 18; by David Martin; William and John Innys, at the Prince's Arms at the West End of St. Paul's Church-yard., 1719; page 67

"... **[page 67]** *John Crispin*, Advocate to the Parliament of *Pa-ris*, a man learned in the Law, and skill'd in all po-lite learning, withdrew himself to *Geneva* in 1547, for the more free profession of the Protestant Reli-gion: he there set up a Printing-press, and in 1553, put out an Edition of the *Greek* Testament, in which the obelus and semicircle of St. John's passage are found in the same place, as in R. Stephen's Edition. This is a proof that *Stephen* who was yet alive, and in the same town with *Crispin*, had not discover'd an error in his placing the parenthesis. ..." - https://books.google.com/books?id=4tlbAAAAQAAJ&pg=PA67#v=onepage&q&f=false

"... **[page 92]** 1553 ***Novum Jesus Christi Testamentum Graecum. collatis non paucis vererande fidei exemplaribus, accuratissma nunc lima editum.*** Basilaea. 663. ..."

Tēs Kainēs diathēkēs hápanta: Graecè, antiquorum aliquot exemplarium collatione multo quàm hactenus est editum, emendatius ; Acceßit locorum ex Veteri testamento ... citatorum Index ... = Novum Iesu Christi Testamentum; Basileae : [Johann / Johannes / Iohannes / Ioan.] Oporinus [Oporinum / Oporini] 1552; page 866; Lines 12-15; 8th word from the left

[Greek] "... **[page 866; lines 12-15; 8th word from the left]** οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα · και ουτοι οι τρεις εν εισι. ..." - https://www.digitale-sammlungen.de/en/view/bsb11116069?page=866

[English] "... For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit; and these three are one. ..."

"... **[page 93]** 1556 BEZA, Theodore. ***Novum Testamentum*** ..."

Biblia utriusque Testamenti : de quorum nova interpretatione et copiosissimis in eam annotationibus lege quam in limine operis habes epistolam; Volume 2; Author, Contributor Pagnino, Sante [1470-1541]; Vatable, François [....-1546]; Bèze, Théodore de [1519-1605]; page 1175 (318 in book)

[Latin] "... **[page 1175 (318 in book)]** 7 "Nam tres sunt qui testificantur" in caelo, Pater, "Sermo, & Spi-ritus sanctus:" & hi tres vnum sunt. ..." - https://www.e-rara.ch/gep_g/content/zoom/10661750

[English] "... "For there are three that bear record" in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

[Latin Left Margin] "... **[page 1175 (318 in book); Left Margin]** Quoniam tres sunt qui testimoniū dant in caelo, Pater, Verbum, & Spiri-tus sanctus: & hi tres vnum sunt. ..."

[English] "... For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one. ..."

"... **[page 93]** 1556 STEPHANI, Oliva Robert. ***Novum D.N. Iesv Christi testamentum. Latine olim a Veteri interrete, nunc denu a Theodoro Beza versum; cum eiusdam annotationibus, in quibis ratio interretationis redditur.*** 318 ..."

NOVVM D. N. IESV || Christi Testamentum.|| A Theodoro Beza versum, ad veritatem Graeci sermonis è regione appo-||siti, cum eiusdem annotationibus, in quibus ratio || interpretationis redditur.|| ADDITI SVNT INDICES TRES ... ||; 1559; page "[828] – 816'; Latin - Left column; Greek – Right column

[Latin] "... **[page "[828] – 816'; Left column]** Nam tres sunt qui testificantur in caelo, Pater, Sermo, & Spiritus sanctus: & hi tres unum sunt. ..." - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN878202854&PHYSID=PHYS_0828&DMDID=DMDLOG_0023

[English] "... For there are three that bear record in heaven, Father, Word, and Holy Ghost: and these three are one. ..."

[Greek] "... **[page "[828] – 816"; Right column]** οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα, και ο'τοι οι τρεις εν εισι ..."

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 94]** 1560 The ***Biestkens Bible*** (or Dooperbible) ..."

1560 (nothing in text (Right column) or margin) - https://digital.wlb-stuttgart.de/sammlungen/sammlungsliste/werksansicht?tx_dlf%5Bdouble%5D=0&tx_dlf%5Bid%5D=2002&tx_dlf%5Border%5D=title&tx_dlf%5Bpage%5D=1073&cHash=c514908c36d987c0602ac7fd9a334302

Dat nieuwe Testament ons Heeren Iesu Christi. With the Epistle to the Laodiceans by N. Biestkens, 1562; page pp585 (fol. 287r); bracketed in the text

[German] "... **[page pp585 (fol. 287r); bracketed in the text]** (Want drie ȝynder die daer getugchnis geuē inden hemel / de Vader / dat Woort / eñ de Heylige Geest / eñ dese drie ȝyn een.) ..." - https://books.google.com/books?id=QitlAAAAcAAJ&pg=PP585#v=onepage&q&f=false

[English] "... (For there are three which bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one.) ..."

1579 (nothing in text (Right column) or margin) - https://books.google.com/books?id=bEtnAAAAcAAJ&pg=RA44-PA4#v=onepage&q&f=false

Den Bibel inhoudende dat Oude ende Nieuwe Testament. Ghedruckt na de copie van Nicolaes Biestkens van Diest, 1598; page n813 (fol. 72r); Left column margin

[German] "... **[page n813 (fol. 72r); Left column margin]** Dies. eñ de griecshe text dā Spaengē "getuichenis-se geuē in dē hemel / de va-der dȝ woort eñ de heylige geest eñ dese drie ȝen een. ..."

[English] "... This ends the Greek text in Spain: "bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one. ..."

"... **[page 94]** 1560 The Genva Bible: ***A Facsimile of the 1560 Edition.*** Reprint of 1969. ..."

THE GENEVA BIBLE - A facsimile of the 1560 edition, With an introduction by Lloyd E. Berry; The University of Wisconsin Press, Madison, Milwaukee, and London, 1969; page 1221 (113 in text)

"... **[page 1221 (113 in text)]** For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Gost: and these thre are one. ..." - https://archive.org/details/genevabiblefacsi0000unse/page/1221/mode/1up

"... **[page 94]** 1564 TĒS KAINĒS DIATHĒKĒS APANTA ..."

TĒS KAINĒS DIATHĒKĒS APANTA ... Para Iōannē tō Krispinō, 1564

[Greek] "... **[page 332v]** οτι τρεις εισιν οι μαρτυρουντες εν τω ο-ρανω, ο πατηρ, ο λογος, και το αγιον πνευμα · και ο-τι οι τρεις " εν εισι. ... (marginal note : "εισ το)" - https://books.google.com/books?id=vL9fAAAAcAAJ&pg=PA332-IA1#v=onepage&q&f=false

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 95]** 1569 TREMELLIUS, Emanuel. ***Grammatica Chaldaea Et Syra Geneva*** ..."

Ἡ Καὶνὴ Διαθήκη. Testamentum novum. דיתיקא חדתא. Est autem interpretatio syriaca Novi Testamenti, Hebraeis typis descripta, plerisque etiam locis emendata. Eadem Latino sermone reddita. Autore Immanuele Tremellio by Bibliothèque de Genève; 1569; page n1384; margin, bottom notation 8.

[Latin] "... **[page n1384; margin, bottom notation 8.]** 8 Praestātiam Christi in quovno omnia nobis donantur, sex testibus comprobat, tribus caelestibus, & totidem terrenis, penitus inter se consentiētibus. Caelestes sunt, Pater, à quo missus est Filius, Sermo ipse caro factus, & Spiritus Sanctus. Terrent testes, aqua, (id est sanctification nostra) sanguis, (i.tustificatio nostra) Spiritus (i.agnitio Dei Patris in Christo per fidem, ex Spiritus Sancti testimonio: Sicut in annotationibus coprosius exposuimus) ..." - https://archive.org/details/HKaineDiathekeTestamentumNovum1569/page/n1384/mode/1up?view=theater

[English] "... The provision of Christ, in whom all things are given to us, is proved by six witnesses, three heavenly, and as many earthly, completely in agreement with each other. The heavenly are the Father, from whom the Son was sent, the Word himself made flesh, and the Holy Spirit. The witnesses are water, (that is, our sanctification) blood, (i.e. our testimony) the Spirit (i.e. the acknowledgment of God the Father in Christ by faith, from the testimony of the Holy Spirit: As we have explained more fully in the annotations) ..."

"... **[page 97]** 1574 ***Novum Jesu Christi D.N. Testamentum.*** Antwerp: C. Plantini ..."

Novum Testamentum graece; Chr. Plantinus, 1574; page 620; 5th word from left

[Greek] "... **[page 620; 5th word from left]** οτι τρεις εισιν οι μαρ-τυρουντες εν τω ουρανω, ο πατηρ, κ', ο λογος, και το αγιον πνευμα · κ', οι τρεις εις το εν ει-σι. ..." - https://books.google.be/books?id=lxhMAAAAcAAJ&hl=nl&pg=PA620#v=onepage&q&f=false

[English] "... For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit; and these three are one. ..."

"... **[page 97]** 1581 [The Johannine Comma first appeared in a Luther edition.]

Opinions vary as to the date of this incident: Panzer (1574), Nestle (1575), Klose (1582), and Rickli (1593). According to Greeven, it was in 1581. (See his *Werke, Kritische Gesamtausgabe. Die Deutsche Bibel*, vol 7, 629, 10-14.)

If Greeven is correct, about 36 years elapsed from Luther's last edition in his lifetime, until 1 John v.7f was restored in this 1581 edition. ..."

Biblia Das ist, Die gantze heilige Schrifft, Deudsch; Krafft, 1581; page RA2-PA420; upper right hand marginal [Latin] note beneath "420"

[Latin] "... **[page RA2-PA420; upper right hand marginal note beneath "420"]** Quoniam tres sunt qui testi-monium dant in caelo, Pater, Verbum, & Spiritus Sanctus · & hi tres vnum sunt. **[and after follows what seems to be a Latin summary of Erasmus' notation referring to Cyril, Bede, Hieronymus [Jerome], &c. against the Arians*]** - https://books.google.com/books?id=viWNQOtjf3IC&pg=RA2-PA420#v=onepage&q&f=false

*** [Erasmus' notation]** - https://books.google.com/books?id=X6poAAAAcAAJ&pg=PA769#v=onepage&q&f=false

"... **[page 97]** 1596 [A German edition after Luther's lifetime]

J. M. Goeze reported that this edition "has the passage I John 5:7, but with smaller script."[242] ...

[242] J. M. Goeze, *Histoire der deutschen Bibelübersetzung D Martin Lutheri von dem Jahr 1517 an bis 1534* [408 pp. (1772)]. ..."

Biblia Das ist, Die gantze heilige Schrifft, Teutsch: Auffs neu zugericht; 1596

It is **<u>not</u>** in this 1596 edition – **[German; page RA4-PA103]** - https://books.google.com/books?id=YR5fAAAAcAAJ&pg=RA4-PA103

"... **[page 97]** 1599 [A German edition after Luther's lifetime]

Goeze reported that this edition "has the passage I John 5:7, but with Latin letters."[243] ...

[243] ibid. **[J. M. Goeze, *Histoire der deutschen Bibelübersetzung D Martin Lutheri von dem Jahr 1517 an bis 1534* [25 pp. (1772)]**. J. B. Lightfoot, *On A Fresh Revision of the English New Testament*, page 212, 299 as quoted in *English Versions of the Bible* (1952) 322." ..."

Biblia ... Sassisch, D. Mart. Luth. Vppet nye ... dörchgesehen [by D. Wolder], 1599; page RA5-PA111-IA1 (111v)

[German] "... **[page RA5-PA111-IA1 (111v)]** [7] VVenta dre synt dar / de dar tügen im Hem-mel : De Vader / vnde dat VVords / vnde de H. Geist : Vnde de dre synt ein. ..." - https://books.google.com/books?id=OuBmAAAAcAAJ&pg=RA5-PA111-IA1#v=onepage&q&f=false

[English] "... For there are three, that are giving (testimony) in the Heavens; the Father, The Words, and the Holy Ghost, and the three are one. ..."

17TH CENTURY:

"... **[page 100]** 1600 HUTTER, Elias. ***Novvm Testamentum dni; nri Iesu. Christi. Syriace, ebraice, graece, latine, germanica, bohemice, italice, hispanice, gallice, anglice, danice, polince.*** Nürberg. ..."

Novvm Testamentvm DNI NRI Iesv Christi Syriacè Ebraicè Graecè Latinè Germanicè Bohemicè Italicè Hispanicè Gallicè Anglicè Danicè Polonicè; V.2 Epistolas Pavli et Apocalypsin Iohannis] Studio [Eliae Hvttery / Elias Hutter] Germani Noribergae, 1559; page 903; Left, Middle, Right, Top & Bottom

[Latin] "... **[page 903; Left column top]** 7. Quoniam tres sunt qui testimonium dant in caelo, Pater, Verbum, & Spiritus sanctus : & hi tres unum sunt. ..."

[English] "... **[page 903; Left column bottom]** For there are three / which beare recorde in heauen / the Father / the Word-de / and the holy Ghost : and these three are one. ..."

[German] "... **[page 903; Middle column top]** (Denn dreye sind die da zeugen im himmel / der Vater / das Wort / und der heilige Geist / und diese dreye sind eins.) ..."

[Danish] "... **[page 903; Middle column bottom]** (Thi de ere tre som vidne paa himmelen / Pade-ren / oc Ord / oc hellige Aand / oc de ere tilsammen. ..."

[Bohemian / Czech] "... **[page 903; Right column top]** Nebo trij gsau kterijz swē=dectwij wydawagij na Nebi / Otec / Slowo / a Duch swatý: a ti trij gedno gsau. ..."

[Polish] "... **[page 903; Right column bottom]** Abowiem trzej są którzy świad-eza ua niebie / Ojciec / Słowo / y Duch swięty / a ci trzej jednoc są. ..." - https://archive.org/details/novvm-testamentvm-dni-nri-iesv-christi-syriace-ebraice-graece-latine-germanice-elias-hutter-1559/Novvm%20Testamentvm%20DNI%20NRI%20Iesv%20Christi%20Syriac%C3%A8%20Ebraic%C3%A8%20Graec%C3%A8%20Latin%C3%A8%20Germanic%C3%A8%20Bohemic%C3%A8%20Italic%C3%A8%20Hispanic%C3%A8%20Gallic%C3%A8%20Anglic%C3%A8%20Danic%C3%A8%20Polonic%C3%A8%20V2%20%5BEpistolas%20Pavli%20et%20Apocalypsin%20Iohannis%5D%20Studio%20%5BEliae%20Hvttery%5D%201599/page/903/mode/1up

"... **[page 100]** 1601 ***Nouum Iesu Christi Dn. nostri Testamentum ut ex Bibliotheca Regia anno 1550 per Robert Staphanus excusum fuit.*** Frankfurt: ..."

TL·s KainL·s DiathL·kL·s hapanta. Euangelion kata Matthaion. Kata Markon. Kata Lykan. Kata Iōanniō. Praxeis tōn Apostolōn. Nouum Iesu Christi Dn. nostri Testamentum. Vt ex bibliothaca regia 1550 per Robertum Stephanum excusum fuit; typis Wechelianis apud Claudium Marnium & haeredes Ioannis Aubrij, 1601; page 435; Lines 13-14; 5th word from left

[Greek] "... **[page 435; Lines 13-14; 5th word from left]** οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα · και ουτοι οι τρεις εν εισι ..." - https://books.google.com/books?id=BCVLUwv7ilcC&pg=PA435#v=onepage&q&f=false

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 100]** 1602 HUTTER, Elias. ***Novum Testamentum Harmonicum Ebraice, Graece, Latine, & Germanice.*** Noribergae: ..."

Novum Testamentum harmonicum: Ebraice, Graece, Latine & Germanice, Volume 1; Elias hutter; Verlag nicht ermittelbar, 1602; pages 544-545; Hebrew; Greek, Latin, German

[Hebrew] "... **[page 544; Left column, duplicated as best could be done under circumstances]** (כִּי־שְׁלוֹשָׁה הוּא מַעִידִים בַּשָּׁמַיִם הָאָב הַדָּבָר וְרוּחַ הַקֹּדֶשׁ וּשְׁלָשָׁה הָאֵלֶּה אֶחָת הֵמָּה:) ..."

[Greek] "... **[page 544; Right column]** οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα · και ουτοι οι τρεις εν εισι. ..." - https://books.google.com/books?id=fWhAAAAAcAAJ&pg=RA5-PA544#v=onepage&q&f=false

[Latin] "... **[page 545; Left column]** Quoniam tres sunt, qui testi-monium dant in caelo, Pater, Ver-bum, & Spiritus sanctuis : & hi tres unum sunt. ..."

[German] "... **[page 545; Right column]** (Denn dreye sind die da zeugen im him=mel / der Vater / das Wort / und der heilige Geist / und dise dreye sind eines. ..." - https://books.google.com/books?id=fWhAAAAAcAAJ&pg=RA5-PA545#v=onepage&q&f=false

[English] "... For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 101]** 1607 HUNNI, Aegidii. ***Oper um Latinorvm. Continens Articulos Chrisanao Religionis sacrae fundamentis extrctos ... Tomus primus. Witebergae.*** ..."

TOMVS PRIMVS OPERUM LATINORVM, Volume 1; Aegidius Hunnius; Impensis Iohan. Iacobi Porssij Bibliopolae Francof. ad Moenum, 1607; page 95 (internal) or 91 (link)

[Latin] "... **[page 95 (internal) or 91 (link)]** Quae sunt illae personae Trinitatis?

Pater, Filius seu λογος, & Spiritus sanctus. Sic enim nominatur paßim. Vt. Psal. 33. Matth. 3. & 28. Iohan. 14. I. Ioh. 5. ..." - https://books.google.com/books?id=PjhjAAAAcAAJ&pg=PA91#v=onepage&q&f=false

[English] "... What are those persons of the Trinity?

The Father, the Son or Word, and the Holy Spirit. For thus is the name given to the whole. As. Psal. 33. Matth. 3. & 28. John. 14. I. John. 5. ..."

"... **[page 101]** 1608 HUNNI, Aegidii. ***Oper um Latinorvm. Continens potissimum Commenatrios in Evangelium S. Matthae & B. Iohannis.*** III: ..."

TOMVS TERTIVS OPERUM LATINORVM D. AEGIDII HUNNII, Celeberrimi August. Confess. Theologi: Continens potissimum Commentarios in Evangelium S. Matthaei & B. Iohannis, una cum Methodo concionandi. Quibus adjecta sunt: Epitome Biblica [et] praelectiones in XXI. capp. Geneseos. Seriem & ordinem scriptorum & Commentariorum versa monstrabit pagina, Volume 3; Aegidius Hunnius; Impensis Iohan. Iacobi Porssij Bibliopolae Francof. ad Moenum, 1608; Column 614

[Latin] "... **[Column 614]** VII. Testimonium illustre Trinitatis per-sonarum suppeditat nobis formula Baptismi, quae do-cet, tot esse in Deitate personsas, & nec plures nec pan-ciores : hunc etiam inter illas esse ordinem, ut Pater sit persona prima, quia a nullo: Filius persona secunda, quia a Patre genitus: Spiritus sanctus persona tertia, quia a Patre Filioque procedens. Qui ordo non astimatur ex inaequalitate vel essentiae, vel majestatis, sed tan-tum ex hac producentium ac productorum [ταξο] atque serie. ..." - https://books.google.com/books?id=OV5mAAAAcAAJ&pg=PA613#v=onepage&q&f=false

[English] "... VII. The formula of Baptism supplies us with an illustrious testimony of the Trinity of persons, which teaches that there are so many persons in the Godhead, and neither more nor less: that there is also this order among them, that the Father is the first person, because from none: the Son the second person, because begotten of the Father: the Holy Spirit the third person, because proceeding from the Father and the Son. Which order is not estimated from inequality either of essence or majesty, but only from this order and series of producers and products [ταξο [Greek [G5010]]: order, succession, arrange]. ..."

TOMVS SECVNDVS OPERVM LATINORVM D. AEGIDII HVNNII, Celeberrimi August. Confess. Theologi: Continens Scripta quaedam Polemica, tum aduersus Pontificios & Iesuitas, tum etiam aduersus Caluinianos aliosq[ue] sectarios. Seriem [et] Indicem scriptorum versa monstrabit pagina, Volume 2; Aegidius Hunnius; Impensis Iohan. Iacobi Porssij Bibliopolae Francof. ad Moenum, 1608; Column 749 and continuing throughout the page

[Latin] "... **[Column 749]** Locvs I. IOHAN. V.

Tres sunt, qui testimonim dant in cae-lo, Pater, Sermo, & Spiritus san-ctus, & hi tres vnum sunt. ..." - https://books.google.com/books?id=BV5mAAAAcAAJ&pg=PA735#v=onepage&q=%22tres%22&f=false

[English] "... Place 1 John 5.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ..."

"... **[page 101]** 1609 ***Novvum Testamentvm Graece cum vulgata interpretatione Latine Graeci contextus lineis inserta. Avrelae Allobrogvm.*** ..."

Novum Testamentum graece, cum vulgata interpretatione latina graeci contextus lineis inserta, quae quidem interpretatio, quum à graecarum dictionum interpretatione discedit, ... in margine libri est collocata; Benito Arias Montano; excudebat Petrus de la Rouiere, 1609; page 342; Greek – lower text, Latin – upper text

[Greek] "... **[page 342; Lower text]** οτι τρεις εισιν οι μαρτυ-ρουντες εν τω ουρανω, ο πατηρ, και ο λογος, και το αγιον πνευμα · και οι τρεις εισ το εν εισι. ..." - https://books.google.com/books?id=13R_Ln2qKKQC&pg=PA342#v=onepage&q&f=false

[English] "... For there are three who bear witness in heaven, the Father, and the Word, and the Holy Spirit; and these three they are one. ..."

[Latin] "... **[page 342; upper text]** Quoniam tres sunt $_{p}$ illi te-stantes in caelo, Pater, & Verbum, & sanctus Spiritus, & " tres in vnum sunt. ...

[Margin notations: $_{p}$ qui testimonium dant; " hi**]** ..."

[English] "... For there are three who testify in heaven, Father, and Word, and Holy Spirit; and these three are one. ..."

"... **[page 101]** 1611 The ***Authorized Version*** [first edition] , The "AV" ..."

AV1611 - The Authorized King James Bible - KJB; page n1484

"... **[page n1484]** For there are three that beare re-cord in heauen, the Father, the Word, and the holy Ghost : and these three are one. ..." - https://archive.org/details/1611-the-authorized-king-james-bible_202211/page/n1484/mode/1up

Every, and all, subsequent editions of the "AV" (1611) in the, 2nd & 3rd editions (1611), as well as the 1613, 1618, 1629 editions, and many other English and various language Bibles and works since. For more references beyond the AV1611, see:

1. **[Website, Steven Avery]** - https://purebibleforum.com/index.php?forums/heavenly-witnesses.3/

2. **[Book]** A History of the Debate Over 1 John 5,7-8 by Michael Maynard, and may be purchased - https://avpublications.com/product/a-history-of-the-debate-over-1-john-57-8/

3. **[Book]** In Defense of the Authenticity of 1 John 5:7 by C. H. Papas - https://www.amazon.com/Defense-Authenticity-John-Pappas-ThM/dp/1490892478?ie=UTF8&qid=1473095922&sr=8-1&keywords=c+h+pappas&linkCode=ll1&tag=thekingjamesbibl&linkId=43bdcb5cef2a7c9316311bc81eb37daa

4. **[Book]** WHEN THE KJV DEPARTS FROM THE "MAJORITY" TEXT OF HODGE & FARSTAD, CITED BY THE CORRUPT NKJV, by JACK MOORMAN; Chapter 6 - THE MOST FAMOUS "MINORITY" VERSE - I John 5:7; pages 115-124 - https://avpublications.com/product/when-the-kjv-departs-from-the-majority/

5. **[Book]** A CLOSER LOOK: EARLY MANUSCRIPTS & THE AV by Jack Moorman; see page 147 (I John 5:7) - https://avpublications.com/product/a-closer-look-early-manuscripts-and-the-a-v/

6. **[Book]** EARLY CHURCH FATHERS AND THE AUTHORIZED VERSION by Jack Moorman; see page 60 - https://store.kjv1611.org/early-manuscripts-church-fathers-and-the-authorized-version/

A CLOSER LOOK: EARLY MANUSCRIPTS & THE AV by Jack Moorman; see page 147

"... **[page 147]** I John 5:7 ... **[cited in]**

Cursives **[Greek]**: pc (9 cited in our other Digest [*When the KJV Departs from the "Majority" text of Hodge & Farstad by the Corrupt NKJV* (page 119; MS#, Century Year, mg. = margin): 61 (XVI), 88 mg. (XII), 221 mg. (X), 429 mg. (XIV), 629 (XIV), 635 mg. (XI), 636 mg. (XV), 918 (XVI), 2318 (XVIII)])
Old Latin: c, dem, div, l, m, p, q, r, Vulg

[not cited in]
Aleph **[Sinaiticus]**, A **[Alexandrinus]**, B **[Vaticanus]**, K, L, P, Psi, 048, 049, 056, 0142
MAJORITY **[Greek]**
Vulg-pt **[Latin]**
Syr: pesh, harc **[but there are hundreds more MSS not checked]**
Cop: (sa), bo
Arm, Eth

If the disputed words are removed in the Greek, the loose ends will not join up grammatically. a full defence of this most important Trinitarian passage, see KJVMT p 115. ..."

EARLY CHURCH FATHERS AND THE AUTHORIZED VERSION by Jack Moorman; see page 60

"... **[page 60]** CYPRIAN, Treatises (I 5:423), "and again it is written of the Father, and of the Son, and of the Holy Spirit, 'And these three are one.'" ..."

WEBSITE ARCHIVED; Copyright by Bruce Terry, 1985, 1998

"... **[Website Archived; Copyright by Bruce Terry, 1985, 1998]** 1 John 5:7-8:

TEXT: "·And the Spirit is the One who testifies, because the Spirit is the truth. ·[That is] because there are three who testify: the Spirit, and the water, and the blood; and [these] three agree as one."

EVIDENCE: S A B K P Psi 048 33 81 104 614 630 945 1241 1739 1881 2495 Byz Lect one lat earlier vg syr(p,h) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "And the Spirit is the One who testifies, because the Spirit is the truth. ·[That is] because there are three who testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one. ·And there are three who testify in the earth: the Spirit, and the water, and the blood; and [these] three agree as one."

EVIDENCE: 61 88margin 221margin 429margin 629 636margin 918 2318 most lat later vg
TRANSLATIONS: KJV NASVn NIVn

COMMENTS: A complete list of the Greek manuscripts that include this passage is given above, in spite of the fact that none of the manuscripts were copied before the tenth century. There is much variation among those who have it, and most of the old Latin manuscripts have the witnesses on earth before the witnesses in heaven. The expanded passage is a fourth century Latin gloss on verse 8 which found its way into the Latin text and was back-translated into a few Greek manuscripts. ..." - https://web.archive.org/web/20060907123105/http://web.ovu.edu/terry/tc/lay281jn.htm

WEBSITE; Manuscript Evidence for Disputed Verses; Taken from appendix 2, III: "O Biblios The Book," by Allan O'Reilly

"... **[Website; Manuscript Evidence for Disputed Verses; Taken from appendix 2, III: "O Biblios The Book," by Allan O'Reilly]** 1 John 5:7,8

"in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" has been omitted by the RV, Ne, NIV, NKJV marg., RSV, GN, LB, NASV, NSRB marg. (insisting that the words have no manuscript authority and are an interpolation), NEB, NWT JB. AMP italicises the words.

The passage known as the "Johannine Comma" is lacking from most of the Greek manuscripts. However, it is found in Codex 61 of the 15-16th century, kept in Dublin and known as the Montfort manuscript, Codex Ravianus (Wizanburgensis) of the 8th century and in the margins of 88 and 629.

The main authorities for the passage are the Old Latin text of the 2nd century, including manuscript r (5/6th cent.) and the "Speculum," a treatise containing the Old Latin text, and several fathers. Fuller (4) p 213, citing Wilkinson, states that the passage was found in the Old Latin Bibles of the Waldenses, whose text pre-dated Jerome's Vulgate. See also Ray (15) p 98, who states that this "Italic" Bible dates from 157 AD. The Old Latin text carried sufficient weight to influence the later copies of the Vulgate, most of which from 800 AD onward incorporated the passage.

The fathers who cite the passage are Tertullian (2nd cent.), Cyprian (250 AD), Priscillian (385 AD), Idacius Clatus (385 AD), several African writers of the 5th century and Cassiodorus (480-570 AD).

The combined influence of these authorities, together with grammatical difficulties which arise if the Comma is omitted, was sufficient to ensure its place in most editions of the Textus Receptus-see Berry's text- where it undoubtedly belongs.

See Hills (3) p 209, (38) p 210, the TBS (58) "Notes on the Vindication of I John 5:7" and Ruckman (2) p 128-9, (31) p 334. The omission of the Comma from the majority of the manuscripts most likely stems from the influence of Origen and some of his supporters, who did not accept the doctrine of the Trinity. This text is also discussed at length in Part 3. ..." - https://ecclesia.org/truth/manuscript_evidence.html

WEBSITE; Response to Daniel Wallace Regarding 1 John 5:7; by Martin A. Shue

"... **[WEBSITE; Response to Daniel Wallace Regarding 1 John 5:7; by Martin A. Shue]** Wallace immediately states that "the Comma occurs only in about 8 MSS."

Obviously, Mr. Wallace is referring to the Greek mss. only. I would like to point this out lest it be made to appear that there are LITERALLY 'only about 8 MSS.' which contain the Comma. There are many Latin mss., of those that contain the Catholic Epistle of 1 John the vast majority contain 1 John 5:7. Many of these dating back to at least as early as the 4th century. It can also be found in the Latin Vulgate; of which, Frederick Scrivener wrote, "it is found in the printed Latin Vulgate, and in perhaps forty-nine out of every fifty of its manuscripts". So, the ms. evidence is far greater than 8. And even if we did take this to mean the Greek mss. it is still not correct. Though the actual count is somewhat disputed, each side claiming or denying certain mss., it is agreed upon by both sides that there are certainly more than just 8 Greek mss. that contain the phrase.

In the next portion of his article Wallace quotes from Bruce Metzger. Metzger is quoted as writing, "(2) The passage is quoted in none of the Greek Fathers, who, had they known it, would most certainly have employed it in the Trinitarian controversies (Sabellian and Arian). Its first appearance in Greek is in a Greek version of the (Latin) Acts of the Lateran Council in 1215." This is a most interesting statement by Metzger. In an effort to make it appear to the unsuspecting saint that there is no Early Church Father support for the verse Metzger says "Greek Fathers". This is interesting because at other times Metzger himself will appeal to these 'non-Greek' Fathers if they can be found to bolster support for his argument. The fact is the Comma Johanneum is cited by Priscillian (385 AD), Cassian (435 AD), Ps-Vigilius (date unknown), Ps-Athanasius (6th century), Fulgentius (510 AD)(see John Gill), Ansbert (8th century), Jerome (4th century), Tertullian (3rd century), Athanasis (350 AD), Council of Carthage (415 AD), Vigilius of Thapsus (5th century), Cassiodorus (6th century) and Victor Vitensis, who records that the passage was "insisted" upon in a confession of faith that was drawn up by Eugenius Bishop of Carthage and authorized by no less than 460 bishops in 484 AD. In addition to those already listed there are numerous other Early Church Fathers that cite the verse without doubting its authenticity. Of special note I would like to mention that the passage appears in the Greek Synopsis of Holy Scripture (4th century). It is also quoted in the 'Disputation with Arius' by Ps-Athanasius thus proving Metzger's statement that it was not used in the Arian controversy false. The passage is also cited in an isolated Homily by an unknown author, in the Benedictin edition of Chrysostom (tom. xii. pp. 416-21). The date of this Homily has been fixed to 381 AD. This is yet another Greek witness for the Comma of the fourth century. The Homily reads in Greek, "eis kekletai ho Pater kai ho Uios kai to Pneuma to Agion: dei gar te apostolike choreia parachoresai ten Agian Triada, en ho Pater kataggellie. Trias Apostolon, martus tes ouraniou Triados." Once again this is Greek evidence which appears much earlier than Metzger purports when he says, "Its first appearance in Greek is in a Greek version of the (Latin) Acts of the Lateran Council in 1215." I am not certain if Metzger is aware of the above facts or if he has just chosen to overlook them.

Wallace next cites Metzger as writing, "The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic) except the Latin:". Again we find a distortion of the facts by both Metzger and Wallace. Being that both these learned men write extensively on this subject one would think they would be a little more familiar with the facts of the matter. These facts are not hidden and can be found by anyone willing to do a little research. The Comma is in fact found in some of the Armenian manuscripts. F. H. A. Scrivener reported this fact in his book "Plain Introduction" (cf. p. 403). Now even the newest UBS critical text has updated this information and admits that the passage is in fact found in some Armenian manuscripts. Additionally, the first printed edition of the Armenian Bible, which was published in 1666 by Bishop Uscan, contains the Comma. It is also reported by Dr. Scrivener that "only a few recent Slavonic copies" do in fact contain the Comma. I will be the first to admit that it is hard to keep up with all the evidence when dealing with this issue of textual criticism but for such respected men as Daniel Wallace and Bruce Metzger to not be aware of the above facts is perplexing. Especially when so many read their books and articles and, as can be seen by the clubs, hang on to every word that flows from their pen (or in this day I should say 'keyboard'). ..." - https://web.archive.org/web/20141129012850/http://www.avdefense.webs.com/wallace.html

WEBSITE; by Thomas Golda (ScionofZion) on 1 John 5:7:

"... **[WEBSITE; by Thomas Golda (ScionofZion) on 1 John 5:7]** The Greek texts include 629 (fourteenth century), 61 (sixteenth century), 918 (sixteenth century), 2473 (seventeenth century), and 2318 (eighteenth century). It is also in the margins of 221 (tenth century), 635 (eleventh century), 88 (twelfth century), 429 (fourteenth century), and 636 (fifteenth century)

I John 5:7 can be traced back to the Waldensian Church to the translation of the Old Italic in the 2nd century

In the 7th century at least 12 Old Latin MSS contained the passage
In the 8th century at least 21 Old Latin MSS contained the passage
In the 9th century at least 189 Old Latin MSS contained the passage

Over 6,000 Latin manuscripts remained unexamined to this day

I John 5:7 was referred to going back to 200AD

200 AD - Tertullian quoted the verse in his Apology, Against Praxeas

250 AD - Cyprian of Carthage, wrote, "And again, of the Father, Son, and Holy Ghost IT IS WRITTEN: "And the THREE are ONE' in his On The Lapsed, On the Novatians.

Note that Cyprian is quoting and says "it is written, And the three are One." He lived from 180 to 250 A.D. and the scriptures he had at that time contained the verse in question. This is at least 100 years before anything we have today in the Greek copies. If it wasn't part of Holy Scripture, then where did he get it?

350 AD Priscillian referred to it [Corpus Scriptorum Ecclesiasticorum Latinorum, Academia Litterarum Vindobonensis, vol. xviii, p. 6.]

> "and there are three which give testimony on earth, the water, the flesh the blood, and these three are in one, and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus.' - PRISCILLIAN (380AD)

350 AD Idacius Clarus referred to it [Patrilogiae Cursus Completus, Series Latina by Migne, vol. 62, col. 359.]

350 AD Athanasius referred to it in his De Incarnatione

380 AD Priscillian in Liber Apologeticus quotes "and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus."

398 AD Aurelius Augustine used it to defend Trinitarianism in De Trinitate against the heresy of Sabellianism

415 AD Council of Carthage. The contested verse (1 John 5:7) is quoted at the Council of Carthage (415 A. D.) by Eugenius, who drew up the confession of faith for the "orthodox." It reads with the King James. How did 350 prelates in 415 A.D. take a verse to be orthodox that wasn't in the Bible? It had to exist there from the beginning. It was quoted as "Pater, VERBUM, et Spiritus Sanctus".

> "... and in order that we may teach until now, more clearly than light, that the Holy Spirit is now one divinity with the Father and the Son. It is PROVED by the EVANGELIST JOHN, for HE SAYS, 'there are THREE which BEAR TESTIMONY in heaven, the FATHER, the WORD, and the HOLY SPIRIT, and THESE THREE ARE ONE" - Eugenius said at the Council of Carthage

450AD – "And there are three who give testimony in heaven, the Father, The Word, and the Spirit, and these three are one." - I John 5:7 - Anchor Bible; Epistle of John - Contra Varimadum 1.5 (CC90,20-21)- 450AD

450-530 AD. Several orthodox African writers quoted the verse when defending the doctrine of the Trinity against the gainsaying of the Vandals. These writers are:

A) Vigilius Tapensis in "Three Witnesses in Heaven"

> "there are three which bear testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one." - Victor Vitensis - 485AD

B) Victor Vitensis in his Historia persecutionis [Corpus Scriptorum Ecclesiasticorum Latinorum, Academia Litterarum Vindobonensis, vol. vii, p. 60.]

C) Fulgentius in "The Three Heavenly Witnesses" [Patrilogiae Cursus Completus, Series Latina by Migne, vol. 65, col. 500.]

> "There are three who bear testimony in heaven, the Father, the Son and the Spirit. And the three are one being." – FULGENTIUS (527AD)

500 AD Cassiodorus cited it [Patrilogiae Cursus Completus, Series Latina by Migne, vol. 70, col. 1373.]

527 AD Fulgentius in Contra Arianos stated: "Tres sunt qui testimonium perhibent in caelo. Pater, Verbum et Spiritus, et tres unum sunt."

550 AD The "Speculum" has it [The Speculum is a treatise that contains some good Old Latin scriptures.]

636 AD Isidor of Seville quotes the verse as it stands in the KJB.

750 AD Wianburgensis referred to it

800 AD Jerome's Vulgate has it [It was not in Jerome's original Vulgate, but was brought in about 800 AD from good Old Latin manuscripts.]

157-1400 AD. Waldensian (that is, Vaudois) Bibles have the verse. ...

... Most scholars agree that the Old Latin New Testament was translated from the Greek around the second half of the second century. Some even before that. The time range is from 137AD to 150AD. So, soon after the Bible was completed, the Greek scriptures were translated into Latin. Copies of the Old Latin we have today are from the 6th century to the 13th century, and they are copies that go as far back as the 2nd century.

Of the 6 main Old Latin copies that contain I John 5:7, they are:

1. Monacensis 64
2. Speculum
3. Colbertinus
4. Demidoviannus
5. Divionesis
6. Perpinanensis

In addition to the Old Latin, the Latin Vulgate has I John 5:7. Out of every 50 manuscripts, 49 contain I John 5:7. While "Jerome's Vulgate" did not contain I John 5:7, Jerome himself admitted it should be there. How can he admit it was there if it never existed to begin with? Many accused Jerome of corrupting the Bible. There are over 8,000 Latin Vulgate manuscripts and over 98% of them contain I John 5:7.

In the English-speaking world, I John 5:7 was never brought into question until 1881. For over 500 years I John 5:7 was universally accepted. It was not until the late 1800s that I John 5:7 became questioned "at the same time modern apostate translations started to appear."

Another important fact is this. ... The Greek Orthodox Church TO THIS DAY uses ONLY the KJV Bible when using an English version of the New Testament. They will not endorse any of the other modern English translations. This should shock people who support modern translations, as most of the English-speaking world rejects the KJV and I John 5:7. But modern-day apostates reject the Greek Bible of the Greek Church. As for the Greek Church, they still use the Byzantine manuscripts, EVEN AS ALL THE CHURCHES HAD UNTIL 1881.

The Byzantine manuscripts had always been the manuscripts of the church. That is why all the early church fathers quote I John 5:7:

200 – Tertullian
250 – Cyprian
318 – Athanasius
350 – Idacius Clarus
380 – Priscillian
385 – Gregory of Nazanzius
390 – Jerome
450 – Contra Varimadum
450 – Latin ms. m
485 – Council of Carthage
485 – Victor of Vitensis
500 – Latin ms. r
527 – Fulgentius
570 – Cassiodorus
636 – Isidore of Seville
650 – Codex Pal Legionensus
700 – Jaqub of Edessa
735 – mss. used by Venerable Bede
850 – Codex Ulmensis

In addition, these Bibles contain I John 5:7:

The Syrian Bibles, the Slavic Bibles, the Russian Bible, the Celtic Bible, the French or Gallic Bible, the German Bible prior to Luther, the Telp Bible of the 14 Century of Bohemia, the Swiss Bible, the Italian Bible, in addition to many of the ancient English Bibles. ... the Wycliffe Bible, the Tyndale Bible, Matthew's Bible, the Geneva Bible, the Bishop's Bible, and the 1611 Authorized Bible.

Most ancient Witness:

Finally, as a final witness to the truth of the KJV and I John 5:7

Dr. McIntosh and Dr. Twyman in 1887 (just 6 years after the Revised version came out) discovered an Old Latin manuscript, dating back to the time of Constantine the Great. This is the only complete Old Latin manuscript and oldest. The dating of this manuscript would be around 325-330AD. This specific manuscript is marked by the Emperor's name (Constantine the Great) This is stored in the library of Constantinople. These 2 men were able to view these manuscripts (by paying money) and after viewing it came to this conclusion. ... "This Old Latin manuscript is essentially the same as our Authorized Version." This is written in their testimony "*The Archon Volume"*, page 60-61. Dr. Frederick Nolan a few decades earlier came to the same conclusion.

Not only was I John 5:7 in this Old Latin manuscript from 325 AD, the entire manuscript was a near replicate of today's Authorized 1611 KJV. ... and this Old Latin manuscript is just as old or older than the corrupt Codex Sinaiticus and its sister Codex Vaticanus. So, the KJV and the "later Byzantine Greek" that it is based on, was a reflection of the earlier Greek, that was witnessed to by the ancient Latin manuscripts that translated from that earlier Greek.

I John 5:7 was in the Latin Scriptures in the Greek Church that predates the oldest manuscripts we have in our possession. The OId Latin Manuscripts was "of Greek origin" and thus the same as the Byzantine Text. ..." - https://www.scionofzion.com/1_john_5_7.htm

WEBSITE; Another King James Bible Believer; Will Kinney (BrandPlucked.com)

"... **[WEBSITE; Another King James Bible Believer; Will Kinney (BrandPlucked.com)]** English Bibles that contain all these words in 1 John 5:7-8 are the first complete English Bible ever made by John Wycliffe in 1380. It was in Tyndale's New Testament of 1525 – "For ther are thre which beare recorde in heuen the father the worde and the wholy goost. And these thre are one.", the Coverdale Bible of 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishops' Bible 1568, the Geneva Bible from 1557 to 1599 – "For there are three, which beare recorde in heauen, the Father, the Worde, and the holy Ghost: and these three are one.", the Beza New Testament 1599, the Douay-Rheims of 1582, and the Authorized Version of 1611.

It is also in the Bill Bible 1671, Mace's New Testament of 1729, John Wesley translation in 1755, the Clarke N.T. 1795, and Thomas Haweis N.T. 1795. It was included in The Revised Translation 1815, The Patrick Paraphrase Bible 1822, Webster's 1833 translation, The Longman Version 1841, The Hammond N.T. 1845, The Morgan N.T. 1848, The Hewett N.T. 1850, The Commonly Received Version 1851, James Murdock's translation of the Syriac Peshitta done in 1852 – "For there are three that testify in heaven, the Father, the Word, and the Holy Spirit: and these three are one.", Julia Smith Translation 1855, The Calvin Version 1856, the Kenrick N.T. 1862, The Revised New Testament 1862, The Smith Bible 1876, and Young's literal in 1898.

All the words are found in the NKJV 1982, the New Life Bible 1969, the Amplified Bible of 1987, the 1994 KJV 21st Century Version, The Revised Webster Bible 1995, The Interlinear Greek New Testament 1997 (Larry Pierce), the Third Millennium Bible 1998, Lawrie Translation 1998, Worldwide English N.T. 1998, The Worldwide English New Testament 1998, God's First Truth 1999, The Tomson New Testament 2002, the Easter / Greek Orthodox Bible 2008, the Heritage Bible 2003, Green's 'literal' translation of 2005, The Resurrection Life N.T. 2005, the Complete Apostle's Bible 2005, The Revised Geneva Bible 2005, The Apostolic Bible 2006, the Catholic Public Domain Version 2009, the 2010 English Jubilee Bible, the Bond Slave Version 2009, the Online Interlinear Bible 2010 by André de Mol, the Hebraic Transliteration Scripture 2010, The Holy Scriptures VW Edition 2010.

Other English Bibles that include the whole verse are The Work of God Children's Bible 2011, Revised Douay-Rheims bible 2012, Interlinear Hebrew-Greek Scriptures 2012 (Mebust), the Knox Bible of 2012 – "Thus we have a threefold warrant in heaven, the Father, the Word, and the Holy Ghost, three who are yet one.", the Biblos Interlinear Bible 2013, The International Standard Version 2014 - For there are three witnesses in heaven, the Father, the Word, and the Holy Spirit, and these three are one. and The Holy Bible, and the Modern English Version 2014 - 7 There are three who testify in heaven: the Father, the Word, and the Holy Spirit, and the three are one. 8 There are three that testify on earth: the Spirit, the water, and the blood, and the three are toward the one., and The New Matthew Bible 2016. ...

... The entire reading was included in the earlier Catholic bibles like the 1582 Douay-Rheims and as late as the Douay version of 1950, but removed from later Catholic versions (St. Joseph NAB 1970, New Jerusalem bible 1985), but now once again the 2009 The Sacred Bible Public Domain Version has gone back to include it.

And so too does The Revised Douay-Rheims Bible 2012 - And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one.

For some reason some of the online Vulgates have the shorter version of 1 John 5:7-8 and others have the longer version that reads like Wycliffe 1395, the Douay-Rheims of 1610 and the King James Bible.

But Wycliffe translated his Bible long before the Clementine Vulgate came out in 1592, and he translated from the Latin Vulgate. So, if it was not in the Latin Vulgate, then where did Wycliffe get it from? It seems pretty obvious that he was using a Latin Vulgate copy that contained the whole of 1 John 5:7-8. ...

... Even the Nestle-Aland Critical text tells us that the phrase "in heaven, the Father, the Word and the Holy Ghost, and these three are one" is found in several Old Latin texts and in some Vulgate manuscripts, and that it is so quoted by Cyprian 210-258 A.D. et tres sunt, qui testimonium dicunt in caelo, pater, verbum et spiritus] (itc itdem itdiv omit in Christo Iesu) itl itm itp (itq omit et hi tres unum sunt in Christo Iesu) vgmss (Cyprian) (Ps-Cyprian) (Priscillian) Ps-Vigilius Cassian Speculum Varimadum Fulgentius Ps-Athanasius Ansbert mssaccording to Victor-Vita

Allusions

Cyprian Treatise I On the Unity of the Church: and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."[22] ...

... Dr. Thomas Holland, who recently wrote "Crowned with Glory", a very good book which defends the King James Bible, states: "The strongest evidence, however, is found in the Greek text itself. Looking at 1 John 5:8, there are three nouns which, in Greek, stand in the neuter (Spirit, water, and blood). However, they are [preceded] by a participle that is masculine. The Greek phrase here is oi marturountes (who bare witness). Those who know the Greek language understand this to be poor grammar if left to stand on its own. Even more noticeably, verse six has the same participle but stands in the neuter (Gk.: to marturoun). Why are three neuter nouns supported with a masculine participle? The answer is found if we include verse seven. There we have two masculine nouns (Father and Son) followed by a neuter noun (Spirit). The verse also has the Greek masculine participle oi marturountes. With this clause introducing verse eight, it is very proper for the participle in verse eight to be masculine, because of the masculine nouns in verse seven. But if verse seven were not there it would become improper Greek grammar."

Michael Maynard, M.L.S. in his 382 page book "A History of the Debate over 1 John 5:7-8" quotes from Gregory of Nazianzus (390 AD) who remarks concerning this verse in his Theological Orations: . . . "he has not been consistent in the way he has happened upon his terms; for after using Three in the masculine gender he adds three words which are neuter, contrary to the definitions and laws which you and your grammarians have laid down. For what is the difference between putting a masculine Three first, and then adding One and One and One in the neuter, or after a masculine One and One and One to use the Three not in the masculine but in the neuter, which you yourselves disclaim in the case of Deity?"

Mr. Maynard concludes: "Thus Gregory of Nazianzus objected to the omission of 1 John 5:7." It is clear that Gregory recognized the inconsistency with Greek grammar if all we have are verses six and eight without verse seven.

Other scholars have recognized the same thing. This was the argument of Robert Dabney of Union Theological Seminary in his book, The Doctrinal Various Readings of the New Testament Greek (1891).

Bishop Middleton in his book, Doctrine of the Greek Article, argues that verse seven must be a part of the text according to the Greek structure of the passage.

Even in the famous commentary by Matthew Henry, there is a note stating that we must have verse seven if we are to have proper Greek in verse eight.

Dr. Edward F. Hills argues the same grammatical points in defending the legitimacy of 1 John 5:7 in his book "The King James Version Defended" on pages 211-212. Dr. Hills says: "... the omission of the Johannine comma involves a grammatical difficulty. The words spirit, water, and blood are neuter in gender, but in I John 5:8 they are treated as masculine. If the Johannine comma is rejected, it is hard to explain this irregularity. It is usually said that in I John 5:8 the spirit, the water, and the blood are personalized and that this is the reason for the adoption of the masculine gender. But it is hard to see how such personalization would involve the change from the neuter to the masculine. FOR IN VERSE 6 THE WORD SPIRIT PLAINLY REFERS TO THE HOLY SPIRIT, THE THIRD PERSON OF THE TRINITY. SURELY IN THIS VERSE THE WORD SPIRIT IS "PERSONALIZED," AND YET THE NEUTER GENDER IS USED. Therefore, since personalization DID NOT bring about a change of gender in verse 6, it cannot fairly be pleaded as the reason for such a change in verse 8. If, however, the Johannine Comma is retained, as reason for placing the neuter nouns spirit, water, and blood in the masculine gender becomes readily apparent. IT WAS DUE TO THE INFLUENCE OF THE NOUNS FATHER AND WORD, WHICH ARE MASCULINE. Thus the hypothesis that the Johannine comma is an interpolation is full of difficulties." (Emphasis mine.)

Dr. Gaussen in his famous book "The Inspiration of the Holy Scriptures" uses the same grammatical argument and concludes: "Remove it, and the grammar becomes incoherent."

Regarding the grammatical argument in favor of the inclusion of 1 John 5:7, King James Bible critic Gary Hudson made this erroneous comment: "As far as we have been able to discover, this argument was first suggested by Robert L. Dabney in 1871. Aware of the fact that the manuscript (external) evidence for the verse is extremely scant, Dabney introduced a new argument in its favor based upon what he believed to be an important internal consideration:" (I John 5:7 Grammatical Argument Refuted, Gary Hudson)

Mr. Nolan employed usage of this "grammatical argument" in 1815, that is, 56 years prior to Hudson pinning it on Robert Dabney. Nolan discusses it on pages 259-261,294, and 304 of his work.

Gregory Nazianzus in "Oration XXXII: Fifth Theological Oration: On the Holy Spirit", c.XIX acknowledges such a grammatical difficulty as well. ..." - https://www.brandplucked.com/1john57.htm

WHEN THE KJV DEPARTS FROM THE "MAJORITY" TEXT OF HODGE & FARSTAD, CITED BY THE CORRUPT NKJV, by JACK MOORMAN; Chapter 6 - THE MOST FAMOUS "MINORITY" VERSE - I John 5:7; pages 116-117

"... **[page 116]** INTERNAL EVIDENCE

If the passage is removed from the Greek text, the two loose ends will not join up grammatically. A problem arises which has to do with the use of the participle which is a kind of verbal adjective. Being an adjective it modifies nouns and must agree with them in gender.

With the full passage set out, it becomes apparent how this rule of grammar is violated when the words are omitted. The disputed words are enclosed in square brackets.

> vs.6 … And it is the Spirit (neuter) <u>that beareth witness</u> (neut.), because the Spirit (neut.) is truth.
>
> vs. 7 For there are three (masculine) <u>that bear record</u> (masc.) [in heaven, the Father (masc.), the Word (masc.), and the Holy Ghost (neut.): and these three (masc.) are one (masc.).
>
> vs. 8 And there are three (masc.) <u>that bear witness</u> in earth], the Spirit (neut.), and the water (neut.), and the blood (neut.): and these three (masc.) agree in one.

Note that the underlined words "that bear witness" are participles. If a textual critic wants to remove this passage he should be able to answer the following:

1. Why after using a neuter participle in line one is a masculine participle suddenly used in line three?

2. How can the masculine numeral, article (in the Greek), and participle (i.e.: three masculine adjectives) of line three be allowed to directly modify the three neuter nouns of line seven?

3. What phenomena in Greek syntax would cause the neuter nouns of line 7 to be treated as masculine by the "these three" in line eight? **[page 116-117]**

There is not a good answer! And perhaps this is the reason why such leading Greek scholars as Metzger, Vincent, Alford, Vine, Wuest, Bruce, Plummer, do not make the barest mention of the problem when dealing with the passage. The International Critical Commentary devotes twelve pages to the passage but is as quiet as the proverbial turkey farm on Christmas afternoon regarding the mismatched genders. ..."

Biblical Scholarship by Dr. Peter S. Ruckman (2014); pages 257-260

"... **[page 257]** Obviously, 1 John 5:7-8 has no business being in the Bible: it is "DOCTRINALLY SUSPECT." **[page 257-258]**

But we are not going to jump out of our shoes every time some educated idiot repeats what some educated idiot at Alexandria taught him. We remember a day in class (1951) when Dr. Barton Payne said, "There are *no Greek manuscripts* for the reading of 1 John 5:7-8." *We found out later that he had lied.* We remember when F. F. Bruce said, "UNFORTUNATELY, someone found a Greek manuscript that had the reading. Our memory is not as dim as some would have you think. We remember when it was called to a professor's attention that there was "a" Greek manuscript with the words in it, he replied "YES, BUT ONLY *ONE* MANUSCRIPT." We *found out later that he lied, too.*

THAT'S HOW THEY MAKE A LIVING (see Chapter Seven).

Now, since all of us are familiar with the challenge given to Erasmus and his discovery of manuscript 61 (fifteenth century) in Dublin and Codex Ravianus (88 and 629)—negative information against the *Authorized Version* has always been and will always be plentiful and easy to obtain let us step aside and see what REALLY is going on. For a moment, we will pretend that the "comma" of 1 John 5:7**—"in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth"**— is NOT part of the Bible and SHOULD be omitted. (God forbid that we should be so narrow-minded as to close our minds to such a possibility! Oh, God forbid!)

Well, having *eliminated it*, what do we have now? **"For there are three that bear record . . . the spirit, and the water, and the blood: and these three agree in one."**

So it stands in every apostate corruption on the market: *the Revised Version, the Revised Standard Version, the New Revised Standard Version, the American Standard Version, the New American Standard Version, the New International Version, Today's English Version, the New English Bible, the New World Translation, the Living Bible, the New American Bible,* etc.

Problem: What about "The Greek"? At this time, are all of our Greek scholars going to suddenly abandon their calling, leave their guns, and fail to direct us to "THE ORIGINAL GREEK TEXT"? Well, we'll have to fill in for them. **[page 258-259]**

Their Greek text now says, ότι τρεις είσιν οί μαρτυρούντες, τό πνεύμα και τό ύδωρ, και τό αίμα, και οι τρεις είς τό εν είσιν.

Notice anything peculiar about that mess? Did you ever study freshman Greek grammar from Machen or Davis? *What are three NEUTER WORDS doing being represented by a MASCULINE ARTICLE* "οί"? The Greek words for **"spirit," "water,"** and **"blood"** are all NEUTERS. How does a *masculine article* get in there? Say, baby! WEREN'T YOU THE SAME BIRDS who knocked out the *Authorized Version* promise on the preservation of God's words from Psalm 12:7 on the grounds that the gender of the antecedent (**"WORDS"**) didn't match?

Yes, I think you are the same birds, if memory serves me correctly (although at seventy-seven that is sometimes a "chore"!). Well now, you Alexandrian cow birds, are you going to let THIS Greek text get by you *where it deals with the Deity of Christ?* "I trow not."

No. "THEY SHALL NOT PASS" (Verdun, 1914), if we have anything to do with it.

You see, something is *missing*. Three *neuter subjects* do not take a *masculine antecedent,* and yet that is exactly how this passage appears in Nestle's Greek text and the United Bible Societies' Roman Catholic texts. How can you put οί μαρτυπούντες ("the ones bearing witness") on to three neuter subjects (πνεύμα, ύδωρ, and αίμα)? The neuter article τό occurs in the conclusion: είς τό εν είσιν (literally, "and the three, they are to the one" or "the three they are in one"—ONE *NEUTER* SUBJECT). How then do you get οί for *one neuter subject?* The answer given by the apostates is that **"the spirit, and the water, and the blood"** in the verse have been "personalized." Why personalized? The Holy Spirit was just mentioned in verse 6, and the *neuter article* τό was used *two* times in a row (τό πνεύμα, τό πνεύμα). Observe further, that in the *Receptus'* reading, when you get to the end of verse 7, it does not say είς το εν είσιν as at the end of verse 8, but οὗτοι οί τρεις εν είσιν ("these three they are ONE").

How do you "personalize" three neuters without a masculine subject or antecedent within fifteen words of them in either direction? Well, *we* can tell these ungrammatical Greek grammarians how to "personalize" the water and the blood, as well as the spirit. Insert the *Receptus* reading ότι τρεις είσιν οί μαρτυρούντες, έν τώ, ούρανώ, ο πατήρ, ό λόγος, καί τό άγιον πνεύμα (but **[page 259-260]** the "person" of the spirit is MASCULINE: see John 14:26 and 16:13) καί ούτοι οί τρείς. Now you have grounds for "personalizing" the *next set of three* and can write again καί τρεις είσιν οί μαρτυρούτες.

Isn't it marvelous how the English text of 1611 can straighten out a lack of manuscript evidence, bad grammar, bad attitude, and bad heart, where they deal with the "original Greek text"? Remarkable, isn't it? *Yes, I think so.* When Stewart Custer (speaking for Bob Jones Jr. and Bob Jones III) attacked the *Authorized Version* here, he again laid stress on "facts," and then refused even to mention the "facts" given above. Typical: absolutely uniform for a Cult Funnymentalist. ..."

Well, this present author, not desiring to be classed with the "Cult Funnymentalist" (Ol' Pete' Ruckman was a 'blast from the past', wasn't he? Absolutely caustically hilarious in this author's opinion, a right ol' ginger-snap of a man of God. May he rest in peace until his resurrection.), acknowledges the truth of all the previously stated evidence just given, but that still does not explain the general meaning of the text itself.

1 John 5:6 KJB - This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

> Jesus "came by water and blood", and while primarily referring to His baptism at the river Jordan by John the Baptist (**Mat.** 3:16; **Mar.** 1:9-10; **Luk.** 3:21; **Jhn.** 1:29,31 KJB), and His suffering unto physical death and bleeding (**Mat.** 26:28; **Mar.** 14:24; **Luk.** 22:20; **Act.** 5:28, 20:28; **Rom.** 3:25, 5:9; **1 Cor.** 10:16, 11:25,27; **Eph.** 1:7, 2:13; **Col.** 1:14,20; **Heb.** 9:12,14, 10:19,29, 12:4,24, 13:12,20; **1 Pet.** 1:2,19 KJB), it also reminds this author of Jesus' birth (water breaking) and circumcision (**Luk.** 2:21 KJB), as well as being so crushed in heart at Gethsemane (the Olive press) that "his sweat was as it were great drops of blood falling down to the ground" (**Luk.** 22:44 KJB); and being pierced in the side at Calvary (**Jhn.** 19:34 KJB). The Holy Ghost / Spirit bore witness at Jesus' baptism (**Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32 KJB), that Jesus Himself spoke of (**Jhn.** 3:8,11, 5:36 KJB), and also in Jesus' victory (Pentecost; **Act.** 2:1-4,33 KJB).

1 John 5:7 KJB - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The Father bears record in Heaven (**Mat.** 3:17, 17:5; **Mar.** 1:11, 9:7; **Luk.** 3:22, 9:35; **Jhn.** 3:8,11, 5:36-37, 8:18, 12:20; **Act.** 15:8; **Rom.** 1:9; **1 Thes.** 2:5; **Heb.** 2:4; **2 Pet.** 1:17; **1 Jhn.** 5:9-10 KJB).

The Word (**Jhn.** 1:1-18 KJB) / Son bears record in Heaven (**Act.** 7:55-56,59; **Rev.** 1:1,5,10, 3:1,14, 19:10 KJB).

The Holy Ghost / Spirit bears record in Heaven (**Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32, 16:15; **Act.** 15:8; **Rom.** 8:16; **Heb.** 2:4, 10:15; **Rev.** 1:4, 2:7,11,17,29, 3:1,6,13,22, 4:5, 5:6, 14;13, 19:10, 22:17 KJB).

One must keep in mind, that the apostle John is writing this epistle (letter) years after the ascension of Jesus Christ into Heaven, and the Holy Ghost / Spirit is omnipresent (Psa. 139:1-24 KJB).

What does the phrase "and these three (Father, Son, Holy Ghost) are one" mean? Well, it is parallel to vs. 8 where it says "and these three (Spirit, water, blood) agree in one". It **cannot** ever refer to 'substance' of being or 'essence', or any such thing like, since the Spirit, water and blood are **not** the same in their 'substance' or 'essence' (and while the Son has the same nature of Deity as His Father, because He is the Son of His Father; 'monogene' (**Php.** 2:6; **Heb.** 1:3 KJB), the nature of the Holy Ghost is a mystery not spoken of in scripture; **Deu.** 29:29 KJB), but means that their testimonies, their witness, their record, all agree in perfect harmony (as the whole Bible does), and are not in disunion in their accord in the slightest.

1 John 5:8 KJB - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these **three agree in one**.

Just as the testimonial witness of each bore the same record, so too are also the disciples of Jesus Christ, to be of the same heart / mind/ word – **Act.** 2:1,46, 4:24, 5:12, 15:25; **1 Cor.** 1:10; **Php.** 2:2 KJB, just as the Spirit, water and blood agree, and do not disagree; and so likewise the Father, Word / Son and the Holy Ghost each agree in harmony, and are not in disharmony, and so the three witnesses (witness unified) in earth, agrees with the three witnesses (witness unified) in Heaven. This is how all things of JEHOVAH Elohiym and the Kingdom are to be – in the harmony of everlasting heavenly selfless love. **Genesis** to **Revelation** (66 books) all agree, for "the scripture cannot be broken" (**Jhn.** 10:35 KJB), being built, "line upon line" (**Isa.** 28:10,13 KJB), for "God is not *the* author of confusion" (**1 Cor.** 14:33 KJB); for the word of God is truth (**Jhn.** 17:17 KJB). Each of the prophets, or messengers, that God sends, must agree with the Law of God itself, also being truth (**Exo.** 20:1-17; **Psa.** 119:142,151; **Isa.** 8:20; **1 Pet.** 4:11 KJB), for "the spirits of the prophets are subject to the prophets" (**1 Cor.** 14:32 KJB).

God is the God of truth (**Deu.** 32:4 KJB),

Jesus is the truth (**Jhn.** 14:6 KJB),

The Holy Spirit is the truth (**1 Jhn.** 5:6 KJB),

The word of God is the truth (**Jhn.** 17:17 KJB),

The Law of God, and God's commandments are the truth (**Psa.** 119:142,151 KJB),

All the ways of the LORD are truth (**Psa.** 25:10 KJB).

Truth, always and everywhere, bears witness to the truth (**Jhn.** 18:37 KJB), and cannot lie (**Tit.** 1:2; **Heb.** 6:18 KJB), nor can truth ever contradict truth, but is always found to be in perfect seamless (**Jhn.** 19:23 KJB) harmony.

Some might ask, how can "water" or "blood" bear witness to the truth? Simple, in their existence, they are evidence in and of themselves, proverbially, metaphorically, crying out and speaking to all who have eyes to see and ears to hear (**Gen.** 4:10; **Mat.** 3:15; **Heb.** 12:24; **Rev.** 6:10 KJB). Jesus was baptized publicly (**Mat.** 3:1-17, 21:25; **Mar.** 1:5,9-10, 11:30; **Luk.** 3:7,12-15,21, 20:4 KJB). Jesus was crucified, shed blood and died publicly, and shewed Himself alive after (**Psa.** 98:2; **Mat.** 27:25,29-54; **Act.** 10:40, 26:26; **Col.** 2:15 KJB). The water was the symbol of the death, burial and resurrection (**Rom.** 6:3-11 KJB). The shed blood is the evidence of the promise of God fulfilled (**Gen.** 3:15,21; **Psa.** 22:25, 61:5, 116:14,18; **Isa.** 42:6, 49:8; **Act.** 20:28; **Heb.** 9:14, 10:29, 12:24, 13:20; **1 Pet.** 1:2 KJB).

1 John 5:9 KJB - If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

1 John 5:10 KJB - He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

1 John 5:11 KJB - And this is the record, that God hath given to us eternal life, and this life is in his Son.

1 John 5:12 KJB - He that hath the Son hath life; and he that hath not the Son of God hath not life.

Finally, what of the "these three are one"? Does it refer to 'essence' or 'substance'? Contextually? Nope. Not in the least. There is absolutely n-o-t-h-i-n-g in the context of **1 Jhn.** 5:1-21 KJB that refers to such. It simply deals with the harmonious symphonic perfect agreement of all the witnesses, in the heaven (Father, Word / Son, & Holy Spirit), and in the earth (Spirit, water, & blood). As stated before, the texts are parallel in their language, the one dealing with heaven, and the other dealing with earth. So, "these three are one" in what? Context: "record" (vs. 7), even as "these three agree in one" in their "witness" (vs. 8). Even certain honest commentators agree to that:

CALVIN'S COMMENTARIES - The Gospel according to ST JOHN 11-21 and The First Epistle of John; Translator T. H. L. PARKER; Editors DAVID W. TORRANCE, THOMAS F. TORRANCE. Wm. B. Eerdmans Publishing Company; Grand Rapids, Michigan; Published, 1961; Reprinted, 1974; page 303

"... When he says, **'these three are one', he is not referring to essence but rather to agreement**. **It is as if he said that the Father and His eternal Word and Spirit harmoniously approve the same thing about Christ**. Hence some MSS (codices) have εισ εν. But even if you read εν εισιν, as in other MSS (exemplaribus), **there is no doubt that the Father, the Word and the Spirits are called one in the same sense as afterwards the blood, the water and the Spirit are**. ..." - https://archive.org/details/gospelaccordingt0000jean/page/303/mode/1up

T. M. (Thomas Motherwell) Preble in "The Two Adams"; page 18.3

> "... Because it is said of Christ that he and his Father are one; it does not mean that Jesus was his own Father! And because they are one in attributes or power; they are not one, numerically! for there are three that bear record in heaven, and **these three are one-these three agree in one! 1 John 5:7, 8**. TTA 18.3 ..." - The Two Adams, page 18.3 - https://m.egwwritings.org/en/book/1396.118

Joseph Benson Commentary on 1 John 5:7

> "... 3d, That **in the opinion of Beza, Calvin, and other orthodox commentators, the last clause of 1Jn 5:7 hath no relation to the unity of the divine essence**. If so, the Trinitarians, on the one hand, need not contend for the authenticity of this verse, in the view of supporting their doctrine, nor the Arians, on the other, strive to have it excluded from the text as opposing their tenets. ..." - https://biblehub.com/commentaries/benson/1_john/5.htm

Mitchell's Commentary on Selected New Testament Books; 1 John 5:7

> "... there is here the unity of wit-ness in the Godhead. The Father, the Son and the Holy Ghost are one. ..." - https://www.studylight.org/commentary/1-john/5-7.html

In **1 Jhn.** 5:9, it is written, "the witness of God is greater", and God's testimony, though true in and of itself (**Jhn.** 3:31-36, 5:36-37, 7:28, 8:14-16; **2 Cor.** 1:18 KJB), by the rules laid out by God, must be "... In the mouth of two or three witnesses shall every word be established." (**2 Cor.** 13:1 KJB, see also **Deu.** 17:6, 19:15; **Mat.** 18:16; **Jhn.** 5:31, 8:7; **2 Cor.** 13:1; **1 Tim.** 5:19; **Heb.** 10:28 KJB), and therefore, there was sufficient (3 is the number of sufficiency in the Bible, start in **Gen.** 1.; i.e. Father, Son, Holy Spirit – JEHOVAH Elohiym; Time (Past, Present, Future), Space (Length, Width, Height), Matter (Solid (earth), Liquid (water), Gas (air)); Trees, Herbs, Grass; Sun, Moon, 'stars' (local Sol planets; **2 Kin.** 23:5 KJB)) witnesses in Heaven ("three"), and in earth ("three"), and both heaven and earth, being 'two', are enough.

CHAPTER 14

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The Testimony of Jesus through a messenger of the LORD

Bible believers, all acknowledge the gifts of the Holy Spirit given to the people of God (**1 Cor.** 12:1-14:40; **Eph.** 4:11-16 KJB), since the outpouring of the Holy Ghost at Pentecost (**Luk.** 12:49; **Jhn.** 14:16-17, 15:26, 16:13; **Act.** 1:4-5,7-8, 2:1-4,17-18,33; **Psa.** 133:1-3; **1 Pet.** 1:12; **Rev.** 5:6 KJB; see also **Exo.** 29:5-7; **Lev.** 8:12; **Heb.** 5:5, 6:20, 7:26, 9:11 KJB), as Jesus, in the 3rd heaven (**Eze.** 28:13; **Luk.** 23:43; **2 Cor.** 12:2,4; **Rev.** 2:7 KJB) was anointed as the great High priest of the Heavenly sanctuary (**Heb.** 7:26, 8:1-2, 9:11; **Rev.** 5:6 KJB). As **Eph.** 4:11-16 KJB reveal, the gifts of the Holy Spirit are to remain with the people of God until the second Advent of Jesus Christ (**1 Cor.** 13:8-12; **1 Thes.** 5:19-23 KJB; in contradistinction to what 'cessationists' (gifts ceased) teach contrary to scripture; and if any reader is such, this author pities that person tremendously, for the people of God still need "evangelists," "pastors," "teachers," "miracles," "gifts of healings," "governments," "diversitites of tongues (languages)"; &c., including "apostles," and "prophets," "(**Eph.** 4:12 KJB) **For** the perfecting of the saints, **for** the work of the ministry, **for** the edifying of the body of Christ: (**Eph.** 4:13 KJB) **Till we all** come in the unity of the faith, **and** of the knowledge of the Son of God, **unto a perfect man**, **unto the measure of the stature of the fulness of Christ**: (**Eph.** 4:14 KJB) **That we henceforth** be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" which is why 'cessationists' are 'deceived' having no faith in the gifts of the Holy Spirit, and so reject Him, trusting to their own machinations).

In fact, the New Testament, post Calvary, is filled with prophets and messengers of the LORD (**Mat.** 23:34; **Act.** 11:27, 13:1, 15:32, 21:9-10; **Rom.** 11:2,4-5; **1 Cor.** 12:28-29, 14:29,32,37; **Eph.** 3:5, 4:11; **2 Pet.** 1:19-21, 2:1-2; **1 Jhn.** 4:1; **Rev.** 10:7, 11:10, 11:18, 16:6, 18:20,24, 22:6,9 KJB), and not just in the days of the earliest apostles, but also in the latter days (**Pro.** 1:23; **Isa.** 8:20; **Joe.** 2:28-29; **Act.** 2:17-18 KJB), with the church in the wilderness period (1,260 years; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB). Jesus Himself is **still** a prophet (**Deu.** 18:15,18; **Mat.** 13:57, 14:5, 21:11,46; **Mar.** 6:4; **Luk.** 4:24, 7:16, 13:33, 24:19; **Jhn.** 4:19,44, 6:14, 7:40, 9:17; **Act.** 3:22-23, 7:37 KJB), and was given the "revelation" from His Father (**Rev.** 1:1 KJB).

Throughout the history post Calvary & Pentecost, beyond the written words of the Bible, God has worked through "the spirit of prophecy", which is "the testimony of Jesus" (**Rev.** 19:10 KJB), working in / by / through various persons by "visions" (**Hos.** 12:10; **Joe.** 2:28; **Act.** 2:17, 9:10,12, 10:3,17,19, 11:5, 16:9-10, 18:9, 26:19; **2 Cor.** 12:1; **Rev.** 9:17 KJB), and / or "dreams" or "trance" (**Act.** 2:17, 10:10, 11:5, 22:17 KJB). God has also sent "angels (messengers from heaven)" (**Mat.** 28:2; **Mar.** 15:46; **Luk.** 24:4; **Act.** 1:10, 5:19, 8:26, 10:3,7,22, 11:13, 12:7-11,23, 27:23; **Gal.** 1:8, **Rev.** 1:1, 5:2, 7:2, 10:1, 18:1, 11:16 KJB, &c.), the Holy Spirit (**Act.** 5:9, 8:39; **1 Tim.** 4:1; **Rev.** 1:10, 2:7,11,17,29, 3:6,13,22, 18:1 KJB, &c.) and other means (animals, nature, &c.), each to be found in harmony with the written word (**Isa.** 8:20; **1 Cor.** 14:32; **1 Thes.** 5:21; **1 Pet.** 4:11 KJB).

Several examples (non-exhaustive), especially of the rarer variety (such as dreams, visions, angel-visitation, prophesyings), will now be provided, demonstrating that JEHOVAH Elohiym has so continued to work in the same manner (**Mal.** 3:6; **Heb.** 1:12, 13:8 KJB) since Pentecost amongst the disciples of Jesus, fully demonstrating that the gifts of the Holy Ghost / Spirit have not ever ceased, though it is true that in some spots throughout the long history they are much more uncommon.

Patrick of Ireland (5th Century):

[Gaeilge] “An Fhaoistin

... 17 Agus san áit sin oíche amháin i mo chodladh dom chuala mé glór ag rá liom : 'Ní miste dhuit do throscadh: is gearr uait triall ar do thír dhúchais.' Agus arís i gcionn tamaillín chuala mé glór ag rá liom: 'Féach, tá do long fa réir.' Agus ní raibh sí i ngar dom ach b'fhéidir dhá chéad míle uaim, agus ní raibh mé riamh san áit ná ní raibh aithne agam ar dhuine ar bith dá raibh ann. Ina dhiaidh sin rinne mé teitheadh agus d'fhág mé an fear ar chaitheas sé bliana leis. Is trí chumhacht Dé, a stiúraigh ar bhealach mo leasa mé, a tháinig mé agus níorbh eagla dom tada nó gur shroich mé an long sin. ...

21 Agus uair eile fós tar éis fad de bhlianta do gabhadh mé. [Nota] Agus b'í an chéad oíche ina bhfochair dom í. Agus chuala mé teachtaireacht diaga ag rá liom: 'Go ceann dhá mhí beidh tú ina gcuideachta.' Is mar sin a tharla: trí scór oíche ina dhiaidh sin shaor an Tiarna mé óna lamha. ...

... 23 Agus arís i gcionn beagán blianta bhí mé sa mBreatain in éineacht le mo mhuintir. Do ghlacadar mar mhac mé agus d'impíodar orm go díograiseach gan imeacht uathu arís feasta tar éis a raibh de chruóga fulaingthe agam. Agus ansin chonaic mé i bhfís oíche fear agus é mar bheadh sé ag teacht ó Éirinn, arbh ainm dó Victoricus, agus litreacha gan choimse leis. Agus thug sé ceann acu dom agus léigh mé tosach na litre mar a raibh 'Glór na nÉireannach,' agus nuair a bhíos ag léamh tosach na litre b'fhacthas dom an nóiméad sin gur chuala mé a nglór, agus is le hais Coill Acla atá in aice na farraige thiar a bhíodar. Is mar seo a ghlaodar, mar bheadh d'aon ghuth : 'Iarraimid ort, a bhuachaill (naofa), teacht i leith agus bheith ag siúl athuair inár measc.' [Nota] Agus tháinig an-bhriseadh croí orm agus níor fhéadas a thuilleadh a léamh agus ansin dhúisíos. Buíochas do Dhia gur thug an Tiarna dóibh i ndiaidh fad de bhlianta de réir a nglao.

24 Agus oíche eile — céacu ionam féin istigh nó taobh amuigh díom ní fios dom, ag Dia atá fhios — ghlaodar orm go rí-shoiléir i mbriathra nár fhéadas a dtuiscint ach go ndúirt Sé ag deireadh na hurnaí: 'An Té a thug a anam thar do cheann, is É atá ag labhairt ionat.' Agus leis sin dhúisíos go lúcháireach.

25 Uair eile fós chonaic mé ag guí ionam É, agus mé mar bheinn im chorp istigh, agus chuala mé os mo chionn É, sé sin os cionn an duine inmhéanaigh, agus bhí Sé ag guí ansin go láidir maille le hosnaí. Ar feadh an ama bhí mearbhall agus ionadh orm agus bhí mé ag iarraidh a dhéanamh amach cérbh é a bhí ag guí ionam. Ach ag deireadh na hurnaí dhearbhaigh Sé gurbh é an Spiorad É. Dhúisigh mé ansin agus chuimhníos ar an Aspal nuair a dúirt: Fóireann an Spiorad ar laige ár n-urnaithe; óir ní heol dúinn céard ba chóir dúinn iarraidh, de réir mar is ceart, ach iarrann an Spiorad féin ar ár son le hosnaí do-labhartha nithe nach bhfuil insint bhéil orthu; agus arís: Achainíonn an Tiarna ár nAbhcóide ar ár son. ..." - https://www.confessio.ie/etexts/confessio_irish#

[Latin] “I. CONFESSIO

... **[17]** et ibi scilicet quadam nocte in somno audiui uocem dicentem mihi: ‘Bene ieiunas cito iturus ad patriam tuam’, et iterum post paululum tempus audiui responsum dicentem mihi: ‘Ecce nauis tua parata est’ — et non erat prope, sed forte habebat ducenta milia passus et ibi numquam fueram nec ibi notum quemquam de hominibus habebam — et deinde postmodum conuersus sum in fugam et intermisi hominem cum quo fueram sex annis et ueni in uirtute Dei, qui uiam meam ad bonum dirigebat et nihil metuebam donec perueni ad nauem illam, ...

... **[21]** Et iterum post annos multos adhuc capturam dedi. Ea nocte prima itaque mansi cum illis. Responsum autem diuinum audiui dicentem mihi: 'Duobus mensibus eris cum illis'. Quod ita factum est: nocte illa sexagesima liberauit me Dominus de manibus eorum. ...

... **[23]** Et iterum post paucos annos in Brittanniis eram cum parentibus meis, qui me ut filium susceperunt et ex fide rogauerunt me ut uel modo ego post tantas tribulationes quas ego pertuli nusquam ab illis discederem, et ibi scilicet uidi in uisu noctis uirum uenientem quasi de Hiberione, cui nomen Uictoricus, cum epistolis innumerabilibus, et dedit mihi unam ex his et legi principium epistolae continentem 'Uox Hiberionacum', et cum recitabam principium epistolae putabam ipso momento audire uocem ipsorum, qui erant iuxta siluam Uocluti quae est prope mare occidentale, et sic exclamauerunt quasi ex uno ore: 'Rogamus te, sancte puer, ut uenias et adhuc ambulas inter nos', et ualde compunctus sum corde et amplius non potui legere et sic expertus sum. Deo gratias, quia post plurimos annos praestitit illis Dominus secundum clamorem illorum.

[24] Et alia nocte — nescio, Deus scit, utrum in me an iuxta me — uerbis peritissime, quos ego audiui et non potui intellegere, nisi ad postremum orationis sic effitiatus est: 'Qui dedit animam suam pro te, ipse est qui loquitur in te', et sic expertus sum gaudibundus.

[25] Et iterum uidi in me ipsum orantem et eram quasi intra corpus meum et audiui super me, hoc est super interiorem hominem, et ibi fortiter orabat gemitibus, et inter haec stupebam et ammira bam et cogitabam quis esset qui in me orabat, sed ad postremum orationis sic effitiatus est ut sit Spiritus, et sic expertus sum et recordatus sum apostolo dicente: Spiritus adiuuat infirmitates orationis nostrae: nam quod oremus sicut oportet nescimus: sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus, quae uerbis exprimi non possunt; et iterum: Dominus aduocatus noster postulat pro nobis. ..." - https://www.confessio.ie/etexts/confessio_latin#17
https://www.confessio.ie/etexts/confessio_latin#21
https://www.confessio.ie/etexts/confessio_latin#23
https://www.confessio.ie/etexts/confessio_latin#24
https://www.confessio.ie/etexts/confessio_latin#25

[English] "Patrick's Confession ...

17 It was there one night in my sleep that **I heard a voice saying to me: "You have fasted well. Very soon you will return to your native country.**" Again after a short while, **I heard a someone saying to me: "Look – your ship is ready.**" It was not nearby, but a good two hundred miles away. I had never been to the place, nor did I know anyone there. So I ran away then, and left the man with whom I had been for six years. It was in the strength of God that I went – **God who turned the direction of my life to good**; I feared nothing while I was on the journey to that ship. ...

... 21 It happened again after many years that I was taken a prisoner. **On the first night I was with them, I heard a divine answer saying to me: "You will be with them for two months.**" This is how it was: on the sixtieth night, **the Lord freed me** from their hands. ...

... 23 A few years later I was again with my parents in Britain. They welcomed me as a son, and they pleaded with me that, after all the many tribulations I had undergone, I should never leave them again. **It was while I was there that I saw, in a vision in the night, a man [Nota] whose name was Victoricus coming as it were from Ireland with so many letters they could not be counted. He gave me one of these, and I read the beginning of the letter, the voice of the Irish people. While I was reading out the beginning of the letter, I thought I heard at that moment the voice of those who were beside the wood of Voclut, near the western sea [Nota]. They called out as it were with one voice: "We beg you, holy boy, to come and walk again among us." This touched my heart deeply, and I could not read any further; I woke up then**. **Thanks be to God, after many years the Lord granted them what they were calling for**.

24 **Another night** – I do not know, God knows, whether it was within me or beside me [Nota] – **I heard authoritative words which I could hear but not understand, until at the end of the speech it became clear: "The one who gave his life for you, he it is who speaks in you"; and I awoke full of joy**.

25 **Another time, I saw in me one who was praying**. It was as if I were inside my body, and I heard above me, that is, above my inner self. He prayed strongly, with sighs. I was amazed and astonished, and pondered who it was who prayed in me; but at the end of the prayer, **it was clear that it was the Spirit**. At this I awoke, and I remembered the apostle saying: "The Spirit helps the weaknesses of our prayer; for we do know what it is we should pray, but the very Spirit pleads for us with unspeakable sighs, which cannot be expressed in words [Nota]." And again: "The Lord is our advocate, and pleads for us [Nota]." - https://www.confessio.ie/etexts/confessio_english#

Jan [John] Huss [Hus]; c. 1370 - 6 July 1415:

The History of the Reformation of the 16th Century, J. H. Merle D'Aubigne, Volume 1, Book 1, Chapter VI (6), pages 92-93

"... "**John Huss** did more: **prophetic words** issued from the depths of his dungeon. He foresaw that a real reforma-tion of the Church was at hand. When driven out of Prague and compelled to wander through the fields of Bohemia, where an immense crowd followed his steps and hung upon his words, he had cried out: "The wicked **[page 92-93]** have begun by preparing a treacherous snare for **the goose**.* But if even the goose, which is only a domestic bird, a peace-ful animal, and whose flight is not very high in the air, has nevertheless broken through their toils, other birds, soaring more boldly towards the sky, will break through them with still greater force. **Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures**." † **This prediction was fulfilled by the reformers.**

When the venerable priest had been summoned by Sigismund's order before the council of Constance, and had been thrown into prison, the chapel of Bethlehem, in which he had proclaimed the Gospel and the future triumphs of Christ, occupied his mind, much more than his own de-fence. **One night the holy martyr saw in imagination**, from the depths of his dungeon, the pictures of Christ that he had painted on the walls of his oratory, effaced by the pope and his bishops. **This vision** distressed him: but on the next day **he saw** many painters occupied in restoring these figures in greater number and in brighter colors. As soon as their task was ended, the painters, who were sur-rounded by an immense crowd, exclaimed: "Now let the popes and bishops come! they shall never efface them more!" And many people rejoiced in Bethlehem, and I with them, adds John Huss.—" Busy yourself with your defence rather than with **your dreams**," said his faithful friend, the knight of Chlum, to whom he had communicated **this vision**. "I am no dreamer," replied Huss, "but I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from among the dead, and rising, so to speak, from my grave, shall leap with great joy." ‡ ..." - https://books.google.com/books?id=OI09AAAAYAAJ&pg=PA92#v=onepage&q&f=false https://books.google.com/books?id=OI09AAAAYAAJ&pg=PA93#v=onepage&q&f=false

At Huss' fiery execution, it is reported in various places that he said, and foretold: **"... "You are now going to burn a goose, but in a century you will have a swan which you can neither roast nor boil." ..."** (see *Godspeed: Voices of the Reformation* by David Teems, [July 7, OVER THE MAD HOWL, JAN HUS] pg. RA1-PT288 - https://books.google.com/books?id=Y_4NDgAAQBAJ&pg=RA1-PT288 ; or *The History of Christian Thought* by Jonathan Hill, pg. 169 - https://books.google.com/books?id=1m3eBAAAQBAJ&pg=PA169 ; or *The Trouble with Wagner* by Michael P. Steinberg, pg. 143 (Notes) - https://books.google.com/books?id=_9J5DwAAQBAJ&pg=PA143)

Frederick III, Elector of Saxony; Elector and Duke of Saxony (1463-1525):

The History of the Reformation of the 16th Century, J. H. Merle D'Aubigne, Volume 1, Book 3, Chapter IV (4), pages 265-267

"... *

The Elector Frederick of Saxony, say the chronicles of the time, was at his palace of Schweinitz, six leagues from Wittenberg, when, on the 31st October, early in the morning, being with his brother Duke John, who was then co-regent, and who reigned alone after his death, and with his chan-cellor, the elector said—"**I must tell you of a dream, brother, which I had last night,** and of which I should like to know the meaning. **It is so firmly graven in my memory that I should never forget it, even were I to live a thousand years; for it came three times, and always with new circumstances**."

Duke John.—"Was it a good or a bad dream?"

The Elector.—"I cannot tell: God knows."

Duke John.—"Do not be uneasy about it: let me hear it."

The Elector.—"Having gone to bed last night, tired and dispirited, I soon fell asleep after saying my prayers, and slept calmly for about two hours and a half. I then awoke, and all kinds of thoughts occupied me till midnight. I re-flected how I should keep the festival of All-Saints; I prayed **[page 265-266]**

[page 265 notation] * Seckendorf. It will be found in Löscher, i 46, &c.; Tenzel's Anf. und Fortg. der Ref.; Jünker's Ehrenged. 148; Lehmann's Beshr. d. Meissn. Erzgeb. &c.; and in a MS. Among the Weimar state papers, taken down from Spalatin's mouth. Our account of the dream is from this MS., published at the last jubilee of the Reformation, 1817.

[page 266] for the wretched souls in purgatory, and begged that God would direct me, my councils, and my people, according to the truth. I then fell asleep again, and dreamt that the Almighty sent me a monk, who was a true son of Paul the Apostle. He was accompanied by all the saints, in obedience to God's command, to bear him testimony, and to assure me that he did not come with any fraudulent de-sign, but that all he should do was conformable to the will of God. They asked my gracious permission to let him write something on the doors of the palace-chapel at Wittem-berg, which I conceded through my chancellor. Upon this, the monk repaired thither and began to write; so large were the characters that I could read from Schweinitz what he was writing. The pen he used was so long that its extremity reached as far as Rome, where it pierced the ears of a lion* which lay there, and shook the triple crown on the pope's head. All the cardinals and princes ran up hastily and endeavoured to support it. You and I both tendered our assistance: I stretched out my arm …… that moment I awoke with my arm extended, in great alarm and very angry with this monk, who could not guide his pen better. I recovered myself a little …… it was only a dream.

"I was still half asleep, and once more closed my eyes. The dream came again. The lion, still disturbed by the pen, be-gan to roar with all his might, until the whole city of Rome, and all the states of the Holy Empire, ran up to know what was the matter. The pope called upon us to oppose this monk, and addressed himself particularly to me, because the friar was living in my dominions. I again awoke, repeated the Lord's prayer, entreated God to preserve his holiness, and fell asleep ……

"I then dreamt that all the princes of the empire, and we along with them hastened to Rome, and endeavoured one after another to break this pen; but the greater our exertions, the stronger it became: it crackled as if it had been made of iron: we gave it up as hopeless. I then asked the monk (for I was now at Rome, now at Wittenberg) where he had got that pen, and how it came to be so strong. 'This pen,' replied **[page 266-267]**

[page 266 notation] * Leo. X.

[page 267] he, 'belonged to **a Bohemian goose a hundred years old**.* I had it from one of my old schoolmasters. It is so strong, because no one can take the pith out of it, and I am myself quite astonished at it.' On a sudden I heard a loud cry: from the monk's long pen had issued a host of other pens I awoke a third time: it was daylight."

Duke John.—"What is your opinion, Mr. Chancellor? Would that we had here a Joseph, or a Daniel, taught of God!"

The Chancellor.—"Your highnesses know the vulgar proverb, that the dreams of young women, wise men, and great lords, have generally some hidden meaning. But we shall not learn the signification of this for some time, until the events have come to pass to which it relates. For this reason, confide its accomplishment to God, and commit all things into his hands."

Duke John.—"My opinion is the same as yours, Mr. Chancellor; it is not proper for us to rack our brains to discover the interpretation of this dream: God will direct everything to his own glory."

The Elector.—"May our faithful God do even so! Still I shall never forget this dream. I have thought of one in-terpretation …… but I shall keep it to myself. Time will show, perhaps, whether I have conjectured rightly."

Thus, according to the Weimar manuscript, passed the morning of the 31st October at Schweinitz ..." –

https://books.google.com/books?id=OI09AAAAYAAJ&pg=PA265#v=onepage&q&f=false
https://books.google.com/books?id=OI09AAAAYAAJ&pg=PA266#v=onepage&q&f=false
https://books.google.com/books?id=OI09AAAAYAAJ&pg=PA267#v=onepage&q&f=false

Martin Luther (1483–1546) [in the 1540's, 300 years prior to Baptist William Miller and the Advent movement which also preached, "Behold, the Bridegroom" message in 1840's]:

THE FAMILIAR DISCOURSES OF DR. MARTIN LUTHER, (THE GREAT REFORMER), WHICH HE HELD WITH VARIOUS LEARNED MEN AT HIS TABLE, &c. ON THE IMPORTANT DOCTRINES OF RELIGION; CONTAINING Histories, Prophecies, Directions, Instructions, &c. Collected first together by DR. ANTONIUS LAUTERBACH, And afterwards disposed into certain Common-places by JOHN AURIFABER, D.D. TRANSLATED FROM THE HIGH GERMAN INTO THE ENGLISH TONGUE, BY CAPTAIN HENRY BELL. TO WHICH IS PREFIXED The LIFE and CHARACTER of DR. MARTIN LUTHER: BY JOHN GOTTLIEB BURCKHARDT, D.D. Minister of the German Lutheran Congregation at the Savoy, in London. A New Edition. REVISED AND CORRECTED BY JOSEPH KERBY, V.D.M. With short Notes after each Chapter. ... Entered at Stationers' Hall. SUSSEX PRESS, LEWES: Printed and Sold by JOHN BAXTER, and Published in LONDON, By Messrs. BALDWIN, CRADDOCK, and JOY, Paternoster Row; H. Mozley, Derby; and all Booksellers. 1818; pages 7-8, last two lines, continued in top three lines:

"... **[page 7]** I hope **the last Day of Judgment is not far, I persuade myself verily it will not be absent full three hundred years longer**; for God's Word **[page 7-8]** will decrease and be darkened for want of true shepherds and servants of God. **The voice will sound and be heard ere long: Behold, the Bride-groom Cometh** ..." - https://archive.org/details/familiardiscours00luth/page/6/mode/2up?view=theater https://archive.org/details/familiardiscours00luth/page/8/mode/1up?view=theater

That day of Judgment, or antitypical Day of Atonement (**Lev.** 16:2-34, 23:26-32 KJB), began with the dead (**Heb.** 9:27 KJB), according to prophetic time (**Dan.** 8:13-14,26, 9:24-27, 12:12-13; **Ezr.** 6:14, 7:1-28 **[2,300 begin in 457 BC Fall, 7th year of Artaxerxes I Longimanus / Machrocheir]**; **Rev.** 9:13-15, 10:6, 14:6-12 KJB), on AD October 22, 1844, exactly to the "hour" ("the hour of his judgment is come"; **Rev.** 14:7 KJB), "day" (10th day; **Lev.** 23:27 KJB), "month" (7th Month – Ethanim; **1 Kin.** 8:2 KJB) and "year" (AD 1844; **Dan.** 8:13-14,26, &c. KJB).

George Wishart (c. 1513 – 1 March 1546):

Before beginning with the citation, a short note: 'Cardinal' David Beatoun was a murderous, power-hungry covetous man who eventually had the reformer George Wishart (a godly man who walked with God) killed. After trying to ambush Wishart earlier by assassins (though God saved him by a warning, as God had warned the King of Israel, by Elijah, **2 Kin.** 6:8-11 KJB), Beatoun had George Wishart captured and given a mock trial, and then taken to be burned at the stake, at which George Wishart gave a prophecy just before he died by fire.

HISTORY OF THE REFORMATION IN EUROPE IN THE TIME OF CALVIN. BY J. H. MERLE D'AUBIGNE, D.D.; TRANSLATED BY WILLIAM L. B. CATES, JOINT AUTHOR OF WOODWARD AND CATE'S 'ENCYCLOPEDIA OF CHRONOLOGY,'; EDITOR OF 'THE DICTIONARY OF GENERAL BIOGRAPHY,' ETC. … VOL. VI. (6); SCOTLAND, SWITZERLAND, GENEVA. NEW YORK: ROBERT CARTER & BROTHERS, 530 BROADWAY. 1877; pages 189-190

"... **[page 189]** Nevertheless, at the cardinal's instigation, says Knox, a priest named Wighton took a sword, and concealing it under his gown mixed with the crowd as if he were a mere hearer, and stood waiting at the foot of the steps by which Wishart must come down. The discourse was finished, the people dispersed. Wishart, whose glance was keen and whose judgment was swift, noticed as he came down the steps a priest who kept his hand under his gown, and as soon as he came near him he said, 'My friend, what would ye do?' At the same moment he laid hold of the priest's hand and snatched the weapon from him. The assassin fell at his feet and confessed his fault.

Swiftly ran the report that a priest had attempted to kill the reformer, and the sick who heard it turned back and cried, 'Deliver the traitor to **[page 189-190]** us, or else we will take him by force.' And so indeed they rushed on him. But Wishart put his arms round the assassin. 'Whosoever troubles him,' said he, 'shall trouble me, for he has hurt me in nothing.' His friends however insisted that for the future one of them, in arms, should accompany him wherever he went.*

When the plague had ceased at Dundee, Wishart thought that, as God had put an end to that battle, he called him to another. It was indeed proposed that he should hold a public disputation. He inquired of the bishops where he should be heard. But first he went to Montrose 'to salute the kirk there,' and although sometimes preaching the Gospel, he was 'most part in secret meditation, in the which he was so earnest, that night and day he would continue in it.'†

While there, he received a letter purporting to be written by his friend the laird of Kynneir, who being sick desired him to come to him.‡ It was a trick of the cardinal. Sixty armed horsemen were lying in wait behind a hill to take him prisoner. He set out unsuspecting, but when he had gone some distance, he sud-denly stopped in the midst of the friends who were ac-companying him and seemed absorbed in deep musing. Then he turned and went back. 'What mean you?' said his friends, wondering. 'I will go no further,' he replied: 'I am forbidden of God. I am assured there is treason.' Pointing to the hill he added, 'Let some of you go to yon place, and tell me what they find.' These brave men reported with all speed what they saw. 'I know,' said he, 'that I shall end my life in that bloodthirsty man's hands, but it will not be of this manner.' ..." -
https://archive.org/details/historyreformat15aubgoog/page/189/mode/1up
https://archive.org/details/historyreformat15aubgoog/page/190/mode/1up

Wishart's Last (Prophetic) Words:

HISTORY OF THE REFORMATION IN EUROPE IN THE TIME OF CALVIN. BY J. H. MERLE D'AUBIGNE, D.D.; TRANSLATED BY WILLIAM L. B. CATES, JOINT AUTHOR OF WOODWARD AND CATE'S 'ENCYCLOPEDIA OF CHRONOLOGY,'; EDITOR OF 'THE DICTIONARY OF GENERAL BIOGRAPHY,' ETC. … VOL. VI. (6); SCOTLAND, SWITZERLAND, GENEVA. NEW YORK: ROBERT CARTER & BROTHERS, 530 BROADWAY. 1877; pages 206-207

"... **[page 206]** The cardinal and his accomplices beheld from the windows the martyr and the fire which was consuming him. The governor of the castle watching the flames exclaimed, 'Take courage.' Wishart answered, 'This fire torments my body, but noways abates my spirit.' Then catching sight of the cardinal at the window with his courtiers, he added, 'He who in such state, from that high place, feedeth his eyes with my torments, within few days shall be hanged out at the same window to be seen with as much ignominy as he now leaneth there in pride.'† Some authors consider these words, report by Bu- **[page 206-207]**

[page 206 notations] * Fox, *Acts*, p. 635.
'† At qui nos tam superbe despicit, intra paucos dies non minus ignominiose jacebit quam nunc arroganter cubat.' – Buchanan. P. 540.

[page 207] chanan, to be an instance of that *second sight* with which they allege the Scots to be endowed. Wishart, how-ever, did not need an extraordinary revelation to teach him that 'the wicked goeth away in his wickedness.' He had hardly uttered those words when the rope was tightened about his neck, so that he lost the power of speaking. The fire reduced his body to ashes; and the bishops, full of steadfast hatred of this servant of God, caused an order to be published that same evening through all the town, that no one should pray for their victim under the severest penalties. They knew what respect was felt for him by many even of the Catholics themselves.

There are people who say that religion is a fable. A life and a death such as those of Wishart show that it is a great reality. ..." -
https://archive.org/details/historyreformat15aubgoog/page/206/mode/1up
https://archive.org/details/historyreformat15aubgoog/page/207/mode/1up

The Fulfillment of the Prophecy given by George Wishart:

HISTORY OF THE REFORMATION IN EUROPE IN THE TIME OF CALVIN. BY J. H. MERLE D'AUBIGNE, D.D.; TRANSLATED BY WILLIAM L. B. CATES, JOINT AUTHOR OF WOODWARD AND CATE'S 'ENCYCLOPEDIA OF CHRONOLOGY,'; EDITOR OF 'THE DICTIONARY OF GENERAL BIOGRAPHY,' ETC. … VOL. VI. (6); SCOTLAND, SWITZERLAND, GENEVA. NEW YORK: ROBERT CARTER & BROTHERS, 530 BROADWAY. 1877; pages 207,213,214

"... **[page 207]** CHAPTER XV.

CONSPIRACY AGAINST BEATOUN – HIS DEATH.

(March to May 1546.) ... **[page 207, skip to page 213]**" - https://archive.org/details/historyreformat15aubgoog/page/207/mode/1up

"... **[page 213]** The cardinal fell under repeated blows, without a word heard out of his mouth except these, 'I am a priest! I am a priest! Fie, fie! All is gone!'† ... **[page 213, skip to page 214 section]**" - https://archive.org/details/historyreformat15aubgoog/page/213/mode/1up

"... **[page 214]** his partizans only cried the louder, 'We shall never depart till we see him,' still persuaded that he was alive. Then one or two men took up the body, and bearing it to the very window at which a little while before Beatoun had sat to contem-plate with gladness, and as if in triumph, the execution of the pious Wishart, exposed it there to the gaze of all.* Beatoun's friends and the populace, struck with amaze-ment and terror by the unexpected sight, and remem-bering Wishart's prediction, dispersed in gloom and consternation. ..." - https://archive.org/details/historyreformat15aubgoog/page/214/mode/1up

Maniilaq – the Eskimo prophet (19th century, before 1830); pages 6-7:

"... **[page 6]** 1. Fire-powered boats that would travel on both water and sky—referring to aircraft and motorized boats.

2. Fire will be contained in the houses—referring to stoves.

3. Thin birch bark on which to write—referring to paper.

4. The coming of a different kind of people with light skin and light hair—referring to the coming of the caucasians.

5. The taboos imposed by the shamans will no longer be kept—referring to the fact that the strict observance of certain activities would no longer be required nor perceived as being necessary for the health, welfare, and happiness of the people.

6. The lifestyle of the Iñupiat would be dramatically changed—referring to how life would be easier because of new technologies which the new people would bring to them.

7. The shamans would lose their power—referring to the fact that no one will be practicing shamanism today.

8. The light will come in the form of the word—this is often interpreted as the coming of Christianity.

... **[page 6-7]**

The discovery of something precious in the ground of the Upper Kobuk area near the mouth of the Redstone River which the newcomers (the Caucasians) will value [FULFILLED: Prospectors built Ambler. Gold and copper mines are in operation today.]

... The subsequent establishment of a large city in this same area as a direct result of the discovery of the precious element. [FULFILLED: Residences and mines stretch through Ambeler—viewable on google earth.] ...” - https://revelado.org/maniilaq.eskimo.prophet.pdf

Auka (late 1800’s – early 1900’s):

Angels Prepare the Way for Gospel to Reach Indians in South America By Bob Norton, Adventist Medical Aviation Mission Pilot in Maurak, Venezuela; May, 2005

“... **[WEBSITE]** Chief Auka ruled over the Indians in a large part of Venezuela, Brazil, and Guyana. Wanting to make things better for his people and be a better ruler Auka asked the Big Spirit for help, and in answer to his plea he began receiving visions.

The first time Auka went into vision the people thought he had died, but yet he was still standing up. They tried to lay him down but couldn’t move him. Then they discovered that he was still breathing, but very slowly. Something strange which had never happened before was occurring. After coming out of vision, Auka told his people what God had shown him. He explained, “A person like a bright light came and talked to me, telling me things we should do.”

Auka received many visions, and as he traveled around governing his people he would teach them about the God in Heaven and things we can read in our Bibles. Auka, the name he came to be known by because of the visions, means "shining light." In these visions he was taught many things, including abstaining from eating unclean meats, the seventh-day Sabbath, and prayer. Angels taught him songs and multi-part harmony so they could sing as a choir. One of the songs they learned in English was “Shall we Gather at the River.” Auka spoke English, Spanish, and several Indian dialects.

He was also told not to rule by force and killing, but not knowing how else to rule, Auka asked God to tell him. So the next time a big problem came up, instead of fighting he had a special bed made to lay on while he waited for the Angel to tell him what to do. While lying there he would go into vision and an angel would give him guidance on how to fix the problem. Every time Auka needed help he would go lie on this special bed and wait for the angel to talk to him. Each time he would receive a vision and then would do whatever the angel told him to do. It always worked!

Auka told his people, “An angel has told me that a white man will come with a black book to teach us more about God's ways.” Eagerly Auka waited for the man of his vision to appear. Before he died he told his people not to give up, that soon a white man would come and teach them more.

Elder O.E. Davis was a missionary living and working in Georgetown, Guyana. One day a man who worked as a miner came into town with a note for Elder Davis. On the piece of paper was written a request that he go out to where these Indians lived and teach them about God. This message troubled him, but he was too busy to leave his work and travel that distance not even knowing where to find these Indians.

Sometime later this miner again came to Georgetown bringing a similar note. Elder Davis asked the miner who was giving him the notes with the request to come. The miner told him, "A big man sent them, but that's all I know." (I've not been able to find out who sent the notes, but think it was probably an angel.) As time passed Elder Davis accumulated many of these notes, and he felt troubled about how to respond. One day his wife found all these notes in one of his pockets and asked her husband about them. After Davis explained how he received them she stated, "You must go." Her husband agreed.

Shortly afterward, Elder Davis left to go find these Indians (about 1910). During the journey, before arriving at Mount Roraima where he would find the Indians, he became ill with malaria and stopped at a miner's camp to gain his strength back. One day as he was sitting outside reading his Bible he saw a group of Indians running toward him. The miner yelled, "Run!" then took off.

However, Davis just stood there with his Bible behind his back, trying to protect it. As the Indians ran up and circled him, Davis quickly realized that they didn't want to hurt him. Instead they seemed happy to see him and asked him to show them his black book. Davis, afraid these Indians would take away his precious Bible, was reluctant to show it to them.

When Davis showed them his Bible they rejoiced. "We have been waiting many years for you to come!" they exclaimed.

"How did you know I would come?" Davis asked.

"An angel told Auka our Chief that a white man with a black book would come and teach us more, so sit down and teach us now!"

Even though Elder Davis tried to put them off until later, they insisted that they had waited long enough and wanted to know more now. "Sit down right now! We want to hear from the black book."

Davis had no choice but to sit down, and he began with the plan of salvation and the simple Bible truths. "No," the Indians declared. "We know all that. Tell us more."

Next Davis started to share about the Bible Sabbath, but again he was interrupted. "No. We understand about the true Sabbath. We know all that. Tell us more."

So Davis went on to the Sanctuary and its meaning, only to discover that these Indians even knew that! Eventually he found things they didn't understand. How long this group of Indians stayed with Elder Davis studying the Bible I don't know. Hours? Days? They were traveling and on their way back to their village when they'd come upon the white man with the black book. They returned to tell their village people about the white man with the black book. Elder Davis returned to Georgetown to get well, but promised he would come back as soon as he could. ..." - https://adamsamigos.net/daniel/auka.htm

One may continue reading in that article about the boy "**Francisco**" and his visions also.

William Ellis Foy (1818-1893), &
Hazen Little Foss (1819-1893), &
Ellen G. White (née Harmon; November 26, 1827 - July 16, 1915):

MESSENGER OF THE LORD by Herbert E. Douglas (1998), page 38.3-39.2

"... **[page 38.3]** William Foy and Hazen Foss

More relevant to early Seventh-day Adventists are the experiences of William Foy and Hazen Foss. Both had visions similar to the first vision given to Ellen Harmon.MOL 38.3

William Ellis Foy (c. 1818-1893), a black American in his early twenties, **received several dramatic visions in 1842**, several years prior to those received by **Hazen Foss** and **Ellen Harmon**. **The first one (January 18) lasted two and one-half hours, and the second one (February 4), twelve and one-half hours! His physical condition during the visions resembled Daniel's trancelike state**. 24MOL 38.4

Sometime before October 22, 1844, Ellen Harmon heard Foy speak in Beethoven Hall in Portland, Maine. A few weeks later, shortly after **her first vision in December 1844**, Foy was present in a meeting held near Cape Elizabeth, Maine, during which **she spoke of her first vision**. "As she began, Foy became engrossed in what she was saying; he was caught up in the enthusiasm and pathos that accompanied her presentation. She talked of heavenly things—of guides, of lights, of imagery—things familiar to Foy.... Caught up in the jubilance of the moment, he could hold back no longer. All of a sudden, right in the middle of Ellen's presentation, Foy let out a shout of joy, rose to his feet, and excitedly 'jumped right up and down.' As Ellen remembered, 'Oh, he praised the Lord, praised the Lord.'MOL 38.5

"He repeated again and again that **her vision was just what he had seen**. He knew there was no way to falsify such an experience—hers was legitimate." 25MOL 38.6

In 1906 Ellen White recalled her conversations with **William Foy. She remembered that he had four visions, all before her first vision**: "They were written out and published, and it is ... [odd] that I cannot find them in any of my books. But we have moved so many times." And then she gave Foy a very meaningful compliment: "It was remarkable testimonies that he bore." 26MOL 38.7

Hazen Foss met **Ellen Harmon** in January, 1845, at a meeting in Poland, Maine. Here Ellen had been invited by Mary Foss, her sister, **to relate her first vision of a month earlier**. 27MOL 38.8

Hazen, Mary's brother-in-law [Mary was the wife of Samuel Foss], is remembered "as a man of fine appearance, pleasing address, and education." Prior to October 22, 1844, **he had a vision depicting the journey of the Adventists (Millerites) to the city of God. He was instructed to make known this vision along with specific messages of warning, but he declined**.MOL 38.9

After October 22 he felt that he had been misled by **his earlier vision. In his second vision, he was warned that if he was not faithful in relating the first vision, the vision and the responsibility would be taken from him and given to one with much fewer qualifications. He continued to dread the potential ridicule and rejection of his fellow Millerites. Finally he believed he heard a voice saying, "You have grieved away the Spirit of the Lord."**MOL 38.10

Frightened by this prospect, he called a meeting to relate the vision. But, after making several unsuccessful attempts to recall it, he declared: "It is gone from me; I can say nothing, the Spirit of the Lord has left me." Some in attendance reported the meeting as "the most terrible meeting they were ever in."MOL 39.1

After this experience, Hazen met Ellen in Poland, Maine. Though invited into the meeting, he remained outside the closed door, though close enough to hear her message. The next day, he told Ellen: "**The Lord gave me a message to bear to His people. And I refused after being told the consequences; I was proud; I was unreconciled to the disappointment**.... I heard you talk last night. **I believe the visions are taken from me, and given to you**. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive.'" 28MOL 39.2 ..." - https://text.egwwritings.org/read/656.526

Ellen G. White (née Harmon; November 26, 1827 - July 16, 1915):

The Man Who Boarded The Phantom Ship, by Vance Ferrell, [PDF] page 25, far right column.

"... **[page 25]** he **[D. M. Canright]** began to tell about Mrs. White.

"He said, 'I knew her very well. For some time, as a young man, I lived in her home, and for eighteen years was intimately acquainted with the White family. I want to say to you that I never met a woman so godly and kind and at the same time so unselfish, helpful, and practical as Mrs. White. She was certainly a spiritual woman, a woman of prayer and deep faith in the Lord Jesus.'

"I asked him what he thought would happen to people if they followed the Testimonies of Mrs. White.

"He answered, **'Anyone who follows her writings, the Testimonies, as you call them, in prayer and faith will certainly get to heaven. She always exalted Jesus, and she taught true conversion and genuine sanctification as few others have.** I have known a great many men and women who claim to be extraordinary in their imagined divine calling and gifts. I have always found them more or less arrogant and proud, eager to be recognized and often arbitrary and harsh in judging others. With Mrs. White I found the exact opposite. **She was reserved and modest and seemed to have no desire at all to call attention to herself as someone great or to her authority.'**

"Some months after these visits, at the funeral of Mrs. White in Battle Creek, I met D.M. Canright again. There were six of us men who stood as a guard of honor while the people passed through the tabernacle to view Mrs. White as she lay in her plain casket. I noticed Mr. Canright as he came down the aisle toward the rostrum. **He stopped at the casket and looked at Mrs. White quite a while. He reached down and took hold of her right hand, which had done all that immense amount of writing.**

"Later I asked him, 'Now that she is dead, what do you really think of Mrs. White?'

"He replied, **'She was a most godly woman All her life she lived near to Jesus and taught the way of living faith. Anyone who follows her instructions will surely be saved in the kingdom of God.'** "—L.H. Christian, quoted in "Fruitage of Spiritual Gifts," pages 51-53. ..." - https://archive.org/details/doctrine-critics-vance-ferrell-the-man-who-boarded-the-phantom-ship-d-m-canright_202301/page/25/mode/1up

Paul Harvey in later years said of Ellen G. White:

> "... **[WEBSITE - Someone You Should Know | Ellen G White Truth]** On September 25, 1997, Paul Harvey, the popular radio personality, announced on his nationally syndicated program:
>
> > "Women have been honored on American postage stamps for more than 100 years, starting with one woman who was not an American, Queen Isabella, in 1893. Since then, 86 women have been honored, ranging from Martha Washington to Marilyn Monroe. Also many women authors like Louisa May Alcott, Emily Dickenson, Willa Cather, and Rachel Carson. But I can name an American woman author who has never been honored thus, though her writings have been translated into 148 languages. More than Marx or Tolstoy, more than Agatha Christie, more than William Shakespeare. Only now is the world coming to appreciate her recommended prescription for optimum spiritual and physical health."
>
> During these few minutes, millions of Americans who had never before heard of Ellen White had been introduced to the historic author and speaker.
>
> Paul Harvey concluded,
>
> > "Ellen White: You don't know her? Get to know her!"
>
> The purpose of this website is to help you do just that — to introduce you to the life, ministry, and writings of Ellen White, a remarkable woman whom too few people have even heard about. ..." - https://www.ellengwhitetruth.com/life-times/someone-you-should-know

Others (non-Seventh-day Adventists) who made statements, at the time of her death, in California, said as much in print also, in obituaries.

> "... **[WEBSITE]** She was a Godly, Christian woman. Matter of fact, at the time of her death, a person who was not a member of the church wrote in the obituary, the Mount View Register Leader, this is July 23rd, 1915, in Mountain View, California, 'Mrs. White's most enduring monument, aside from her Godly life and conversation' -- conversation means your behavior -- 'was her published works which tend to be the purest morality, lead to Christ and to the Bible.'..." - Messenger for a Movement | Here We Stand | Amazing Facts- https://www.amazingfacts.org/media-library/media/e/1006/t/messenger-for-a-movement

Any may find other such statements about sister Ellen G. White, in ***Ellen G. White: The Later Elmshaven Years: 1905-1915 (vol. 6)*** - https://m.egwwritings.org/en/book/667.3523

Any may also read the Memoriam here, and who was in attendance, &c.,

> **In Memoriam - Mrs. E. G. White : F.M. Wilcox** - https://archive.org/details/InMemoriam-Mrs.E.G.White/mode/1up
>
> **Picture in her elderly years (middle) -** https://web.archive.org/web/20181210140636/https://adventistreview.org/phpthumbsup/w/1000/h/500/zc/1/src/assets/public/news/2014-27/rsz_1300ppi_wcw_egw_mlw.jpg

Ellen Gould White (née Harmon) November 26, 1827 – July 16, 1915:

"... **[WEBSITE - A Remarkable Woman of God]** Called by God –In December 1844 at the age of 17, while praying earnestly with friends, Ellen Harmon received her first vision, a supernatural view of the travels of the Advent people to the city of God. On August 30, 1846, she married James White, who, like Ellen, had accepted the Millerite message of the imminent return of Jesus. Together they began to share her visions all over New England. Sometimes, there were words of counsel for a given individual or group; at other times the messages were for her fellow-believers as a whole. Sadly, she and her husband James suffered the loss of two of their four children—Herbert in infancy, and Henry at age 16. Ellen White also spent the final 34 years of her life as a widow, after James died of a heart attack at the early age of 60.

Post-Millerite Movement –Ellen White's prophetic ministry and consequent writings continued to inspire the Millerite remnant after The Great Disappointment of 1844. She not only brought encouragement to the fledgling group of believers in North America, but also to those carrying the Advent message to Europe in about 1874, then Australia in 1885, and gradually the rest of the world by the early twentieth-century. By the time Ellen White passed in 1915 at the age of 87, the Seventh-day Adventist Church that she and her husband helped co-found, had steadily grown in membership to 136,879. ...

... Starting in 1844, when only 17, **she received the first of many hundreds of visions from God, continuing until 1915**, when she was laid to rest. Throughout her entire ministry the harmony of Ellen White's writings with that of the Biblical prophets is evident. Her writings are not an addition to Scripture, nor do they replace or contradict it; instead they elevate the Bible as the true source of inspiration and light. ..." -
https://ellenwhite.org/articles/85

> Ephesians 3:3 KJB - How that **by revelation** he made known unto me the mystery **[of Christ, vs. 4]**; (as I wrote afore in few words,
>
> Ephesians 3:5 KJB - Which in other ages was not made known unto the sons of men, as **it is now revealed unto his holy apostles** and **prophets** **by the Spirit**;

All of the previous material was given simply to point out that God still provides the gifts to the people of the kingdom of Heaven throughout history, and that such a gift was also given to sister White. She had received hundreds of visions of JEHOVAH Elohiym, (3rd) heaven, angels (unfallen and fallen), other unfallen worlds and the unfallen beings on them, as well as special instruction in regards the Bible, in its words, doctrines and practices, and counsel for others in their personal lives. She also foretold future events. A brief mention of a few of these shall suffice for this present work. If one already agrees with her materials, they may choose to skip **Section 1. – Prophecy**, to **Section 2. – The Statements on the Bible**, about her statements on the Bible, or go straight to **Section 3. – The Statements on the Godhead**.

Section 1. - Prophecy

Foretelling of the Civil War of the united States of America:

General Conference Daily Bulletin, Volume 5, January 31, February 1, 1893; pages 61.2-61.6

"... **[page 61.2]** **Jan. 12, 1861, just three months to a day before the first gun was fired on Fort Sumpter**, the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated.

At the close of a discourse by Elder White, **Sister White** gave a stirring exhortation, after which she took her seat in a chair. In this position she **was taken off in vision**. The house was crowded with people, and it was a most solemn place to be in. **After coming out of the vision, she arose, and looking about the house she said**:-

[page 61.3] "**There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war**. **In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish.**"

[page 61.4] Then looking slowly around the house she said:-

[page 61.5] "**There are those in this house who will lose sons in that war.**"

[page 61.6] Many of the leading journals of the North at that time, particularly Horace Greely's paper, the New York Tribune, made sport of the idea of there being any war, and said that "if a few old women with broomsticks should go down to South Carolina, they could quickly quell all the rebellion there is there." But how was it? Just one year from that time I was preaching in that same house, and there sat before me in the audience two men who were present at the dedication, and who had expressed to me their disbelief in what Sister White had said. I alluded to the subject of spiritual gifts and spoke of what had been said in that house just one year before, and as I did so, **both of those men buried their faces in their hands, and one of them began to sob aloud. And no wonder. Six weeks before he had buried his only son, brought home from the war a corpse, and the man beside him had lost one son in the war and had another one in a rebel prison. Brother Kinne said there were at least five persons in the house that day of the dedication who afterward lost sons in the war**. ..." - https://m.egwwritings.org/en/book/1661.712

Foretelling of giant business, and money-market monopolies:

Letter 26, December 10, 1902 (filed 1903); pars. 1-5

"... **[par. 1]** The Lord desires you to be of good courage. He has a work for you to do in evangelistic lines, a work demanding more distinctly spiritual efforts than the work in which you have been engaged. The greatest and most important work in which we can engage is the preparation of a people to stand in the day of God, upon which we are just entering. May the Lord help you, my brother, to devote your God-given capabilities to winning souls to Christ. Rest in God, and walk humbly with Him. You will need much of the rich grace of the Saviour, and a deep, settled conviction that the work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force.

[par. 2] In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men.

[par. 3] It is time for us to take our work out of the cities. Our sanitariums should be furnished with facilities for giving the sick the best of care, and they should be properly conducted; but they should be as far as possible from the cities. The whole world is to be tested, and obedience to the law of God is to be the test.

[par. 4] Unionism has revealed what it is by the spirit that it has manifested. It is controlled by the cruel power of Satan. Those who refuse to join the unions formed are made to feel this power. The principles governing the forming of these unions seem innocent, but men have to pledge themselves to serve the interests of these unions, or else they may have to pay the penalty of refusal with their lives.

[par. 5] These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire decalogue. ..." - https://m.egwwritings.org/en/book/14068.7618001

The year was AD 1903, and just a few short years later, the greatest monopoly on earth was formed - the "creature from Jekyll Island" (https://archive.org/details/federal-reserve-system/G+Edward+Griffin+The+Creature+From+Jekyll+Island.mp4) - the so-called "Federal Reserve System" (December 23, 1913). Others helped to create that system, a Central banking cartel (like J.P. Morgan, John D. Rockefeller, Warburgs, Goldman Sachs, Lehman, Kuhn, Loeb & Co, Lazard, Israel Moses Seif, the Jekyll island club, & the Rothschilds, or 'Red Shields' Jewish banking under Jesuit (& Knights of Malta) control since the French Revolution and Napoleonic Wars, "... **the Roths-childs** that **at the present time** the latter **are the guardians of the papal treasure**." - https://jewishencyclopedia.com/articles/12909-rothschild), business partners (**Luk.** 5:7,10 KJB). The merchants of the earth, being masters of the Gold, the Silver, the Brass, Iron, Tin and precious metals / jewels and valuable things of the earth, animals and even people as slaves. In the present times are the CBDC - Central Banking Digital Currency, along with the Block-Chain, Social Credit system, and UBI (Universal Basic Income), or UBW (Universal Basic Wage), as well as the older great monopolies of Steel, Oil (John D. Rockefeller, &c.), and Internet (AOL-Time-Warner, Bill Gates, Steve Jobs, Mark Zuckerberg, &c.), schools (Jesuits, fraternities & sororities, Skull & Bones, Horace Mann, Alfred Kinsey (sexual 'education'), Helena P. Blavatsky, Alice A. Bailey, Manly P. Hall, Aliester Crowley & accreditation), and Media (propaganda; Operation Mockingbird, Monarch, MK-Ultra, Artichoke, &c. - https://en.wikipedia.org/wiki/Category:American_secret_government_programs https://en.wikipedia.org/wiki/Operation_Mockingbird), &c. Unions (often controlled by corporate interest, mafia, mobs, 'intelligence' agencies, &c.) are a powerful force in the world, and they have brought on much injury.

New York events:

Letter 83, February 15, 1904; pars, 3-8

"... **[par. 3]** When I was last in New York, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves, "How can we best glorify God, that we may enjoy Him forever?" God was not in their thoughts.

[par. 4] I thought: "O that those who are thus investing their means could see that this display does not give them one iota of advantage with God. They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind what they may do to glorify God, that they may enjoy Him forever. They have lost sight of this, the first duty of man."

[par. 5] As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in glorifying self and in provoking the envy of their neighbors.

[par. 6] Much of the money that they thus invested had been obtained through exaction, through grinding the faces of the poor. In the books of heaven an account of every business transaction is kept. There every unjust deal, every fraudulent act is recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

[par. 7] The scene that next passed before me was an alarm of fire. Men looked at lofty and supposedly fireproof buildings and said, "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

[par. 8] I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their insolence and their disregard of His law. ..." - https://m.egwwritings.org/en/book/14069.8945001

Judgments on San Francisco & Oakland:

Letters & Manuscripts, Volume 17, MS 114, September 1, 1902, par. 11

"... **[par. 17]** Well-equipped tent meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath. ..." - https://m.egwwritings.org/en/book/14067.8763001

In partial fulfillment, "... a) San Francisco earthquake, April 18, 1906; 28,000 buildings destroyed either by earthquake or fire in San Francisco alone. Area of destruction included surrounding cities also. b) October 17, 1989, earthquake-Total damage figures not yet known. ..." - https://m.egwwritings.org/en/book/819.100#101

A second 'civil-war' (taking place now – YouTube (It's Adventageous, "Civil "See Evil" War") https://www.youtube.com/watch?v=e8JI1fHr4rY&list=PL7fkrLvnn99GYj-zgB3i33pCNhqI9iCq9):

Manuscript 114; August 13, 1899 [typed]; pars. 7-8:

"... **[par. 7]** God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house. In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and **<u>will result in a civil war</u>**.

[par. 8] There will be a time of trouble such as never was since there was a nation. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. ... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.” [Daniel 12:1, 10.] ...” - https://m.egwwritings.org/en/book/14064.6104001

There are many other things that sister White foretold, that have already come to pass, and some that have yet (future) to come to pass. While it is not the intention of this book to go into the depths of sister White’s life, or of the visions, and / or prophecies, given to her by God, such things are given to provide a basis, or small background, for the statements to come by her, made about the Bible, and what the Bible clearly teaches in regards the Godhead - of the Father, the Son and the Holy Ghost.

Section 2. – The Statements on the Bible

Letters and Manuscripts, Volume 5 (1887-1888), Manuscript 38, 1887, par. 1

“... **[par. 1]** **God is infallible**. God has spoken by Solomon that He “requireth that which is past” (Ecclesiastes 3:15). He “seeks again” that which is past (marginal reading). The body of Huss was consumed. The council had done all that they could do with **the man whose only crime was that he could not accept as infallible the council of Constance and he could not let their voice stand above the voice of God in His Word**. ...” - https://m.egwwritings.org/en/book/14055.4191001

The Review and Herald, December 15, 1885, Art. A, par. 16

“... **[par. 16]** When **God’s word** is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. **The Bible, and the Bible alone, is to be our creed, the sole bond of union**; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but **God’s word is infallible**. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, “It is written.” Let us lift up the banner on which is inscribed, **The Bible our rule of faith and discipline**. ...” - https://m.egwwritings.org/en/book/821.6895

The Review and Herald, February 6, 1900, Art. A, par. 3

“... **[par. 3]** Man’s word fails; and he who takes the assertions of men his dependence, may well tremble; for he will one day be as a shipwrecked vessel. But **God’s word is infallible, and endures forever**. Christ declares, “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” **God’s word will endure throughout the ceaseless ages of eternity**. ...” - https://m.egwwritings.org/en/book/14064.5908001

The Review and Herald, July 26, 1892, par. 7

“... **[par. 7]** We have many lessons to learn, and many, many to unlearn. **God and heaven alone are infallible**. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. ...” - https://m.egwwritings.org/en/book/821.12108

Letters and Manuscripts, Volume 10 (1895), Letter 10, June 9, 1895; par. 6

"... **[par. 6]** God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; **God alone is infallible. His word is true, and in him is no variableness, or shadow of turning**. ..." - https://m.egwwritings.org/en/book/14060.6286001

Letters and Manuscripts, Volume 3 (1876 - 1882), Letter 27, May 16, 1876; par. 3

"... **[par. 3]** I wish that self should be hid in Jesus. I wish self to be crucified. **I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life**. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image. ..." - https://m.egwwritings.org/en/book/14053.3637001

The Advent Review and Sabbath Herald, January 4, 1881, par. 27

"... **[par. 27]** A familiar acquaintance with **the Scriptures** sharpens the discerning powers, and fortifies the soul against the attacks of Satan. **The Bible** is **the sword of the Spirit**, which will never fail to vanquish the adversary. **It is the only true guide in all matters of faith and practice**. ..." - https://m.egwwritings.org/en/book/821.2003450

Letters & Manuscripts, Volume 11 (1896), Letter 83, May 22, 1896, par. 33

"... **[par. 33]** **The Bible, and the Bible alone, is the rule of faith and practice**. ..." - https://m.egwwritings.org/en/book/14061.5731001

Letters & Manuscripts, Volume 14 (1899), Manuscript 91, June 19, 1899, par. 42

"... **[par. 42]** **The Bible is our Counselor, and is to be obeyed**. ..." - https://m.egwwritings.org/en/book/14064.5104001

Letters & Manuscripts, Volume 20 (1905), Letter 277, 1905, par. 32

"... **[par. 32]** **The truth of the Christian religion depends upon the divine authority of the word of God**. ..." https://m.egwwritings.org/en/book/14070.10411001

The Advent Review and Sabbath Herald, July 17, 1888, par. 12

"... **[par. 12]** We should not allow any argument of man's to turn us away from a thorough **investigation of Bible truth**. **The opinions and customs of men are not to be received as of divine authority**. **God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness**. He sent his only begotten Son to be our example, and bade us to hear and to follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above **the plain statements of the word of God**. {RH, July 17, 1888 par. 12} ..." - https://m.egwwritings.org/en/book/821.9009

Letters & Manuscripts, Volume 5 (1887-1888), Letter 7, December 9, 1888, par. 8

"... **[par. 8]** **My cry has been, Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord**. **No man is to be authority for us**. If he has received **his light from the Bible**, so may we also **go to the same source for light and proof to substantiate the doctrines which we believe**. The Scriptures teach that we should give a "reason of the hope" that is within us "with meekness and fear." ..." - https://m.egwwritings.org/en/book/14055.4467001

Letters & Manuscripts, Volume 15 (1900), Letter 121, August 13, 1900, par. 20

"... **[par. 20]** **Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul**. ..." - https://m.egwwritings.org/en/book/14065.9903001

Letters & Manuscripts, Volume 9 (1894), Letter 68, April 16, 1894, par. 8

"... **[par. 8]** **The Word of God is your counselor; the Word of God is your authority**. Be very careful how you bring anything weaker to take its place. ..." - https://m.egwwritings.org/en/book/14059.4778001

Letters & Manuscripts, Volume 14 (1899), Manuscript 64, April 25, 1899, par. 2

"... **[par. 2]** **God never contradicts Himself**. His revealed Word is His wisdom and goodness, shadowed forth by His works. ..." - https://m.egwwritings.org/en/book/14064.6097001

The Ministry of Healing, Chapter 39 - The Knowledge Received Through God's Word; page 462.1

"... **[page 462.1]** **He who has a knowledge of God and His word through personal experience has a settled faith in the divinity of the Holy Scriptures**. **He has proved that God's word is truth, and he knows that truth can never contradict itself. He does not test the Bible by men's ideas of science; he brings these ideas to the test of the unerring standard**. **He knows that in true science there can be nothing contrary to the teaching of the word; since both have the same Author, a correct understanding of both will prove them to be in harmony**. Whatever in so-called scientific teaching contradicts the testimony of God's word is mere human guesswork. ..." - https://m.egwwritings.org/en/book/135.2407

The Great Controversy (1911 edition), page 68.2, 69.2

"... **[page 68.2]** While attention was given to branches of general learning, **the Bible was made the chief study**. ..."

"... **[page 69.2]** **Satan** had urged on the papal priests and prelates to **bury the word of truth beneath the rubbish of error, heresy, and superstition**; but in a most wonderful manner **it** **was preserved uncorrupted through all the ages of darkness**. **It bore not the stamp of man, but the impress of God**. Men have been unwearied in their efforts to obscure the plain, simple meaning of **the Scriptures**, and to make them contradict their own testimony; but like the ark upon the billowy deep, **the word of God** outrides the storms that threaten it with destruction. As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so **the Holy Scriptures have treasures of truth** that are revealed only to the earnest, humble, prayerful seeker. **God designed the Bible to be a lessonbook to all mankind, in childhood, youth, and manhood, and to be studied through all time.**

He gave His word to men as a revelation of Himself. Every new truth discerned is a fresh disclosure of the character of its Author. **The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator and to give them a clearer knowledge of His will. It is the medium of communication between God and man**. ..." - https://m.egwwritings.org/en/book/132.257

The Spirit of Prophecy, Volume 4, Chapter 4 - The Waldenses, page 73.4

"... **[page 73.4] The Bible was their text-book**. ..." - https://m.egwwritings.org/en/book/140.232

Atlantic Union Gleaner; June 9, 1909, pars. 1-9

"... June 9, 1909

The Holy Spirit an Aid to Bible Study

[par. 1] The Holy Spirit has been given as an aid in the study of God's word. Jesus promised, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." **Those who are under the training of the Holy Spirit, will be able to teach the Word intelligently. When the Bible is made the book of study, with earnest supplication for the Spirit's guidance, and a full surrender of the heart to be sanctified through the truth, it will accomplish all that God has promised**.

[par. 2] The results of such study will be well-balanced minds. The understanding will be quickened; the sensibilities will be aroused; the conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and a new power to resist temptation will be imparted.

[par. 3] The knowledge of God is not to be gained without mental effort, without prayer for wisdom. We should search, diligently search, for its hidden treasures, and seek wisdom from heaven that we may be able to distinguish between human inventions and the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. **A casual reading of the Scriptures is not enough. We must search, and this implies a doing of all that the word implies**. As the miner eagerly explores the earth to discover its veins of gold, so we are to explore **the word of God for the hidden treasures that Satan has so long sought to hide from man**. The Lord says, "If any man willeth to do his will, he shall know of the doctrine."

[par. 4] The great error of the Romish church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers." These opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do. Those who do not agree with them are pronounced heretics. But **the word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the word of God, which declares his will to the people**.

[par. 5] The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. **Who is the author of the Book?—Jesus Christ**. **He is the True Witness**, and he says to his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The Bible shows us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews, and to those who gathered about him in multitudes, "Search the Scriptures." The Jews had the Scriptures which testified of Christ, but they were not able to discern Christ in the Scriptures. The truths of the Old Testament they had so mingled with human opinions that its teachings were mystified, and the will of God to man covered up. Christ's sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, or love. They presented to the people endless maxims and traditions that had no "Thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented him and his character as revealed in his Son. Christ labored constantly to sweep away those misrepresentations, that the confidence of men in the love of God might be restored. He taught man to address the supreme Ruler by the new name "Our Father." This name represents our true relation to him, and when spoken sincerely by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way.

[par. 6] Men need not the dim light of tradition and custom to make the Scriptures comprehensible. It is just as sensible to suppose that the sun, shining in the heavens at noonday, needs the glimmerings of the torch-lights of earth to increase its glory. **In the Bible every duty is made plain, every lesson is comprehensible**. **The gift of Christ and the illumination of the Holy Spirit reveal to us the Father**. **The Word is able to make men and women and youth wise unto salvation**. "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." **No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible**. **If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times**.

[par. 7] Little benefit is to be derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or to comprehend its depth of meaning. **One passage studied until its significance is clear to the mind, and its relation to the plan of salvation evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained**. **Keep your Bible with you**. As you have opportunity, read it; fix the texts in your memory. Even while you are walking in the street, you may read a passage and meditate upon it, thus fixing it on the mind.

[par. 8] **Never should the Bible be studied without prayer**. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile." Nathaniel said, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret place of prayer, if we will seek him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

[par. 9] The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, "He shall receive of mine, and shall show it unto you." The spirit of truth is the only effectual teacher of divine truth. ..." - https://m.egwwritings.org/en/book/513.378

The Review and Herald, March 3, 1874. par. 8

"... **[par. 8]** **Satan found easy access to the hearts of men. He is a diligent student of the Bible and is much better acquainted with the prophecies than many religious teachers**. He knows that it is for his interest to keep well informed in the revealed purposes of God, that he may defeat the plans of the Infinite. So infidels study the Scriptures frequently more diligently than some who profess to be guided by them. Some of the ungodly search the Scriptures that they may become familiar with Bible truth, and furnish themselves with arguments to make it appear that the Bible contradicts itself. And many professed Christians are so ignorant of the word of God, through neglect of its study, that they are blinded by the deceptive reasoning of those who pervert sacred truth, that they may turn souls away from the counsel of God in his word. ..." - https://m.egwwritings.org/en/book/821.1730

The Review and Herald, September 11, 1894, par. 1

"... **[par. 1]** Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in **the Bible** which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. **Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures**? ..." - https://m.egwwritings.org/en/book/821.13767

Gospel Workers (1892/1893 edition); pages 121.2-122.1

"... **[page 121.2]** The Importance of Bible Study

Ministers should become Bible students. Are the truths which they handle mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle. By tamely presenting the truth, merely repeating the theory without being stirred by it themselves, they can never convert men. If they should live as long as did Noah, their efforts would be without effect. Their love for souls must be intense, and their zeal fervent. A listless, unfeeling manner of presenting the truth will never arouse men and women from their deathlike slumber. They must show by their manners, by their acts and words, and by their preaching and praying, that they believe that Christ is at the door. Men and women are in the last hours of probation, and yet are careless and stupid, and preachers have no power to arouse them; they are asleep themselves. Sleeping ministers preaching to a sleeping people!

[page 122.1] A great work must be accomplished for ministers, in order for them to make the preaching of the truth a success. **The word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded. If we study the word of God with interest, and pray to understand it, new beauties will be seen in every line. God will reveal precious truth so clearly that the mind will derive sincere pleasure, and have a continual feast as its comforting and sublime truths are unfolded**. ..." - https://m.egwwritings.org/en/book/34.519

Letters and manuscripts, Volume 21 (1906), Manuscript 146, November 10, 1906; par. 28

"... **[par. 28]** Do you desire to destroy the covenant between yourselves and your God? "A perpetual covenant" means just what it says.

"It is a sign between Me and the children of Israel forever;" God declares, "for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [Verses 16, 17.] This is our evidence. You will see ere long that there will be those who will become weary of hearing repeated the things that they ought to do but do not desire to do, and **they will change the wording of the Bible. We know what the Lord says in Revelation about those who do that. "A perpetual covenant" is a perpetual covenant**. ..." - https://m.egwwritings.org/en/book/14071.10270001

Letters and Manuscripts, Volume 25 (1910-1915), April 7, 1910; pars. 9-10, 33-34

"... **[par. 9]** Well, there was war in heaven, and all the disaffected ones were overcome and cast down to the earth. I want to tell you that that wonderful Lucifer who wanted the highest place, lost his hold of heaven. He would not repent, and therefore there are two parties in our world. There is one party that is striving that they may be overcomers by the blood of the Lamb and the word of their testimony. The party that rebelled in heaven had intelligence and knowledge, and they used them on the wrong side, to build up opposing elements. That is how they used their knowledge. Do you think that that party would have no influence with the highest parties on the earth? They felt perfectly capable of handling matters, and here was the work going right on in the earth. There were agencies that came from heaven. Why, they had intelligence, the greatest intelligence. They did not lose their intelligence all at once. But they had not the power, the connection with God, the power of discernment, to understand that if they repented, they could be brought back again.

[par. 10] **Now what does Satan propose to do? He proposes that he is capable of changing this Bible**. These parties that fell understand all about heaven, and **that they can bring in the different sentiments from the Bible, and they are going to have a revision of it**. **You will see they will make revisions of the Bible, but every one of us needs to stand intelligently on the Word**. We cannot afford to be careless, but we must have that simplicity of godliness that is a virtue to us. We must have it. ..."

"... **[par. 33]** **The enemy** is gathering up all his forces and powers to work at the present time to divert minds, and there will be woven into writings the most precious, intelligent words. Well, you will say, how do you do that? Who are they? **Angels fallen from heaven**. The highest angel rebelled because he could not have the highest place in heaven, and therefore there was war in heaven, and he was turned out upon the earth; and I suppose he is hearing what I say today. Do you think that these evil angels cannot weave in the knowledge they had in the heavenly courts? **They will put in the most intelligent sentences here and there**. People will say, Do you think that any one that can write like that, that can put in such beautiful sentences, is not a Christian? They will make that as a plea, and it is coming to the time when the world will be filled with such publications. **They will take this Bible and pick out sentences, and put something else in the place of these. They are going to do this**.

[par. 34] **I tell you that Lucifer who fell from heaven, is a busy workman. He is working with all his power, and so are all those fallen angels; and they are highly educated**. Did they lose all their education? They took their education and brought it along with them, that they might use it to grasp souls. They can make the plea of their wonderful intelligence, and **we want to become intelligent, too, that we may be able to meet the powers of darkness, not by changing the Word, but by the very Word of God we can meet them**. ..." - https://m.egwwritings.org/en/book/14075.10881001

Letters and Manuscripts, Volume 8 (1893), March 28, 1893; pars. 9-12

"... **[par. 9]** Among the ten virgins only half were wise. We must not trust to mere theory, but [use] the oil of grace, that our lamps may shine so that the world will take knowledge of us that we have been with Jesus and learned of Him. Satan is watching that he may find the mind in an unguarded moment and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be overpowered by his devices. He is pleased with the pictures that represent him as having horns and hoofs, for he has intelligence; he was once an angel of light. To these that trust in their intelligence **he will make believe that they can correct the Scriptures. You are going to meet this infidelity in high places**.

[par. 10] You need the Holy Spirit of God, the divine power to co-operate with you to discern the track that the devil is preparing, and escape it. He is going to lead the religious world captive (2 Thessalonians 2:11). **How dare they to lay their sacrilegious hands upon the Scriptures**! We must bring the Sabbath of the Lord to the front. It is so plain, and so decided. It is a sign between the children of God and the children of the world. Please read (Exodus 31:17): "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

[par. 11] When Christ delivered His memorial Sermon on the Mount, **He gave the exposition of His own law**. The Pharisees thought He was dishonoring the law, for their traditions so covered the law that it could not be kept. Christ was bringing right principles before them, and these words fell upon their astonished ears: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. If men with reasoning faculties pass over what the Lord Jesus Christ says, it becomes us to stand where we can defend the honor of the law of the Lord God of Israel. We can do so by presenting the truth as it is in Jesus. The enemy has ever labored to disconnect the law and the gospel. They go hand in hand.

[par. 12] We know not how soon we shall be singled out as not being law abiding citizens, because the prince of the power of the air is getting possession of the minds of men. We can choose between obeying the powers that be and dishonoring God, or disobeying the powers that be and honoring God. If we obey God, His Holy Spirit is resting upon us, and we are not fighting with our own assertions, but with "**It is written**." All we have to do is to go back to the fourth commandment. Read the testimony of Jesus Christ that not even a little dot was to be altered, but it is just as written by the finger of God on the tables of stone. We should love the truth because it is truth. ..." - https://m.egwwritings.org/en/book/14058.7206001

Letters and Manuscripts, Volume 25 (1910-1915), Manuscript 88, circa 1910

"... **[par. 2]** **We are to maintain the inspiration of the Scriptures religiously and zealously**, in a period of the world's [history] when men who claim to be religious are not religious as far as the sacred Scriptures are concerned. They are a pretense. **They would change the Scriptures into an unreliable production and bring in forgery as the Word of the Lord**. ..." - https://m.egwwritings.org/en/book/14075.12703001

Letters and Manuscripts, Volume 13 (1898), Manuscript 132, October 17, 1898; pars. 1-4

"... **[par. 1]** **The Bible lies at the foundation of all true education. The faithful student finds that Scripture can only be tested by Scripture.**

There is no contradiction in the Word of God. The entire revelation which Jesus Christ gave to John is rehearsed by Moses in the Exodus, and in the plagues which the Lord brought upon Egypt.

[par. 2] **There is need of a close, earnest study of the Scriptures**. The world has converted the churches; therefore the Scriptures are misinterpreted and misapplied. They are not searched as earnestly as they should be. **Great worldly knowledge is not required in order to gain a knowledge of the Scriptures**. In the third chapter of Second Peter, warnings and instructions are given in regard to what shall take place in the last days of this earth's history.

[par. 3] "Wherefore beloved," the apostle says, "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according unto the wisdom given unto him, hath written unto you; as also in all of his epistles, speaking in some of them of these things; in which are some things hard to be understood, which they which are unlearned and unstable wrest, as they do also the other scriptures, to their destruction." [Verses 14-16.]

[par. 4] This is often done. **It is the mind and character of the persons who study the Scriptures that makes the study dangerous. The difficulties will be removed from the way of those who search the Scriptures with earnest, humble hearts, praying to the Lord for wisdom. There is to be no cutting out of Scripture, no mutilating the Word**, as the Catholics have done. **The Bible is to be searched as a whole. The things in it hard to be understood will become plain through the enlightenment of the Holy Spirit**. ..." - https://m.egwwritings.org/en/book/14063.5111001

Letters and Manuscripts, Volume 25 (1910-1915), Manuscript 84, April 23, 1910, par. 44

"... **[par. 44]** We read in Deuteronomy four: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." [Verse 1.] It is our life to be obedient children of God. This is the highest class of education. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." [Verse 2.] Now mind that. **Men are changing the Bible to conform to the ideas of higher education, and they have those special ones that fell from heaven, that were so enlightened, to help them in making it a very grand thing**, but it will be so grand that there will be very few who accept it that will ever enter heaven. ..." - https://m.egwwritings.org/en/book/14075.11007001

Letters and Manuscripts, Volume 22 (1907), Manuscript 188, May 22, 1907; pars. 25-26

"... **[par. 25]** "I am the Root and offspring ... say, Come." [Verses 16, 17.] Now you can see what God's people are doing. They are not all burying themselves up in selfishness. "Let him that heareth say, Come ... written in this book." [Verses 17-19.] Now I want you to think of that a moment. **There are plans laid in every way to change the sentiments of the Bible**, that it shall not be so forbidding, they say, so forbidding. And I write my works, I write as I am talking to you. I am up hours before any one moves in my house. I am up writing page after page, page after page, and it is coming out to the people. But it is because I am unable to sleep as I consider the peril of souls in various places, and they seem to be dead asleep. **They have got the Word**.

[par. 26] They come to me, those that are copying **my writings**, and say, "Now **here is the better revised words**, and I think I will put that in." **Don't you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don't you in my writings change a word for any revised edition**. **There will be revised editions, plenty of them, just before the close of this earth's history**, and I want all my workers to understand, and I have got quite a number of them. **I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are**. They think they are improving them, but how do they know but that they may switch off on an idea, and give it less importance than Christ means them to have. ..." - https://m.egwwritings.org/en/book/14072.8025001

The Review and Herald, December 20, 1892, par. 1

"... **[par. 1]** **There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation**. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. **There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ**. **The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith**. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing." But Jesus says to these self-complacent ones, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." ..." - https://m.egwwritings.org/en/book/821.12383

Letters and Manuscripts, Volume 8 (1893), Manuscript 39, 1893; pars. 13,14

"... **[par. 13]** **We accept not the authority of men's councils, but we go further back, even to the councils of heaven**. "For ever, O Lord, **thy word is settled in heaven**." (Psalm 119:89). **We take a "Thus saith the Lord." Here we stand. A doctrine that has not a "Thus saith the Lord" may be accepted by the whole world, but that does not make it truth. We want truth, and we refuse to run any risk in accepting anything else**. ...

[par. 14] … If we want to know the way to heaven **we must study the Bible**, not man-made theories or man's suppositions. ..." - https://m.egwwritings.org/en/book/14058.6632001

General Conference Daily Bulletin, March 6, 1899, par. 12 Special Testimonies

"... **[par. 12]** **Errors may be hoary with age, but age does not make error truth, nor truth error**. ..." - https://m.egwwritings.org/en/book/481.805

Letters and manuscripts, Volume 10 (1895), Letter 43, June 14, 1895; par. 41

"... **[par. 41]** But **age does not make error truth**. ..." - https://m.egwwritings.org/en/book/14060.5554001

Letters and Manuscripts, Volume 10 (1895), Letter 43, June 14, 1895; pars. 41-42

"... **[par. 41]** **Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God**. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. **Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth**. Men boldly teach for doctrines the commandments of men; and as **traditions pass on from age to age**, they acquire a power over the human mind. **But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature**. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.

[par. 42] It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting-point and obtains its support. ..." - https://m.egwwritings.org/en/book/14060.5554001

Letters and Manuscripts, Volume 12 (1897), Manuscript 69, June 17, 1897; par. 53

"... **[par. 53]** These **errors might be hoary with age, but age does not make error truth, or truth error**. ..." - https://m.egwwritings.org/en/book/14062.6793001

Letters and Manuscripts, Volume 9 (1894), Manuscript 11, February 10, 1894; par. 13

"... **[par. 13]** **The oldest error may be pled for because of its age; it may be hoary with age, but that does not make error truth. No, it does not change error into truth**. ..." - https://m.egwwritings.org/en/book/14059.6553001

Section 3. – The Statements on the Godhead

With all of those statements given by sister White about the Bible, she also made plenty of statements about the Biblical doctrine of the Godhead – the Father, the Son and the Holy Ghost / Spirit; or the eternal heavenly Trio, the threefold harmony of Persons / Beings whom are all called "God" at some point in the Bible (KJB). The vast majority of the statements are clear in what they say in plain English, but there are a few which need to be looked at more closely, and studied prayerfully and carefully, and compared with other places in her writings, and their contexts, so that no one comes away with an incorrect thought. Sister White often quotes directly from the Bible, sometimes giving the references directly, and at other times not, and she will also sometimes summarize the doctrine, or practice, in a few short words or in a paragraph.

Just like in the Bible (KJB) itself, there are places therein which present doctrines (teachings), or practices, very clearly, and yet there are other places in which those same doctrines, or practices, are spoken about in terms which are more difficult to parse for some, and need to be carefully examined in the light of their contexts, and compared with other places in the Bible (**Isa.** 28:10,13 KJB) that speak on those subjects.

Never, under any circumstance, should any doctrine, or practice, ever be founded upon merely a single verse, or phrase. The Bible gives the rule that everything must be established in the mouth of two or three witnesses, and that as a mere minimum (**2 Cor.** 13:1 KJB, see also **Deu.** 17:6, 19:15; **Mat.** 18:16; **Jhn.** 5:31, 8:7; **2 Cor.** 13:1; **1 Tim.** 5:19; **Heb.** 10:28 KJB). It is always best to get understanding of any doctrine, or practice, from the entirety of the Bible; from its beginning to ending, and see the whole of the picture to get the best understanding. This also means that it should also align with typological events, as well as be found perfectly in harmony with the sanctuary of God, for JEHOVAH Elohiym's way is in the sanctuary (**Psa.** 77:13 KJB), and if there is any linguistical structural integrity that needs to be maintained (such as a parallelism, or chiastic structure, or Epanados). Sister White, as the messengers of God of old, writes in such a fashion quite a bit, and thus terms are often defined in duplication of phrase simply utilizing slightly differing words which mean the same thing as the statement before it. Three Bible (KJB) examples will be given, followed by three examples from sister White:

BIBLE EXAMPLE (Parallelism) #1:

1 John 1:5 KJB - This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

[A1] God
[B1] is
[C1] light
[A2] in him
[B2] is
[C2] no darkness at all

BIBLE EXAMPLE (Parallelism) #2:

Isaiah 43:7 KJB - *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

[A1] I have **created** him
[A2] I have **formed** him
[A3] I have **made** him

BIBLE EXAMPLE (Parallelism) #3:

1 Peter 3:10 KJB - For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1 Peter 3:11 KJB - Let him eschew evil, and do good; let him seek peace, and ensue it.

[A1] let him **refrain** his tongue **from** evil
[A2] Let him **eschew** evil

[B1] **seek** peace
[B2] **ensue** it

There are myriad more examples that could be provided, as for instance, see **1 Jhn.** 1:1 KJB ("which we have seen with our eyes", "which we have looked upon"), or in **Psa.** 73:2 KJB (also written in poetic meter, with cadence; "my feet were almost gone," "my steps had well nigh slipped"), or a more complex one in **Jdg.** 9:2-56 KJB, wherein the phrase "threescore and ten" (ie. '(3x20, + 10), or 60 + 10') is given five times in parallel to the singular number "seventy". For a great complex parallelism, see this author's work on **"The Seven Trumpets Of Revelation – God's Great Trump", Chapter 01 - Typical Joshua, section 2, "The Structure; the repeating pattern of God"; pages 5-33**.

SISTER WHITE EXAMPLE (Parallelism) #1:

The Great Controversy (1911 edition); page 46.2

> "... **[page 46.2]** The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin. ..." - https://m.egwwritings.org/en/book/132.160
>
> **[A1]** "Therefore they were **hated** by the wicked ..."
>
> **[A2]** "... even as Abel was **hated** by the ungodly Cain."
>
> **[B1]** "For the same reason that Cain **slew** Abel ..."
>
> **[B2]** "... did those who sought to throw off the restraint of the Holy Spirit, **put to death** God's people."

SISTER WHITE EXAMPLE (Parallelism) #2:

The Great Controversy (1911 edition); page 54.2

> "... **[page 54.2]** In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6. ..." - https://m.egwwritings.org/en/book/132.200

[A1] "**Paganism** had given place to ..."

[A2] "**The dragon** had given to ..."

[B1] "... **the papacy**."

[B2] "... **the beast** "his power, and his seat, and great authority." Revelation 13:2."

SISTER WHITE EXAMPLE (Parallelism) #3:

The Great Controversy (1911 edition); page 351.1

"... **[page 351.1]** The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period. ..." - https://m.egwwritings.org/en/book/132.1565

Parallelism	
The experience of the disciples who	the experience of those who
preached the	proclaimed
"gospel of the kingdom" at	the message of
the first advent of Christ	his second advent.
has its counterpart in	
~	
As the disciples went out preaching	The message given by
~	
Miller and his associates	Miller and his associates
~	
Proclaimed	announced
~	
the ... prophetic period	of the ... days
~	
longest and last	2300 (457 BC – AD 1843/44; Fall)
~	
brought to view in the Bible	of **Daniel** 8:14
~	
was about to expire	termination
~	
The time is fulfilled	that the Judgment
~	
the kingdom of God	the everlasting kingdom was to be ushered in.
~	
is at hand,	was at hand, and
~	

The preaching of the disciples in regard to time was based on the seventy weeks of **Daniel** 9.	of which the seventy weeks form a part.

~

The preaching of each	was based upon the fulfillment of a different portion of the same great prophetic period.

~

Disciples preached a "portion" of the "2300" prophecy in their day [AD 27 - AD 34] which was the Last week [70th Week] of the 70 weeks of **Daniel** 9; and	the Millerites and his associates preached in their day [AD 1798 unto AD 1843/44], the "time of the end", being the last "portion[s]" of the "2300" prophecy, namely in the 1260 (AD 538 – AD 1798), 1290 (AD 508 – AD 1798) and especially the 1335 (AD 508 – AD 1843/44; **Dan.** 12:7,12-13 KJB) ending which came to its end in AD 1843/44.

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Now that all the ground work is finished, the citations from sister White on the Godhead will be provided:

E. G. WHITE ON THE GODHEAD – THE FATHER, THE SON, & THE HOLY GHOST / SPIRIT:

Format is as follows:

Entry #, followed by alphabetical differentiation of variances (ie. Uppercase, lowercase, &c.).

The text of the phrase as is exactly given in the material.

Source citations; **Bold** items are from sister White's hand in the years she was alive (November 26, 1827 – July 16, 1915), standard, or normal, print items are post-humous compilations by editors; and special items will be underlined.

Year of Publication; **Bold** items are from sister White's hand in the years she was alive (November 26, 1827 – July 16, 1915), standard, or normal, print items are post-humous compilations by editors; and special items will be underlined.

Number of entries, total, found in a search at the official website: https://m.egwwritings.org/en

Number of original sources, to sister White, that do **not** include post-humous compilations.

Entry	Text	Sources	Year	# of entries	# of originals
01A (lowercase "powers", "of heaven")	**"three great powers of heaven"**	**16LtMs, Ms 11, February 5, 1901, par. 4**	**February 5, 1901**	44	**27**
		GCB, April 14, 1901, par. 32	**April 14, 1901**		
		GCB, April 14, 1901, 215.1	**April 14, 1901**		
		ST, June 19, 1901, par. 4	**June 19, 1901**		
		ST, February 12, 1902, par. 9	**February 12, 1902**		
		17LtMs, Ms 30, March 2, 1902, par. 12	**March 2, 1902**		
		17LtMs, Ms 118, October 6, 1902, par. 4	**October 6, 1902**		
		17LtMs, Ms 118, October 6, 1902, par. 11	**October 6, 1902**		
		ST, March 11, 1903, par. 2	**March 11, 1903**		
		RH, May 5, 1903, par. 8	**May 5, 1903**		
		18LtMs, Lt 102, June 3, 1903, par. 11	**June 3, 1903**		
		18LtMs, Lt 129, July 2, 1903, par. 10	**July 2, 1903**		
		18LtMs, Ms 136, 1903, par. 10	**July 2, 1903, citing (Review, September 10, 1903 (Lt 173, 1902))**		
		8T, 254.1	**1904**		
		19LtMs, Lt 53, January 26, 1904, par. 20	**January 26, 1904**		
		SW, February 23, 1904, par. 2	**February 23, 1904**		
		19LtMs, Lt 1, December 31, 1904, par. 2	**December 31, 1904**		
		20LtMs, Ms 54, May 13, 1905, par. 34	**May 13, 1905**		
		20LtMs, Ms 78, 1905, par. 8	**1905**		
		20LtMs, Ms 181, 1905, par. 10	**1905**		
		20LtMs, Ms 187, January 20, 1905, par. 18	**January 20, 1905**		
		20LtMs, Ms 191, August 12, 1905, par. 26	**August 12, 1905**		
		ST, May 10, 1905, par. 8	**May 10, 1905**		
		RH, June 15, 1905, par. 33	**June 15, 1905**		
		ST, August 1905, par. 2	**August 1905**		
		22LtMs, Lt 32, February 5, 1907, par. 6	**February 5, 1907**		
		ST, May 10, 1910, par. 11	**May 10, 1910**		
		Ev 65.2	1946, citing **(Manuscript 118, 1902)**		
		Ev 307.3	1946, citing **(Letter 129, 1903)**		
		ML 343.6	1952		
		7BC 908.11	1957, citing **(MS 11, 1901)**		
		2SM 391.3	1958, citing **(RH, May 5, 1903, par. 8)**		
		HP 176.5	1967		
		7ABC 442.2	1970, citing **(SW, February 23, 1904, par. 2)**		
		7ABC 442.3	1970, citing **(ST, June 19, 1901, par. 4)**		
		MAR 252.2	1976		
		RC 107.3	1985		
		4MR, No. 242, 368.5	1990, citing **(Letter 53, 1904, p. 6 (To W. W. Prescott, January 26, 1904))**		
		6MR, No. 347, 27.1	1990, citing **(MS 78, 1905, pp. 3-5 ("A Message to Believers," undated))**		
		6MR, No. 373, 166.3	1990, citing **(Ms 118, 1902, pp. 1-2 ("Christ's Method of Imparting Truth," October 6, 1902).)**		
		19MR, No. 1399, 235.2	1990, citing **(Letter 32, 1907; E.G.W. Estate Washington, D.C. June 16, 1988. Entire Letter.)**		
		CCh 356.5	1991 citing **(8T 254.1)**		
		Handbook of SDA Theology, p. 155.7 [R.D.-GCSDA]	2000, citing (6MR, No. 347, 27.1)		
		JNN 234.5	2020 citing **(8T 254.1)**		
Often the words "who" & "the Father, the Son, and the Holy Spirit" are in connection to / with the phrase.					

Entry	Text	Sources	Year	# of entries	# of originals
01B (uppercase "Powers", "of heaven")	**"three great Powers of heaven"**	**22LtMs, Ms 183, May 12, 1907, par. 7**	**May 12, 1907**	6	**1**
		1NL 124.1	1945, citing **(Undated MS 131)**		
		3TT 257.2	1949		
		LDE 29.3	1992, citing (Ev, 65.2 1946, citing **(Manuscript 118, 1902)**)		
		21MR, No. 1531, 150.4	1993, citing **(Ms 118, 1902)**		
		21MR, No. 1531, 152.1	1993, citing **(Ms 118, 1902)**		
Often the words "who" & "the Father, the Son, and the Holy Spirit" are in connection to / with the phrase.					
01C (lowercase "powers", "in heaven")	**"three great powers in heaven"**	**15LtMs, Ms 57, August 12, 1900, par. 10**	**August 12, 1900**	7	**3**
		22LtMs, Ms 182, May 11, 1907, par. 10	**May 11, 1907**		
		23LtMs, Ms 37, March 10, 1908, par. 24	**March 10, 1908**		
		6BC 1074.8	1956, citing **(MS 57, 1900)**		
		FLB 146.3	1958		
		6MR, No. 347, 29.1	1990, citing **(Ms 37, 1908, p.6 ("Abiding in Christ," Sermon, March 10, 1908))**		
		2SAT 295.5	1995, citing **(Ms 37, 1908, p.6 ("Abiding in Christ," Sermon, March 10, 1908))**		
Often the words "who" & "the Father, the Son, and the Holy Spirit" are in connection to / with the phrase.					
01D (uppercase "Powers", "in heaven")	**"three great Powers in heaven"**	**18LtMs, Ms 190, July 11, 1903, par. 26**	**July 11, 1903**	1	**1**
01E (lowercase "powers", general text)	**"three great powers"**	**16LtMs, Ms 31, 1901, par. 11**	**April 14, 1901**	17	**9**
		17LtMs, Ms 118, October 6, 1902, par. 10	**October 6, 1902**		
		17LtMs, Lt 200, 1902, par. 20	**December 15, 1902**		
		18LtMs, Lt 102, 1903, par. 4	**June 3, 1903**		
		19LtMs, Ms 159, September 11, 1904, par. 48	**September 11, 1904**		
		20LtMs, Ms 66, May 25, 1905, par. 14	**May 25, 1905**		
		RH, June 22, 1905, par. 14 (A Talk By Mrs. E. G. White, May 27, 1905)	**June 22, 1905**		
		21LtMs, Ms 21, November 1905, par. 11	**November 1905 (1906)**		
		SpTB07 63.2	**1906 (Sanitarium, Cal., November, 1905)**		
		Ev 615.1	1946, citing **(SpTB07, 62,63 (1905))**		
		HP 336.2	1967		
		7ABC 441.9	1970, citing (Ev, 615.1 1946, citing **(SpTB07 62.2 (1905)))**		
		Handbook of SDA Theology [R.D.-GCSDA]	1978, citing (1SAT, 321.1)		
		RC 178.3	1985		
		1SAT 321.1	1990, citing **(Ms 31, 1901 (MR 900.3))**		
		101Q 57.2	2010, citing (SpTB07, 63.2)		
		EGWTS 8.2 [T.L.P.]	2011, citing (Ev 615.1, from SpTB07, 63.2)		
01F (uppercase "Powers", general text)	**"three great Powers"**	**22LtMs, Ms 183, 1907, par. 11**	**May 12, 1907**	2	**1**
		21MR No. 1531, 151.5	October 25, 1990, White Estate		

Entry	Text	Sources	Year	# of entries	# of originals
01G (lowercase "powers", "heavenly")	**"three great heavenly powers"**	**18LtMs, Ms 192, 1903, par. 22**	**1903**	3	**3**
		21LtMs, Ms 147, 1906, par. 49	**December 15, 1906**		
		22LtMs, Ms 186, May 18, 1907, par. 7	**May 18, 1907**		
01F (uppercase "Powers", "heavenly")	**"three great heavenly Powers"**	**17LtMs, Ms 130, October 27, 1902, par. 15**	**October 27, 1902**	3	**1**
		6MR, No. 373, 167.1	1990, citing **(Ms 130, 1902 (Diary, October 27, 1902))**		
		18MR, No. 1314, 104.1	1990, citing **(Manuscript 130, 1902; (Diary entry: October 27, 1902, at "Elmshaven," St. Helena, Ca.))**		
02A (lowercase "third", lowercase "person")	**"the third person of the Godhead"**	**11LtMs, Lt 8, February 6, 1896, par. 2**	**February 6, 1896**	43	**11**
		SpTA10, 25.2	**1897, ("Sunnyside," Cooranbong, February 6, 1896 (Copied January 28, 1897)**		
		SpTA10, 37.1	**1897, ("Sunnyside," Cooranbong, February 6, 1896 (Copied January 28, 1897)**		
		12LtMs, Ms 22, March 5, 1897, par. 19	**March 5, 1897**		
		13LtMs, Ms 44, March 29, 1898, par. 11	**March 29, 1898**		
		ST, December 1, 1898, par. 2	**December 1, 1898**		
		GCB October 1, 1901, p. 565.2	**October 1, 1901**		
		RH, May 19, 1904, par. 3	**May 19, 1904**		
		SW, November 28, 1905, par. 2	**November 28, 1905**		
		RH, November 19, 1908, par. 5	**November 19, 1908 (Reading for Thursday, December 17th)**		
		TDOC - Title head 179.4-.5 [W.W.P.]	1920		
		TDOC 191.4 [W.W.P.]	1920 citing **([DA 671.2])**		
		SOTW 101.4 [W.W.P.]	1929		
		FB1931 377.3 [GCSDA]	1931		
		DOF 14.2 [W.H.B.]	1933		
		DOF 370.4 [W.H.B.]	1933		
		DOF 371.2 [W.H.B.]	1933		
		FB1942 4.3 [C.C.]	1942		
		TOJ 43.4	1944		
		Ev 617.2 [F.M.W.]	1946 citing (**Special Testimonies, Series A, No. 10, p. 37. (1897))**		
		FSG 203.3 [L.H.C.]	1947 citing **(DA 671.2)**		
		ML 36.3	1952 citing **(Becho February 27, 1899, citing ST, December 1, 1898)**		
		FB1955 4.3 [H.W.K.]	1955		
		6BC 1052.5	1956 citing **(SW November 28, 1905)**		
		FLB 52.6	1958		
		FB1965 5.2 [GCSDA]	1965		
		FB1975 5.3 [J.O.G.]	1975		
		FSDA 306.3 [P.G.D.]	1977		
		SDABC-1, p. 290.4 [F.D.N.-GCSDA]	1978		
		SDABC-3, p. 897.10 [F.D.N.-GCSDA]	1978 citing **(DA 671.2)**		
		SDABC-6, p. 392.11 [F.D.N.-GCSDA]	1978		
		SDABC-7, p. 658.8 [F.D.N.-GCSDA]	1978		
		SDABSSB, p. 934.7 [F.D.N.-GCSDA]	1978		
		UL 51.3	1982 citing **(Lt 8, February 6, 1896)**		
		1888 1493.2	1987, citing **("Sunnyside," Cooranbong, February 6, 1896 (Copied January 28, 1897), (Letter 8, 1896, p.1; February 6, 1896))**		
		10MR, No. 791, 63.3	1990, citing **(Letter 8, 1896, p.1; February 6, 1896))**		
		YRP 13.3	1995 citing **(RH, November 19, 1908)**		
		CTr 301.4	1999 citing **(Manuscript 44, 1898)**		
		Handbook of SDA Theology, p. 132.3 [R.D.-GCSDA]	2000		
		Handbook of SDA Theology, p. 157.7 [R.D.-GCSDA]	2000 citing **(DA 671.2)**		
		101Q 60.1 [W.A.F.]	2010 citing **(SpT, series B, #7, p.51)**		
		EGWTS 4.4 [T.L.P.]	2011 citing **(Lt 8, February 6, 1896)**		
		JNN 127.6	2020 citing (**Ms 22, March 5, 1897**)		
The words "the Holy Spirit" is connected to / with the phrase.					

Entry	Text	Sources	Year	# of entries	# of originals
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02B (uppercase "Third", uppercase "Person")	**"the Third Person of the Godhead"**	**DA 671.2**	**1898**	17	**1**
		TM 392.2	1923, citing **(Special Testimonies, Series A, No. 10, p. 37. (1897))**		
		AGP 288.2 [A.G.D.]	1936 citing **(DA 671.2)**		
		PFF4 1116.1	1954		
		CFF1 377.6	1966		
		AG 194.2	1973		
		SDABC-7, p. 370.16 [F.D.N.-GCSDA]	1978 citing **(DA 671.2)**		
		HLv 450.3	January 1, 1984		
		2MR, No. 99, 34.1	1987, citing **(Letter 8, 1896, pp. 1,5. (To "My Brethren in America," February 6, 1896))**		
		LHU 191.3	1988 citing **(DA 671.2)**		
		4MR, No. 240, 329.5	1990, citing **(Letter 8, 1896)**		
		Handbook of SDA Theology, p. 311.1 [R.D.-GCSDA]	2000 citing **(DA 671.2)**		
		HH 312.5	2008		
		101Q 58.1 [W.A.F.]	2010 citing (DA 671.2)		
		EGWTS 3.2 [T.L.P.]	2011 citing (DA 671.2)		
		AndrewsBC-NT, p. 1934*	2022		
		3TC 411.5	2024		
The words "the Holy Spirit" is connected to / with the phrase.; *assumed, not available to this author					
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02C (lowercase "third", uppercase "Person")	**"the third Person of the Godhead"**	FSG 11.1 [L.H.C.]	1947	4	**0**
		PFF4 1157.2 [LR.E.F]	1954		
		FH 306.3	2010		
		JTL11 1.6	-------		
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03	**"three highest powers"**	**15LtMs, Ms 27a, April 19, 1900, par. 13**	**April 19, 1900**	25	**17**
		18LtMs, Lt 253, November 18, 1903, par. 18	**November 18, 1903**		
		19LtMs, Lt 53, January 26, 1904, par. 19	**January 26, 1904**		
		19LtMs, Ms 106, April 30, 1904, par. 15	**April 30, 1904**		
		19LtMs, Ms 108, April 30, 1904, par. 26	**April 30, 1904**		
		19LtMs, Ms 50, May 21, 1904, par. 13	**May 21, 1904**		
		RH, May 26, 1904, par. 15	**May 26, 1904**		
		19LtMs, Ms 158, September 10, 1904, par. 27	**September 10, 1904**		
		20LtMs, Ms 191, August 12, 1905, par. 20	**August 12, 1905**		
		ST, August 16, 1905, par. 1	**August 16, 1905**		
		SpTB07 51.1 1906	**1906 (written November 18, 1905)**		
		22LtMs, Ms 180, May 5, 1907, par. 12	**May 5, 1907**		
		22LtMs, Ms 61, June 27, 1907, par. 14	**June 27, 1907**		
		23LtMs, Ms 67, June 20, 1908, par. 4	**June 20, 1908**		
		PUR, July 2, 1908, par. 4	**July 2, 1908**		
		SW, December 15, 1908, par. 3	**December 15, 1908**		
		RH, August 12, 1909, par. 3	**August 12, 1909**		
		Ev 617.3	1946, citing **(SpTB07, 51.1 (1905))**		
		OHC 157.4	1961 citing **(RH, May 26, 1904)**		
		7ABC 442.5	1970, citing (Ev 617.3 1946, citing **(SpTB07 51.1 (1905)))**		
		EGWW 156.2 [A.L.W.]	1973 citing (Ev 617.3)		
		RC 107.2	1985 citing **(ST August 16, 1905)**		
		6MR, No. 347, 26.3	1990, citing, **(Letter 53, 1904, p. 6 (To Brother Prescott, January 26, 1904))**		
		2SAT, 287.3	1994, citing **(Ms 61, 1907)**		
		101Q 60.1 [W.A.F.]	2010 citing **(SpTB07 51.1 1906)**		
Often the words "who" & "the Father, the Son, and the Holy Spirit" are in connection to / with the phrase.					

Entry	Text	Sources	Year	# of entries	# of originals
04	**"the threefold name"**	**15LtMs, Ms 27a, April 19, 1900, par. 8**	**April 19, 1900**	12	**2**
		6T 91.3	**1901**		
		TDOC 232.5 [W.W.P.]	1920 citing **(6T 91.3)**		
		Ev 307.2	1946, citing **(6T, 91.3 1900)**		
		6BC 1075.3	1956, citing **(MS 27 1/2, 1900)**		
		FLB 145.4	1958		
		7ABC 442.6	1970, citing **(6T, 91.3 1900)**		
		AG 143.4	1973		
		SDABC-6, p. 147.11 [F.D.N.-GCSDA]	1978		
		LHU 302.4	1988 citing **(6T 91.3)**		
		CCh 295.3	1991		
		2TT 389.3	December 5, 2010		
Often the words "who" & "the Father, the Son, and the Holy Spirit" are in connection to / with the phrase.					

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05A	**"three great Worthies"**	**21LtMs, Ms 139, July 24, 1906, par. 15**	**July 24, 2006**	9	**8**
		21LtMs, Ms 95, October 20, 1906, par. 13	**October 20, 1906**		
		21LtMs, Ms 95, October 20, 1906, par. 23	**October 20, 1906**		
		21LtMs, Ms 95, October 20, 1906, par. 29	**October 20, 1906**		
		21LtMs, Ms 145, November 3, 1906, par. 12	**November 3, 1906**		
		1SAT 363.1	**October 20, 1906**		
		1SAT 366.1	**October 20, 1906**		
		1SAT 367.3	**October 20, 1906**		
		7MR, No. 480, 267.2	1990 citing **(1SAT, 367.3, 1906)**		
Connected to "who", "the Father, the Son, and the Holy Spirit", "these three personalities", & "the Powers in heaven".					

05B	**"three Worthies"**	**21LtMs, Ms 145, 1906, par. 59**	**November 3, 1906**	1	**1**

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06A	**"three living persons of the heavenly trio"**	**21LtMs, Ms 21, November 1905, par. 11**	**November, 1905, printed (1906)**	9	**3**
		SpTB07 63.2	**November, 1905, printed (1906)**		
		BTS March 1, 1906, par. 2	**1906**		
		Ev 615.1	1946 citing **(SpTB07 63.2)**		
		HP 336.2	1967 citing **(SpTB07 63.2)**		
		7ABC 441.9	1970 (citing Ev 615.1, citing **(SpTB07 63.2)**)		
		SDABC-5, p. 917.3 [F.D.N.-GCSDA]	1978 citing **(Ev 615.1)**		
		Handbook of SDA Theology, p. 155.4 [R.D.-GCSDA]	2000 citing **(Ev 615.1)**		
		101Q 57.2 [W.A.F.]	2010 citing **(SpTB07 63.2)**		
		EGWTS 8.2 [T.L.P.]	2011 citing (Ev 615.1, citing (SpTB07 63.2))		
Connected to "who", "the Father, the Son, and the Holy Spirit", & "three great powers" are in connection to / with the phrase.					

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06B	"three living Persons of the heavenly trio"	101Q 60.1 [W.A.F.]	2010 citing **(SpTB07 63.2)**	1	**0**

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06C	"three living personalities of the heavenly trio"	EGWTS 12.2 [T.L.P.]	2011 citing **(Ms 21, 1906)**	1	**0**

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06D	"three living persons in the heavenly trio"	EGWTS 15.1 [T.L.P.]	2011	1	**0**

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06E	"heavenly trio"	EGWTS 8.5 [T.L.P.]	2011 citing **(SpTB07 63.2)**	2	**0**
		EGWTS 19.4 [T.L.P.]	2011		

Entry	Text	Sources	Year	# of entries	# of originals

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07	**"the great threefold power"**	**16LtMs, MS 11, February 5, 1901, [par. 8]**	**1901**	3	**2**
		ST, June 19, 1901, par. 8	**1901**		
		6BC 1102.4	1956 citing **(MS 11, February 5, 1901)**		
Connected to "who", "the Father, the Son, and the Holy Spirit", "heavenly agencies", & "these divine instrumentalities".					

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08A	**"in the name of the threefold powers in <u>the</u> heavenly world"**	**19 LTMs, Ms 45, May 14, 1904, par. 16**	**May 14, 1904**	4	**1**
		UL 148.4	1982 citing (**Ms 45, May 14, 1904**)		
		6MR, No. 411, 389.2	1990 citing **(Ms 45, May 14, 1904)**		
		Handbook of SDA Theology 155.5 [R.D.-GCSDA]	2000 citing (UL 148.4)		
Connected to "who", "the Father, the Son, and the Holy Spirit", "The three great and glorious heavenly characters", "All Heaven is represented by these three in covenant relation with the new life.", & "imprint of the sacred name".					

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08B	**"the threefold powers in <u>heaven</u>"**	**17LtMs, Ms 229, 1902, par. 40**	**September 13, 1902**	1	**1**

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08C	**"the fulness of the threefold powers"**	**19LtMs, Ms 45, May 14, 1904, par. 16**	**May 14, 1904**	1	**1**
Connected to "who", "in the name of the threefold powers in the heavenly world", "in the name of the Father, and of the Son, and of the Holy Ghost", "imprint of the sacred name", "The three great and glorious heavenly characters are present", "All Heaven is represented by these three in covenant relation with the new life.", & "the heavenly powers".					

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09A (uppercase "<u>B</u>eings")	**"the three holiest <u>B</u>eings in heaven"**	**1SAT 367.3**	**1906**	2	**1**
		EGWTS 24.1 [T.L.P.]	2011 citing (**1SAT 367.3**)		
Connected to "who", "the Father, the Son, and the Holy Spirit".					

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09B (lowercase "<u>b</u>eings")	**"the three holiest <u>b</u>eings in heaven"**	**21LtMs, Ms 95, October 20, 1906, par. 29**	**October 20, 1906**	4	**2**
		7MR, No. 480, 267.2	1990, citing **(1SAT 367.3)**		
		EGWTS 24.2 [T.L.P.]	2011 citing **(Ms 95, October 20, 1906)**		
		EGWTS 2472 [T.L.P.]	2011		
Connected to "who", "the Father, the Son, and the Holy Spirit".					

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10A	**"Three <u>distinct</u> agencies, the Father, the Son, and the Holy Ghost, ..."**	**15LtMs, Ms 27a, April 19, 1900, par. 22,23**	**1900**	2	**1**
		EGWTS 15.11 [T.L.P.]	2011 citing **(Ms 27a, April 19, 1900)**		
Connected to "who", "work together", "They are united", & "They".					

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10B	**"<u>t</u>hree distinct agencies"**	EGWTS 4.1 [T.L.P.]	2011	1	**0**

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11A	**"Three <u>personalities</u> ..."**	**21LtMs, Ms 139, 1906, par. 15**	**July 24, 1906**	1	**1**

Entry	Text	Sources	Year	# of entries	# of originals

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11B	**“three personalities”**	**21LtMs, Ms 139, 1906, par. 15**	**July 24, 1906**	5	**1**
		SDABSSB 710.14 [F.D.N.-GCSDA]	2000		
		EGWTS 12.2 [T.L.P.]	2011 citing **(Ms 21, 1906)**		
		EGWTS 13.2 [T.L.P.]	2011		
		EGWTS 14.1 [T.L.P.]	2011		
“Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Three personalities; and these three personalities are the pledged power from God that His people shall have, if they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost. Now there is no excuse for souls to be left in ignorance and weakness if they will be gospel believers, if they will carry out these principles, and know that the three great Worthies, the Powers in heaven, are pledged to the church of God that will work in harmony with Christ’s teachings.”					

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12	**“the three great personal powers, the authorities of heaven”**	**16LtMs, Lt 205, June 1901, par. 8**	**June 1901**	1	**1**

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13	**“the three great and glorious heavenly characters”**	**19LtMs, Ms 45, May 14, 1904, par. 18**	**May 14, 1904**	2	**1**
		6MR, No. 411, 389.3	1990, citing **(Ms 45, May 14, 1904)**		

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14A (lowercase “powers”)	**“three great, infinite powers are unitedly pledged to work in our behalf if we will cooperate with them.”**	**16LtMs, Ms 144, 1901**	**April 3, 1901**	4	**3**
		GCB April 4, 1901, Art A., par. 16	**April 4, 1901, citing (Ms 144, 1901)**		
		GCB April 4, 1901, 36.11	**April 3, 1901 (morning meeting)**		
		LHU 109.2	1988 citing **(Ms 144, 1901)**		

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14B (uppercase “Powers”	**“three great, infinite Powers are unitedly pledged to work in our behalf if we will cooperate with them.”**	2SAT 167.2	1994, citing **Manuscript 44, 1901 (Sermon at an early morning meeting, April 3, 1901, in the Battle Creek Tabernacle)**	1	**1**

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15A	**“three representatives of heavenly authority”**	**24LtMs, Lt 174, December 21, 1909, par. 3**	**December 21, 1909**	2	**1**
		6MR, No. 347, 29.3	1990 citing **(Letter 174, December 21, 1909)**		

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15B	**“three greatest representatives of heavenly authority”**	**17LtMs, Ms 57, April 19, 1902, par. 28**	**April 19, 1902**	1	**1**

Entry	Text	Sources	Year	# of entries	# of originals
16	**"... the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them with more than mortal energy ..."**	**16LtMs, Ms 130, November 27, 1901, par. 52**	**November 27, 1901**	4	**1**
		Ev 616.4	1946, citing, **(Manuscript 130, 1901)**		
		7ABC 442.4	1970, citing (Ev, 616.4 citing, **(Manuscript 130, 1901)**)		
		16MR, No. 1213, 204.4	1990, citing, (**Ms 130, November 27, 1901)**		
17A ("Godhead" after")	**"The Father, the Son, and the Holy Ghost, the eternal Godhead ..."**	**19LtMs, Ms 45, May 14, 1904, par. 16**	**May 14, 1904**	1	**1**
17B ("Godhead" before")	**"The eternal Godhead—the Father, the Son, and the Holy Ghost—"**	UL 148.4	1982, citing **(Ms 45, May 14, 1904, rearranged)**	2	**1**
		Handbook of SDA Theology 155.5 [R.D.-GCSDA]	2000 citing **(UL 148.4)**		
18A (lowercase "themselves")	**"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption."**	**16LtMs, Lt 12, January 21, 1901, par. 10**	**January 21, 1901**	7	**5**
		PH148 5.3	**1901**		
		AUCR April 1, 1901, par. 10	**April 1, 1901**		
		Needs July 4, 1903, par. 28 [CDROM, also cited Online as par. 30]	**July 4, 1903**		
		RH May 2, 1912, par. 3	**May 2, 1912**		
		7ABC 442.1	1970		
		AG 190.2	1973		
18B (uppercase "Themselves")	**"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption."**	CH 222.2	1923	3	**0**
		Handbook of SDA Theology 155.3 [R.D.-GCSDA]	2000 citing (CH 222.2)		
		Handbook of SDA Theology 1003.6 [R.D.-GCSDA]	2000 citing (CH 222.2)		
19	**"The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, ..."**	**15LtMs, Ms 27a April 19, 1900, par. 10**	**April 19, 1900**	4	**1**
		6BC 1075.5	1956, citing (Ms 27 1/2, 1900)		
		AG 143.5	1973		
		EGWTS 15.8 [T.L.P.]	2011 citing (**Ms 27a April 19, 1900**)		

Entry	Text	Sources	Year	# of entries	# of originals
		~			
20A	**"We are baptized in the name of the Father, Son, and the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them."**	**16LtMs, Ms 144 April 3, 1901, par. 17**	**April 3, 1901**	4	**3**
		GCB April 4, 1901, par. 16	**April 4, 1901**		
		GCB April 4, 1901 36.11	**April 4, 1901**		
		LHU 190.2	1988, citing **(Ms 144, 1901)**		
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20B	**"We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three great, infinite Powers are unitedly pledged to work in our behalf if we will cooperate with them."**	2SAT 167.2	**1994 citing (Ms 144 April 3, 1901)**	1	**1**
		~			
21	**"... the three persons—the Father, the Son, and the Holy Spirit."**	**15LtMs, Ms 57 August 12, 1900, par. 11**	**August 12, 1900**	4	**1**
		6BC 1074.9	1956, citing **(Ms 57 August 12, 1900, par. 11)**		
		EGWTS 14.2 [T.L.P.]	2011 citing **(**6BC 1074.9**)**		
		EGWTS 14.3 [T.L.P.]	2011 citing **(Ms 57 August 12, 1900)**		
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22A (hyphenated "co-operate")	**"... dedicated to God, to Christ, and to the Holy Spirit. These three all co-operate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God."**	**15LtMs, Ms 56 August 12, 1900, par. 26**	**August 12, 1900**	1	**1**
		~			
22B (combined "cooperate")	**"... dedicated to God, to Christ, and to the Holy Spirit. These three all cooperate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God."**	6MR, No. 373 163.2	1990, citing **(Ms 56 August 12, 1900, par. 26**	1	**1**
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22C (singular phrase)	**"... he is dedicated to God, to Christ, and to the Holy Spirit"**	**15LtMs, Ms 56 August 12, 1900, par. 26**	**August 12, 1900**	10	**2**
		6T 98.3	**1901**		
		TDOC 232.8 [W.W.P.]	1920 citing **(6T 98.3)**		
		Ev 315.3	1946, citing **(6T 98,99 1900)**		
		Ev 316.2	1946, citing **(6T 98,99 1900)**		
		FLB 145.5	1958		
		Ev-SG 28.1	1979		
		6MR No. 373 163.2	1990, citing **(Ms 56 August 12, 1900, par. 26**		
		CCh 295.4	1991		
		2TT 396.1	December 5, 2010		

Entry	Text	Sources	Year	# of entries	# of originals
23	**"The three powers of the Godhead ..."**	**RH July 18, 1907, par. 3**	**July 18, 1907**	5	**4**
		AUCR October 7, 1907, par. 9	**October 7, 1907**		
		22LtMs, Ms 141, 1907, par. 9	**1907**		
		22LtMs, Ms 149, 1907, par. 3	**1907**		
		Handbook of SDA Theology, 155.6	2000 citing **(AUCR October 7, 1907, par. 9)**		
Connected to "the Father, Son, and Holy Spirit, are pledged".					
24	**"In the name of the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts. They pledge themselves in our behalf"**	**22LtMs, Ms 61, 1907, par. 14**	**June 27, 1907**	2	**1**
		2SAT 287.3	2SAT 287.3 citing **(Ms 61, June 27, 1907)**		
25	**"three great agencies"**	**GCDB March (14) 18, 1891, page 147.4**	**March (14) 18, 1891**	5	**2**
		22LtMs, Ms 67, 1907, par. 12	**1907**		
		1BC 1120.4	1953 citing **(Ms 67, 1907)**		
		AG 150.4	1973 citing **(Ms 67, 1907)**		
		1MR 118.3	1981 citing **(Ms 67, 1907; par. 4, 5)**		
Connected to "God, the Father; Christ, his Son; and the Holy Spirit.", "the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies".					
26	**"the individual personalities of the Father and the Son"**	**RH August 1, 1907, par. 8**	**August 1, 1907**	1	**1**
27	**"three representatives of heavenly authority"**	**24LtMs, Lt 174, 1909, par. 3**	**December 21, 1909**	2	**1**
		6MR 29.3	1990 citing **(Lt 174, 1909 (December 21, 1909))**		
28	**"three highest authorities in the universe"**	**22LtMs, Ms 129, 1907, par. 28**	**1907, citing (October 11, 1906)**	1	**1**
The words "by the Father, the Son, and the Holy Ghost" are connected to the phrase.					
29	**"the personality of God, and with the personality of Christ"**	**21LtMs, Ms 138, 1906, par. 23**	**March 24, 1906**	1	**1**
The words "by the Father, the Son, and the Holy Ghost" are connected to the phrase.					

Entry	Text	Sources	Year	# of entries	# of originals

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30	**"the personality of God and of his Son Jesus Christ"**	ARSH December 11, 1855, page 85.15 [J.W.]	December 11, 1855	3	**2**
		RH March 8, 1906, par. 19	**March 8, 1906**		
		21LtMs, Ms 23, 1906, par. 20	**1906**		
The words, "Here we might mention **the Trinity, which does away the personality of God, and of his Son Jesus Christ**", are given in connection with the phrase, by James White in ARSH (referring to the Roman Catholic defined dogma of (their) "Trinity"); while the words "He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ" are given in connection with the phrase by sister White just over 50 years later.					

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31	**"In the name of these three powers"**	**BTS March 1, 1906, par. 2**	**March 1, 1906**	1	**1**
The words "There are three living persons of the heavenly trio. ... the Father, the Son, and the Holy Ghost ... these powers will cooperate ..." are connected to the phrase.					

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32	**"The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. ... The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead ..."**	**BTS March 1, 1906, par. 2**	**March 1, 1906**	1	**1**
The words "There are three living persons of the heavenly trio. ... the Father, the Son, and the Holy Ghost ... these powers will cooperate ..." are connected to the phrase.					

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33	**"God and Christ are two personalities, distinct and separate."**	**21LtMs, Lt 52, 1906, par. 23**	**January 29, 1906**	1	**1**

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34	**"God and Christ are spoken of as two distinct personalities, each acting in their own individuality"**	**20LtMs, Ms 145, 1905, par. 19**	**October 31, 1905**	3	**1**
		IST 18.2	1980 citing **(Ms 145, 1905. (Diary, October 31, 1905.))**		
		MR760 18.2	1981 citing **(Ms 145, 1905. (Diary, October 31, 1905.))**		

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35	**"three highest powers in the universe"**	**19LtMs, Lt 53, 1904, par. 19**	**1904**	8	**6**
		ST August 16, 1905, par. 1	**August 16, 1905**		
		23LtMs, Ms 67, 1908, par. 4	**June 20, 1908**		
		PUR July 2, 1908, par. 4	**July 2, 1908**		
		SW December 15, 1908, par. 3	**December 15, 1908**		
		RH August 12, 1909, par. 3	**August 12, 1909**		
		RC 107.2	1985		
		6MR 26.3	1990 citing **(Lt 53, 1904)**		
The words "the Father, the Son, and the Holy Spirit—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God" are in connection with it.					

Entry	Text	Sources	Year	# of entries	# of originals

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36	**"The threefold powers in heaven"**	**LtMs, Ms 229, 1902, par. 40**	**September 13, 1902**	1	**1**

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37	**"the three highest authorities of the heavenly courts"**	**17LtMs, Ms 87, 1902, par. 36**	**June 8, 1902**	1	**1**
The words "in the presence of ... the Father, the Son, and the Holy Ghost" are connected to it.					

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38	**"three great personal dignitaries of heaven"**	**LTMS, Ms 92, 1901, par. 5**	**September 5, 1901**	3	**1**
		SD 351.3	1955 citing **(RH February 3, 1903)**		
		7BC 959.8	1957 citing **(Ms 92, September 5, 1901)**		

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39	**"the three dignitaries and powers of heaven"**	**16LtMs, Ms 85, 1901, par. 4**	**August 30, 1901**	2	**1**
		6BC 1075.8	1956 citing **(Ms 85, August 30, 1901)**		

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40	**"three great Instrumentalities of heaven co-operate"**	**16LtMs, Ms 11, 1901, par. 19**	**February 5, 1901**	1	**1**

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41	**"these divine instrumentalities"**	**16LtMs, Ms 11, 1901, par. 8**	**February 5, 1901**	3	**2**
		ST June 19, 1901, par. 7	**June 19, 1901**		
		6BC 1102.3	1956 citing **(Ms 11, February 5, 1901)**		
"the Father, the Son, and the Holy Spirit ... the heavenly agencies who have pledged themselves ... the great threefold power".					

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42A (uppercase "Themselves")	**"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves"**	CH 222.2	1923	1	**0**

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42B (lowercase "themselves")	**"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves"**	**16LtMs, Lt 12, 1901, par. 10**	**January 21, 1901**	9	**5**
		PH148 5.3	**1901**		
		AUCR April 1, 1901, Art. A, par. 10	**April 1, 1901**		
		Needs July 4, 1903, par. 30	**July 4, 1903**		
		RH May 2, 1912, par. 3	**May 2, 1912**		
		7ABC 442.1	1970 citing (CH 222.2)		
		AG 190.2	1973		
		Handbook of SDA Theology, 113.6	2000		
		Handbook of SDA Theology, 155.3	2000		
The words "the Father, the Son, and the Holy Spirit ... the heavenly agencies who have pledged themselves ... the great threefold power" are connected with the phrase.					

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43	**"three great individual Agencies"**	**15LtMs, Ms 68, 1900, par. 12**	**November 30, 1900**	1	**1**

Entry	Text	Sources	Year	# of entries	# of originals

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44	**"It has existed from <u>all</u> eternity, and is called the everlasting covenant."**	**ST June 12, 1901, par. 7**	**June 12, 1901**	5	**1**
		7BC 934.25	1957 citing **(ST June 12, 1901, par. 7)**		
		FLB 76.4	1958 citing (7BC 934)		
		AG 130.2	1973 citing (7BC 934)		
		OFC 77.4	1991 citing (FLB 76.4)		
The words "surely as there <u>never</u> was a time when God was not ... the <u>eternal</u> mind" are connected.					

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45	**"From <u>all</u> eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God."**	**20LTMs, Ms 22, par. 13**	**1905 citing (March 7, 1904)**	5	**2**
		ST August 2, 1905, par. 10	**August 2, 1905**		
		5BC 1115.1	1956 citing **(ST August 2, 1905)**		
		1SM 228.4	1958 citing **(ST August 2, 1905)**		
		7ABC 440.6	1970 citing **(ST August 2, 1905)**		

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46	**"The Word <u>existed</u> as a <u>divine being</u>, even as the <u>eternal</u> Son of God"**	**RH April 5, 1906, par. 5**	**April 5, 1906**	8	**1**
		EV 615.4	1946 citing **(RH April 5, 1906)**		
		FSG 202.1 [L.H.C.]	1947 citing **(RH April 5, 1906)**		
		1SM 247.2	1958 citing **(RH April 5, 1906)**		
		7ABC 441.2	1970 citing **(RH April 5, 1906)**		
		LHU 16.2	1988 citing (1SM 247.2)		
		LHU 74.5	1988 citing **(RH April 5, 1906)**		
		101Q 57.5	2010 citing **(RH April 5, 1906)**		
In the paragraph "... But while God's Word speaks of the humanity of <u>Christ</u> when upon this earth, it also speaks decidedly regarding <u>His pre-existence</u>. <u>The Word existed as a divine being</u>, even as <u>the eternal Son of God</u>, <u>in union and oneness with His Father</u>. <u>From everlasting He was the Mediator of the covenant</u>, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "<u>The Word</u> <u>was with God</u>, and <u>the Word was God</u>" (John 1:1). <u>Before men or angels were created, the Word was with God, and was God</u>. ..."					

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47	**"... Christ made all things, <u>he existed before all</u> things"**	**RH April 5, 1906, par. 6**	**April 5, 1906**	8	**1**
		FSG 202.2 [L.H.C.]	1947 citing **(RH April 5, 1906)**		
		5BC 1126.4	1956 citing **(RH April 5, 1906)**		
		1SM 247.3	1958 citing **(RH April 5, 1906)**		
		7ABC 438.1	1970 citing **(RH April 5, 1906)**		
		LHU 16.3	1988 citing (1SM 247.3)		
		TA 23.2	1988 citing **(RH April 5, 1906)**		
		JNN 50.2	2020 citing (1SM 247.3)		
In the paragraph "... The world was made by him, "and without him was not anything made that was made." If Christ made all things, <u>he existed before all things</u>. The words spoken in regard to this are so decisive that no one need be left in doubt. <u>Christ was God essentially, and in the highest sense</u>. <u>He was with God</u> from <u>all</u> <u>eternity</u>, <u>God over all</u>, blessed forevermore."					

Entry	Text	Sources	Year	# of entries	# of originals

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48	**"... Christ was one with the Father before the foundation of the world was laid"**	**RH April 5, 1906, par. 8**	**April 5, 1906**	8	**1**
		5BC 1126.6	1956 citing **(RH April 5, 1906)**		
		1SM 248.1	1958 citing **(RH April 5, 1906)**		
		FLB 46.2	1958 citing (5BC 1126)		
		TMK 11.5	1964 citing (1SM 247 (248.1))		
		7ABC 438.2	1970 citing **(RH April 5, 1906)**		
		LHU 16.5	1988 citing (1SM 248.1)		
		JNN 50.4	2020 citing (1SM 248.1)		
In the paragraph "...There are light and glory in the truth that <u>Christ was one with the Father before the foundation of the world was laid</u>. This is the light shining in a dark place, making it resplendent with <u>divine, original glory</u>. This truth, <u>infinitely mysterious</u> in itself, explains other mysterious and otherwise unexplainable truths, while <u>it is enshrined in light, unapproachable and incomprehensible</u>."					

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49	**"The Lord Jesus Christ, the <u>divine</u> Son of God, <u>existed from eternity</u>, a <u>distinct person</u>, yet one with the Father"**	**RH April 5, 1906, par. 7**	**April 5, 1906**	13	**1**
		FSG 202.3 [L.H.C.]	1947 citing **(RH April 5, 1906)**		
		5BC 1126.5	1956 citing **(RH April 5, 1906)**		
		1SM 247.4	1958 citing **(RH April 5, 1906)**		
		FLB 46.5	1958 citing (5BC 1126)		
		TMK 11.4	1964 citing (1SM 247.4)		
		7ABC 440.3	1970 citing **(RH April 5, 1906)**		
		SDABC-3 973.1 [F.D.N.]	1978 citing **(RH April 5, 1906)**		
		SDABC-5 917.7 [F.D.N.]	1978 citing **(RH April 5, 1906)**		
		LHU 16.4	1988 citing (1SM 247.4)		
		TA 23.3	1996 citing **(RH April 5, 1906)**		
		Handbook of SDA Theology 200.2 [R.D.-GCSDA]	2000 citing (1SM 247.4)		
		JNN 50.3	2020 citing (1SM 247.4)		
In the paragraph "...The Lord Jesus Christ, the <u>divine</u> <u>Son</u> of God, <u>existed from eternity</u>, <u>a distinct person</u>, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up <u>from everlasting</u>, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, <u>I was there</u>: when he set a compass upon the face of the depth."					

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50	**"... even <u>from everlasting to everlasting</u>, <u>thou art God</u> ... Here <u>the pre-existence of Christ</u> ..."**	**RH April 5, 1906, par. 9**	**April 5, 1906**	3	**1**
		1SM 248.2	1958 citing **(RH April 5, 1906)**		
		JNN 50.5	2020 citing (1SM 248.2)		

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51	**"Christ is declared in the Scriptures to be <u>the Son of God</u>. <u>From all eternity</u> He has <u>sustained this relation to Jehovah</u>"**	**20LtMs, Ms 22, 1905, par. 4**	**March 7, 1904**	1	**1**

Entry	Text	Sources	Year	# of entries	# of originals
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52	**"Jesus ... Before Abraham was, I am"**	**2Sp 357.2**	**1877**	15 (+2)	**8**
		1Red 103.2	**1877**		
		ST October 23, 1879, Art. A, par. 19	**October 23, 1879**		
		ST April 22, 1897, par. 4	**April 22, 1897**		
		DA 469.4	**1898**		
		ST May 3, 1899, par. 3	**May 3, 1899**		
		ST August 29, 1900, par. 12	**August 29, 1900**		
		ST August 29, 1900, par. 13	**August 29, 1900**		
		FSG 200.3 [L.H.C.]	1947 citing (DA 469.4)		
		SDABC-5, pgs n4, n79, n113 (Internet Archive) [F.D.N.]	1978		
		HLv 318.1	1984		
		HH 219.4	2009		
		FH 247.5	2010 citing (ST April 22, 1897)		
		JNN 23.5	2020 citing (DA 469.4)		
		3TC 304.5	2024		
The next paragraph in Desire of Ages reads, "Silence fell upon the vast assembly. <u>The name of God</u>, given to Moses <u>to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi</u>. <u>He had announced Himself to be the self-existent One</u>, He who had been promised to Israel, "whose goings forth have been from of old, <u>from the days of eternity</u>." Micah 5:2, margin."					
		~			
53	**"There is a personal God, the Father; there is a personal Christ, the Son"**	**HL 287.1**	**1898 citing (Unpublished Testimonies July 3, 1898)**	7 (8)	**4 (5)**
		13LtMs, Ms 86, 1898, par. 11	**1898 citing (July 3, 1898)**		
		RH November 8, 1898, par. 9	**November 8, 1898**		
		RH March 17, 1904, par. 9	**March 17, 1904**		
		6BC 1068.3	1956 citing **(RH November 8, 1898)**		
		1SM 293.1	1958 citing **(RH November 8, 1898)**		
		3MR 347.4	1990 citing **(Ms 86, 1898)**		
In with the paragraph, "... Deity is the author of nature. ... his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person ..."					
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54	**"Christ is the pre-existent, self-existent Son of God"**	**ST August 29, 1900, par. 13**	**August 29, 1900**	7	**1**
		Ev 615.2	1946 citing **(ST August 29, 1900)**		
		FLB 46.3	1958 citing (Ev 615.2)		
		SDABC-3, p. 973.1 [F.D.N.]	1978		
		SDABC-5, p. 917.6 [F.D.N.]	1978		
		101Q 57.3	2010 citing **(ST August 29, 1900)**		
		Andrews Bible Commentary - NT p. 1824	2022		
In the paragraph ""<u>Before Abraham was, I am</u>." <u>Christ is the pre-existent, self-existent Son of God</u>. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, <u>I AM</u> hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, <u>from everlasting</u>.""					

Entry	Text	Sources	Year	# of entries	# of originals
55	**"In speaking of <u>His pre-existence</u>, Christ carries the mind back through <u>dateless</u> ages. He assures us that there <u>never</u> was <u>a time when He was not in close fellowship with the eternal God</u>. He to whose voice the Jews were then listening <u>had been with God as one brought up with Him</u>."**	**ST August 29, 1900, par. 15**	**August 29, 1900**	9	**1**
		Ev 615.2	1946 citing **(ST August 29, 1900)**		
		FLB 46.3	1958 citing (Ev 615.2)		
		7ABC 440.4	1970 citing **(ST August 29, 1900)**		
		LHU 17.7	1988 citing **(ST August 29, 1900)**		
		TA 24.1	1996 citing **(ST August 29, 1900)**		
		Handbook of SDA Theology, p. 152.6 [R.D.-GCSDA]	2000 citing **(ST August 29, 1900)**		
		101Q 57.3 [W.A.F]	2010 citing **(ST August 29, 1900)**		
		101Q 78 [R.W.O.]	2010 citing (Ev 615.2) & (John Harris, *The Great Teacher*, p.80)		
Words which are connected are "Before Abraham was, <u>I am</u>.", "Christ is <u>the pre-existent, self-existent Son</u> of God", "I AM hath sent me [Moses] unto you [Israelites]", "whose goings forth have been from of old, <u>from everlasting</u>", & "Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up <u>from everlasting</u>, from the beginning, or ever the earth was. ... <u>then I was by Him, as one brought up with Him</u> ..."					

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56	**"But who that is not <u>infinite</u> can understand the infinite? <u>Christ</u> declares, "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal him."**	**ST June 27, 1895, par. 3**	**June 27, 1895**	1	**1**
"But who that is not <u>infinite</u> can understand <u>the infinite</u>? <u>Christ</u> declares, "<u>No man knoweth the Father but the Son</u>, and he to whomsoever the Son shall reveal him." It is recorded of Epictetus that when his hearers said to him, "You have uttered many excellent things of God; but we cannot as yet understand what he is," he truly and nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God himself would cease to be what he is." <u>The greatness of God cannot be measured or comprehended</u>. And <u>that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father</u>."				

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57	**"The mightiest created intelligence cannot grasp divinity ... of Christ's character ..."**	**ST June 27, 1895, par. 4**	**June 27, 1895**	1	**1**
"<u>The mightiest created intelligence cannot grasp divinity</u>. The principalities and powers of heaven are <u>overwhelmed with the vastness of the theme of Christ's character and the mystery of the union of divinity and humanity</u>. The most eloquent notes of cherubim and seraphim <u>fail to describe him</u>; but the angels of God delight to be in his presence. They rejoice in beholding his face, and hasten to obey his command, to fulfill their commission of love to those for whom <u>Christ</u> died."					

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58	**"God, the Father, Christ, and the Holy Spirit"**	**16LtMs, Ms 85, 1901, par. 4**	**August 30, 1901**	2	**1**
		6BC 1075.8	1956 citing **(Ms 85, 1901)**		
"When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—pledge themselves ..."					

Entry	Text	Sources	Year	# of entries	# of originals
59	**"He was equal with God, infinite and omnipotent"**	**12LtMs, Ms 101, 1897, par. 27**	**September 26, 1897**	7 (8)	**1 (2)**
		Ev 615.3	1946 citing **(RH April 5, 1906)**		
		FLB 46.6	1958 citing (Ev 615.3)		
		SDABC-5, p. 917.6 [F.D.N.]	1978 citing (Ev 6115; cf. DA, 470; Ev 614; PP 38, 63)		
		LHU 17.9	1988 citing **(Ms 101, 1897)**		
		12MR 395.2	1990 citing **(MR No. 999)**		
		101Q 57.4 [W.A.F.]	2010 citing **(Ms 101, 1897)**		
"Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven."					

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60	**"Christ ... He is the eternal, self-existent Son, on whom no yoke had come."**	**12LtMs, Ms 101, 1897, par. 28**	**September 26, 1897**	6 (7)	**1 (2)**
		Ev 615.3	1946 citing **(Ms 101, 1897)**		
		LHU 17.9	1988 citing **(Ms 101, 1897)**		
		12MR 395.3	1990 citing **(MR No. 999)**		
		101Q 57.4	2010 citing **(Ms 101, 1897)**		
		Andrews Bible Commentary - NT, p. 1824	2022		
"No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come."					

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61	**"We are to believe in the agency of the Holy Spirit, as well as to believe in the Father and the Son."**	**19LtMs, Ms 158, 1904, par. 27**	**September 10, 1904**	1	**1**
"Our Father is in the heavenly courts, but He has not left us alone. He has sent His Holy Spirit to this earth. We are to believe in the agency of the Holy Spirit, as well as to believe in the Father and the Son. At our baptism we went down into the water, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost. We made a solemn pledge to God, and these three highest powers of heaven were pledged in our behalf, that we should be overcomers."					

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62	**"... Christ Jesus ... the high and holy One who inhabiteth eternity ..."**	**20LtMs, Lt 115, 1905, par. 14**	**April 12, 1905**	5	**3**
		SpTB03b 5.5	**April 12, 1905**		
		SpTB03c 32.5	**April 12, 1905**		
		LLM 90.78	1981 citing **(B.-115-'05. April 12, 1905.)**		
		PC 233.4	1985 citing **(April 12, 1905)**		
"Our part is, by believing His Word, to find rest in Christ Jesus. His words are spirit and life. In believing them there is rest and peace. "Knock, and it shall be opened unto you." Our prayers will reach the ear of Christ, and He will open unto us the rich treasures of His grace. Through prayer we are brought into communion with the high and holy One who inhabiteth eternity. He opens the door to every one who will knock. Lt115-1905"					

Entry	Text	Sources	Year	# of entries	# of originals
63	**"Where Christ is even among the humble few, this is Christ's church, for the presence of the high and holy One who inhabiteth eternity can alone constitute a church. ... Jesus there presides;"**	**4LtMs, Lt 108, 1886, par. 17**	**October 28, 1886**	3	**1**
		UL 315.5	**1982 citing (Lt 108 October 28, 1886)**		
		17MR 81.4	**1990 citing (Lt 108 October 28, 1886)**		
64	**"Christ is from everlasting to everlasting"**	**25LtMs, Ms 20, 1913, par. 10**	**September 27, 1913**	2	**1**
		2SAT 339.1	1994 citing **(Ms 20, 1913)**		
65	**"Christ ... His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures"**	**ST May 3, 1899, par. 4**	**May 3, 1899**	5	**1**
		Ev 616.1	1946 citing **(ST May 3, 1899)**		
		FLB 46.4	1958 citing **(Ev 616.1)**		
		7ABC 440.5	1970 citing **(ST May 3, 1899)**		
		LHU 17.3	1988 citing **(ST May 3, 1899)**		
66	**"Christ ... the Sun of righteousness ... His divine grace, His almighty power"**	**18LtMs, Ms 89, 1903, par. 16**	**August 12, 1903**	8	**2**
		RH March 31, 1904, par. 2	**March 31, 1904**		
		HP 64.3	1967 citing **(RH March 31, 1904)**		
		AG 257.4	1973 citing **(RH March 31, 1904)**		
		UL 238.2	1982 citing **(Ms 89, August 12, 1903)**		
		OFC 246.4	1991 citing **(AG 257.4)**		
		OFC 307.2	1991 citing **(UL 238.2)**		
		FH 179.2	2010 citing **(RH March 31, 1904)**		
67	**"While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion"**	**DA 484.1**	**1898**	5	**2**
		HLv 326.5	1984 citing **(DA 484.1)**		
		LHU 205.7	1988 citing **(DA 484.1)**		
		HH 225.5	2009 citing **(DA 484.1)**		
		3TC 313.2	2024 citing **(DA 484.1)**		
68A ("to")	**"The Lord appeared to Abraham, and said unto him, "I am the Almighty God ..."**	**ST June 10, 1880, par. 11**	**June 10, 1880**	1	**1**
68B ("unto")	**"The Lord appeared unto Abraham, and said unto him, "I am the Almighty God"**	**3SG 296.2**	**1864**	3	**2**
		1SP 262.2	**1870**		
		SR 146.2	1947		
68C ("unto", "him")	**"the Lord appeared unto him, and said unto him, "I am the Almighty God"**	**PP 137.3**	**1890**	2	**2**
		13LtMs, Lt 121, 1898, par. 11	**December 12, 1898**		

Entry	Text	Sources	Year	# of entries	# of originals
68D ("unto", "Christ")	**"[Christ ... Christ ...] The Lord appeared unto Abraham, and said, "I am the Almighty God ..."**	**PP 370.3**	**1890**	5	**2**
		RH October 17, 1907, par. 2	**October 17, 1907**		
		TDOC [W.W.P.]	1920 citing **(PP 370.3)**		
		FLB 77.3	1958 citing **(PP 370.3)**		
		AG 133.3	1973 citing **(PP 370.3)**		
69	**"... Divinity (.25) ... Christ (.25-.26) ... Equal with the Father, honored and adored by the angels ... the stamp of divinity ... a divine Teacher (.27) ... The Deity did not sink under the agonizing torture of Calvary (.28) ..."**	**18LtMs, Ms 140, 1903, par. 27 (& surrounding)**	**September 27, 1903**	3	**1**
		5BC 1129.6 (& surrounding, .4-.7)	1956 citing **(Ms 140, 1903)**		
		LHU 235.2	1988 citing (5BC 1129.6)		
70	**"Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty."**	**ST May 10, 1899, par. 11**	**May 10, 1899**	2	**1**
		5BC 1129.3	1956 citing **(ST May 10, 1899)**		
71	**"now the Lord God, and His Spirit, hath sent me"**	**16LtMs, Ms 14, 1901, par. 25**	**February 21, 1901**	3	**3**
		17LtMs, Ms 14, 1902, par. 1	**February 10, 1902**		
		17LtMs, Ms 27, 1902, par. 27	**February 23, 1902**		
Citing Isa. 48:16 KJB, Three Beings, of the Lord God [Father], me [Jesus], [the Holy] Spirit.					
72A (uppercase "One")	**"One equal with the Father"**	**14LtMs, Ms 29, 1899, par. 5**	**March 17, 1899**	26	**17**
		16LtMs, Lt 193, 1901, par. 9	**July 31, 1901**		
		17LtMs, Ms 96, 1902, par. 32	**June 19, 1902**		
		ST July 23, 1902, par. 3	**July 23, 1902**		
		18LtMs, Ms 185, 1903, par. 7	**1903**		
		ST June 3, 1903, par. 3	**June 3, 190**		
		19LtMs, Ms 157, 1904, par. 6	**September 8, 1904**		
		SSP 98.2 [S.N.H.]	1905		
		21LtMs, Lt 72, 1906, par. 8	**February 19, 1906**		
		21LtMs, Ms 49, 1906, par. 26	**April 14, 1906**		
		22LtMs, Lt 38, 1907, par. 8	**February 4, 1907**		
		22LtMs, Lt 38, 1907, par. 17	**February 4, 1907**		
		22LtMs, Lt 122, 1907, par. 6	**April 1, 1907**		
		22LtMs, Ms 139, 1907, par. 4	**June 18, 1907**		
		24LtMs, Ms 15, 1909, par. 8	**April 25, 1909**		
		PH113 4.1	**1909**		
		25LtMs, Ms 67, 1910, par. 30	**1910**		
		PH078 78.2	**1912 citing (Ms 1902)**		
		CS 226.1	1940 citing **(RH March 5, 1908)**		
		UL 49.5	1982 citing **(Lt 38, February 4, 1907)**		
		UL 90.3	1982 citing **(Ms 29, March 17, 1899)**		
		11MR 365.1	1990 citing **(Lt 72, February 19, 1906)**		
		OFC 292.3	1991 citing (UL 90.3)		
		2SAT 210.2	1994 citing **(Ms 96, 1902)**		
		CTr 32.3	1999 citing **(Lt 38, 1907)**		
		JNN 172.3	2020 citing (CS 226.1)		

Entry	Text	Sources	Year	# of entries	# of originals
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72B (lowercase "one")	**"one equal with the Father"**	**6LtMs, Ms 5, 1889, par. 11**	**June 19, 1889**	13	**8**
		13LtMs, Ms 25, 1898, par. 19	**February 24, 1898**		
		RH November 17, 1891, par. 11	**November 17, 1891**		
		RH April 3, 1894, par. 13	**April 3, 1894**		
		18LtMs, Ms 130, 1903, par. 17	**November 3, 1903**		
		RH March 5, 1908, par. 8	**March 5, 190**		
		CE 76.2	**1894 citing (RH November 17, 1891)**		
		FE 179.2	1923 citing **(RH November 17, 1891)**		
		WGD 55.2	1949 citing **(FE 179.2)**		
		7ABC 437.5	1970 citing **(FE 179.2)**		
		7BAC 488.4	1970 citing **(RH April 3, 1894)**		
		1888 340.2	1987 citing **(June 19, 1889)**		
		1SAT 108.2	1990 citing **(June 19, 1889)**		
		~			
73	**"The Son of God was in the form of God, and he thought it not robbery to be equal with God"**	**RH December 17, 1872, par. 5**	**December 17, 1872**	4	**3**
		1Red 9.6	**1877**		
		2SP 10.2	**1877**		
		LHU 24.6	1988 citing **(RH December 17, 1872)**		
		~			
74	**"The Son of God was next in authority to the great Lawgiver."**	**RH December 17, 1872, par. 1**	**December 17, 1872**	4	**3**
		1Red 10.1	**1877**		
		2SP 9.1	**1877**		
		LHU 24.2	1988 citing **(RH December 17, 1872)**		
		~			
75	**"Christ is the source of every right impulse."**	**RH April 1, 1890, par. 5**	**April 1, 1890**	4	**2**
		SC 26.3	**1892**		
		COR 113.1 [A.G.D.]	1941 citing **(RH April 1, 1890)**		
		HB 98.6	2015 citing **(SC 26.3)**		
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76	**"The possessor and giver of eternal life, Christ"**	**14LtMs, Ms 159, 1899, par. 10**	**December 13, 1899**	8	**3**
		14LtMs, Ms 168, 1899, par. 8	**December 22, 1899**		
		6T 231.1	**1900**		
		CH 333.2	1923		
		2TT 488.1	1949		
		FLB 177.7	1958 citing **(6T 231.1)**		
		KC 50.7	1985		
		JNN 110.7	2020 citing (FLB 177.7)		
		~			
77	**"The only Being who was one with God lived the law in humanity"**	**12LtMs, Lt 121, 1897, par. 7**	**February 20, 1897**	3	**2**
		ST October 14, 1897, par. 3	**ST October 14, 1897, par. 3**		
		TMK 363.3	1964 citing **(Lt 121, 1897)**		

Entry	Text	Sources	Year	# of entries	# of originals
78A (two commas, lowercase, non-hyphen)	**"Christ the Word, the only begotten of God, was one with the eternal Father"**	**GC88 493.1**	**1888**	1	**1**
In paragraph, "Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By him were all things created, that are in Heaven, ... whether they be thrones, or dominions, or principalities, or powers;" [Colossians 1:16.] and to Christ, equally with the Father, all Heaven gave allegiance."					
78B (two commas, lowercase, hyphen)	**Christ the Word, the only-begotten of God, was one with the eternal Father**	IC 2.8	1960	2	**0**
		7ABC 440.1	1970 citing **(GC 493.1, 1911)**		
78C (three commas, uppercase, non-hyphen)	**"Christ, the Word, the Only Begotten of God, was one with the eternal Father"**	TA 24.3	1996 citing (GC 493.1, 1911)	2	**0**
		JNN 85.3	2020 citing (PP 34.1. 1980)		
78D (two commas, uppercase, non-hyphen)	**"Christ the Word, the Only Begotten of God, was one with the eternal Father"**	**GC 493.1**	**1911**	1	**1**
In paragraph "Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, ... whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance."					
78E (three commas, lowercase, hyphen)	**"Christ, the Word, the only-begotten of God, was one with the eternal Father"**	RRe 36.2	1946 citing **(PP 34.1. 1980)**	2	**0**
		Ctr 7.4	1999 citing **(PP 34.1. 1980)**		
78F (three commas, lowercase, non-hyphen)	**"Christ, the Word, the only begotten of God, was one with the eternal Father"**	**PP 34.1**	**1890**	6	**2**
		21LtMs, Lt 256, 1906, par. 8	**August 1, 1906**		
		BSPC 69.7 [W.E.R.]	1952 **(PP 34.1. 1980)**		
		TMK 11.2	1964 **(PP 34.1. 1980)**		
		7ABC 437.2	1970 **(PP 34.1. 1980)**		
		LHU 50.4	1988 **(PP 34.1. 1980)**		
In paragraph "The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' [John 1:1, 2.] Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose, the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace.' [Isaiah 9:6.] His 'goings forth have been from of old, from everlasting.' [Micah 5:2.] And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before the works of old. I was set up from everlasting. ... When He appointed the foundations of the earth, then was I with Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.' [Proverbs 8:22, 23, 29, 30.]21LtMs, Lt 256, 1906, par. 8 ..."					

Entry	Text	Sources	Year	# of entries	# of originals
79	**"the only Being who could save them from the destructive power of Satan"**	**PP 331.3** EP 231.3	**1890** 1983 citing **(PP 331.3)**	2	**1**
80	**"the only One who made the temple sacred, Christ"**	**RH December 13, 1898**	**December 13, 1898**	1	**1**
81	**"the only One who can save us and give us grace and strength, day by day? He is the Source of all power."**	**6LtMs, Ms 21, 1889, par. 10**	**September 8, 1889**	1	**1**
82	**"the Father, the Son, and the Holy Ghost are heaven's loving, powerful agencies for the accomplishment of the work of representing God in the world"**	**15LtMs, Lt 93, 1900, par. 3** 16MR 15.3 July 3, 1900	**July 3, 1900** 1990 citing **(July 3, 1900)**	2	**1**
83	**"his Son, equal with himself, possessing the attributes of God"**	**RH November 8, 1892, par. 3** TMK 206.4 7ABC 437.6	**November 8, 1892** 1964 citing **(RH November 8, 1892)** 1970 citing **(RH November 8, 1892)**	3	**1**
84	**"Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father."**	**BTS October 1, 1902, par. 2** **ST December 20, 1905, par. 7** **17LtMs, Lt 1, 1902, par. 15**	**October 1, 1902** **December 20, 1905** **January 18. 1902**	**3**	**3**
85	**"All heaven is pledged in the name of the Father, and of the Son, and of the Holy Ghost they receive at their baptism. That heavenly party is pledged that They will be with you to keep your baptismal vows, and that you shall rise up from the water to live in newness of life."**	**21LtMs, Ms 144, 1906, par. 25**	**September 22, 1906**	**1**	**1**
86	**"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both."**	**PP 36.2** 7ABC 438.3 EP 10.5	**1890** 1970 citing **(PP 36.2)** 1983 citing **(PP 36.2)**	**3**	**1**

Entry	Text	Sources	Year	# of entries	# of originals

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87	**"God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both"**	**DA 25.3**	**1898**	**7**	**1**
		TDOC 269.3 [W.W.P.]	1920 citing **(DA 25.3)**		
		SDABC-3 [F.D.N.-GCSDA]	1978 citing **(DA 25.3)**		
		Hvn 72.2	2003 citing **(DA 25.3)**		
		101Q 199.3 [W.A.F.]	2010 citing **(DA 25.3)**		
		HB 49.2	2015 citing **(DA 25.3)**		
		JNN 64.3	2020 citing **(DA 25.3)**		

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88A	**"In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life."**	**DA 530.3**	**1898**	19	**1**
		Ev 616.2	1946 citing **(DA 530.3)**		
		FLB 47.2	1958 citing **(DA 530.3)**		
		FLB 187.2	1958 citing **(DA 530.3)**		
		7ABC 438.5	1970 citing **(DA 530.3)**		
		SDABC-3, p. 634.6 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		SDABC-3, p. 973.1 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		SDABC-5, p. 898.9 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		SDABC-5, p. 952.14 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		SDABC-5, p. 971.4 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		SDABC-6, p. 156.11 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		SDABC-7, p. 740.2 [F.D.N.-GCSDA]	1978 citing **(DA 530.3)**		
		HLv 354.6	1984 citing **(DA 530.3)**		
		LHU 17.10	1988 citing **(DA 530.3)**		
		Handbook of SDA Theology, p. 150.1 [R.D.-GCSDA]	2000 citing **(DA 530.3)**		
		Handbook of SDA Theology, p. 156.4 [R.D.-GCSDA]	2000 citing **(DA 530.3)**		
		Handbook of SDA Theology, p. 200.3 [R.D.-GCSDA]	2000 citing **(DA 530.3)**		
		101Q 57.6 [W.A.F.]	2010 citing **(DA 530.3)**		
		JNN 16.4	2020 citing **(DA 530.3)**		

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88B (hyphen, partial)	**"In Christ is life—original, unborrowed, underived."**	HH 245.3	2009 citing **(DA 530.3)**	2	**0**
		3TC 340.5	2024 citing **(DA 530.3)**		

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88C (partial)	**"In Christ is life, original, unborrowed, underived."**	MOL 458.3 [H.E.D.]	1998 citing **(DA 530.3)**	3	**0**
		GOP 275.6 [A.T. & D.E.]	2015 citing **(DA 530.3)**		
		The Pocket Ellen G. White Dictionary, p. Godhead.2 [J.L. & M.W.C]	2018 citing **(DA 530.3)**		

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89	**"It was the Source of all mercy and pardon, peace and grace, the self-existent, eternal, unchangeable One, who visited His exiled servant on the isle that is called Patmos"**	**15LtMs, Ms 81, 1900, par. 53**	**1900**	2	**1**
		7BC 955.11	1957 citing **(Ms 81, 1900)**		

Entry	Text	Sources	Year	# of entries	# of originals

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90	**"The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which He spoke, and wrought miracles, was expressly His own, yet He assures us that He and the Father are one."**	**RH January 7, 1890, par. 1**	**January 7, 1890**	5	**1**
		5BC 1142.2	1956 citing **(RH January 7, 1890)**		
		TMK 38.2	1964 citing **(RH January 7, 1890)**		
		7ABC 439.1	1970 citing **(RH January 7, 1890)**		
		FH 164.2	2010 citing **(RH January 7, 1890)**		

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91	**"Jehovah is the name given to Christ." "Behold, God is my salvation," writes the prophet Isaiah ... the Lord Jehovah"**	**ST May 3, 1899, par. 18**	**May 3, 1899**	2	**1**
		7ABC 439.3	1970 citing (ST May 3, 1899)		

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92	**"Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship."**	**PP 305.4**	**1890**	3	**1**
		SD 56.5	1955 citing (PP 305.4)		
		7ABC 439.2	1970 citing (PP 305.4)		

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93	**"our Saviour will come forth as King of Kings and Lord of Lords. Jehovah Immanuel "shall be King over all the earth; in that day shall there be one Lord, and His name one."**	**MB 108.2**	**1896**	8	**1**
		ST October 28, 1903, par. 6	**October 28, 1903**		
		RH November 14, 1912, par. 19	**November 14, 1912**		
		HP 340.4	1967 citing **(RH November 14, 1912)**		
		7ABC 439.4	1970 citing **(MB 108.2)**		
		Pr 294.1	2002 citing **(MB 108.2)**		
		Hvn 22.4	2003 citing **(MB 108.2)**		
		JNN 288.3	2020 citing **(MB 108.2)**		

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94	**"... all who follow Christ. Jehovah Emmanuel ..."**	**MB 34.1**	**1896**	5	**3**
		RH November 5, 1908, par. 5	**November 5, 1908**		
		ST February 10, 1909, par. 8	**February 10, 1909**		
		RRe 122.2	1946 citing **(MB 34.1)**		
		7ABC 439.5	1970 citing **(MB 34.1)**		

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95 (slight variations)	**"If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption"**	**GC88 524.2**	**1888**	7	**2**
		GC 524.2	**1911**		
		IC 11.2	1960 citing **(GC 524.2)**		
		7ABC 440.2	1970 citing **(GC 524.2)**		
		HF 323.4	1982 citing **(GC 524.2)**		
		DD 10.1	1997 citing **(GC 524.2)**		
		GrH_c 11.2	2012 citing **(GC 524.2)**		

Entry	Text	Sources	Year	# of entries	# of originals
96	**A human being lives, but his is a given life, a life that will be quenched. "What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made.**	**ST. June 17, 1897, par. 2**	**June 17, 1897**	2	**1**
		7ABC 441.3	1970 citing **(ST. June 17, 1897)**		
97	**"Our sanctification is the work of the Father, the Son, and the Holy Spirit. ... to stand with Him, with His Son, and with His Spirit in holy fellowship. ... the three great powers of heaven who are working"**	**ST June 19, 1901, par. 4**	**June 19, 1901**	4	**2**
		16LtMs, Ms 11, 1901, par. 4	**February 5, 1901**		
		7BC 908.11	1957 citing **(Ms 11, 1901)**		
		7ABC 442.3	1970 citing **(ST June 19, 1901)**		
98	**"Jesus cares for each one as though there were not another individual on the face of the earth. As Deity He exerts mighty power in our behalf, while as our Elder Brother He feels for all our woes. The Majesty of heaven held not Himself aloof from degraded, sinful humanity**	**4LtMs, Lt 66, 1884, par. 13**	**1884**	7	**3**
		T32 102.1	**1885**		
		5T 346.1	**1889 citing (Lt 66, 1884)**		
		COOD 26.3 [J.N.L.]	1907 citing **(T32 102.1)**		
		2TT 115.1	1949		
		AG 78.5	1973 citing **(5T 346.1)**		
		LHU 218.3	1988 citing **(5T 346.1)**		
99	**"He was one with the Father before the angels were created."**	**1Sp 17.1**	**1870**	8	**2**
		ST January 9, 1879, par. 1	**January 9, 1879**		
		SR 13.1	1947 (altered, "Satan", to "Lucifer", citing **(ST January 9, 1879)**)		
		FLB 67.2	1958 citing **(SR 13.1)**		
		7ABC 441.5	1970 citing **(1Sp 17.1)**		
		LHU 18.2	1988 citing **(SR 13.1)**		
		TA 27.2	1996 citing **(SR 13.1)**		
		SH 5.1	2016 **(paraphrase)**		
100	**"In it [God's Word] we may learn what our redemption has cost Him who from the beginning was equal with the Father."**	**CT 13.2**	**1913**	3	**1**
		APAY 275.5 [T.H.J.]	1955 citing **(CT 13.2)**		
		7ABC 441.8	1970 citing **(CT 13.2)**		
101	**"Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes."**	**ST November 27, 1893, par. 5**	**November 27, 1893**	2	**1**
		7ABC 437.3	1970 citing **(ST November 27, 1893)**		
102	**"... He rested not in the possession of almighty power"**	**DA 336.1**	**1898**	1	**1**

Entry	Text	Sources	Year	# of entries	# of originals

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103	**"Christ is one with the father, but Christ and God are two distinct personages"**	**RH June 1, 1905, par. 14**	**June 1, 1905**	2	**1**
		5BC 1148.2	1956 citing **(RH June 1, 1905)**		

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104	**"The Majesty of heaven stood, calmly assured, as a god before his adversaries."**	**ST November 27, 1893, par. 6**	**November 27, 1893**	3	**1**
		LHU 226.6	1988 citing **(ST November 27, 1893)**		
		TA 189.2	1996 citing **(ST November 27, 1893)**		

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105	**"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality"**	**20LtMs, Ms 116, 1905, par. 19**	**December 19, 1905**	2	**1**
		UL 367.4	1982 citing **(Ms 116, December 19, 1905)**		

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106	**"Men need to understand that Deity suffered and sank under the agonies of Calvary"**	**13LtMs, Ms 153, 1898, par. 21**	**October 29, 1898**	4	**1**
		7BC 907.2	1957 citing **(Ms 153, 1898)**		
		TMK 70.2	1964 citing **(Ms 153, 1898)**		
		Handbook of SDA Theology [R.D.-GCSDA]	2000 citing **(7BC 907.2)**		
Please NOTE: The text does not say Deity died.					

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107	**"Deity did not die. Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will."**	**12 LtMs, Ms 131, 1897, par. 1**	**1897**	10	**3**
		19LtMs, Lt 280, 1904, par. 9	**September 3, 1904**		
		19LtMs, Lt 280a, 1904, par. 9	**September 3, 1904**		
		5BC 1113.2 (partial)	1956 citing **(Lt 280, 1904)**		
		5BC 1113.4	1956 citing **(Ms 131, 1897)**		
		UL 260.2	1982 citing **(Lt 280, September 3, 1904)**		
		LHU 76.2	1988 citing **(5BC 1113.4)**		
		21MR (MR No. 1588) 418.5	1993 citing **(Lt 280, September 3, 1904)**		
		101Q 196.1 (Title) [W.A.F.]	2010 citing **(Lt 280, 1904)**		
		101Q 197.1 (partial) [W.A.F.]	2010 citing **(Lt 280, 1904)**		
Please NOTE: The text does not say Deity died. Humanity died.					

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108	**"two natures were mysteriously blended in one person"**	**19LtMs, Lt 280, 1904, par. 9**	**September 3, 1904**	12	**2**
		19LtMs, Lt 280a, 1904, par. 8	**September 3, 1904**		
		RABV 31.2 [B.G.W. & W.E.H]	1931 citing **(B-220-1906)**		
		5BC 1113.2	1956 citing **(Lt 280, September 3, 1904)**		
		7ABC 444.3	1970 citing **(5BC 1113.2)**		
		7ABC 446.2	1970 citing **(5BC 1113.2)**		
		SDABC-5, p. 917.14	1978 citing **(Lt 280, September 3, 1904)**		
		UL 260.2	1982 citing **(Lt 280, September 3, 1904)**		
		LHU 76.2	1988 citing **(5BC 1113.2)**		
		21MR (MR No 1588) 418.5	1993 citing **(Lt 280, September 3, 1904)**		
		Handbook of SDA Theology [R.D.-GCSDA]	2000 citing **(21MR (MR No 1588) 418.5)**		
		101Q 197.1	2010 citing **(Lt 280, September 3, 1904)**		

Entry	Text	Sources	Year	# of entries	# of originals

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109	**"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin."**	**SC 45.1**	**1892**	13	**2**
		DA 48.6	**1898**		
		SOTW 93.1	1929 citing **(DA 48.6)**		
		FLB 48.6	1958 citing **(DA 48.6)**		
		7ABC 452.2	1970 citing **(DA 48.6)**		
		EGWSRGES p.16	1982 citing **(DA 48.6)**		
		HLv 28.1	1984 citing **(DA 48.6)**		
		OFC 75.6	1991 citing **(FLB 48.6)**		
		TA 156.3	1996 citing **(DA 48.6)**		
		CSA 6.8	2002 citing **(DA 48.6)**		
		HH 18.1	2009 citing **(DA 48.6)**		
		HB 57.3	2015 citing (DA 48.6)		
		3TC 25.2	2024 citing (DA 48.6)		
"... Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."					

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110	**"... Christ was a real man ... He was God in the flesh ..."**	**YI October 13, 1898, par. 6**	**October 13, 1898**	7	**2**
		13LtMs, Ms 67, 1898, par. 8	**June 9, 1898**		
		7BC 904.10	1957 citing **(Ms 67, 1898)**		
		1SM 244.1	1958 citing **(YI, October 13, 1898)**		
		7ABC 443.2	1970 citing **(YI, October 13, 1898)**		
		SDABC-5, p. 917.10 [F.D.N.-GCSDA]	1978 citing **(YI, October 13, 1898)**		
		SDABC-5, p. 917.13 [F.D.N.-GCSDA]	1978 citing **(YI, October 13, 1898)**		

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111	**"fully human"**	**ST June 17, 1897, par. 8**	**June 17, 1897**	3	**1**
		SDABC-5, p. 917.10 [F.D.N.-GCSDA]	1978 citing **(ST June 17, 1897)**		
		101Q 196.3 (partial)	2010 referencing (5BC 1113)		
"Had he not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature."					

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112	**"He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature"**	**ST August 2, 1905, par. 2**	**August 2, 1905**	4	**1**
		5BC 1114.10	1956 citing (ST August 2, 1905)		
		1SM 226.2	1958 citing (ST August 2, 1905)		
		7ABC 449.3	1970 citing (ST August 2, 1905)		
"Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race"					

Entry	Text	Sources	Year	# of entries	# of originals

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113	**"The doctrine of the incarnation of Christ in human flesh is a mystery,"**	**RH April 5, 1906, par. 3**	**April 5, 1906**	6	**1**
		5BC 1130.6	1956 citing **(RH April 5, 1906)**		
		1SM 246.3	1958 citing **(RH April 5, 1906)**		
		7ABC 449.1	1970 citing **(RH April 5, 1906)**		
		LHU 74.3	1988 citing **(RH April 5, 1906)**		
		Handbook of SDA Theology, p. 200.3 [R.D.-GCSDA]	2000 citing **(1SM 246.3)**		
"The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened."					

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114	**"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature."**	**RH April 5, 1906, par. 4**	**April 5, 1906**	5	**1**
		5BC 1130.7	1956 citing **(RH April 5, 1906)**		
		1SM 247.1	1958 citing **(RH April 5, 1906)**		
		7ABC 449.2	1970 citing **(RH April 5, 1906)**		
		LHU 74.4	1988 citing **(RH April 5, 1906)**		
"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same." He was the son of Mary; He was of the seed of David according to human descent."					

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115	**"But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."**	**DA 117.2**	**1898**	4	**1**
		7ABC 449.4	1970 citing **(DA 117.2)**		
		7ABC 451.3	1970 citing **(DA 117.2)**		
		HLv 71.3	1984 citing **(DA 117.2)**		

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116	**"Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed."**	**RH July 28, 1874, par. 3**	**July 28, 1874**	6	**3**
		2Red 30.3	**1874**		
		BEcho October 20, 1913, par. 2	**October 20, 1913**		
		5BC 1081.6	1956 citing **(RH July 28, 1874)**		
		1SM 267.3	1958 citing **(RH July 28, 1874)**		
		7ABC 449.5	1970 citing **(RH July 28, 1874)**		

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117	**"The human nature of Christ is likened to ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. Therefore His desire for the removal of suffering was stronger than human beings can experience. ..."**	**12LtMs, Ms 42, 1897, par. 28**	**May 16, 1897**	6	**4**
		ST December 9, 1897, par. 4	**December 9, 1897**		
		5BC 1103.8	1956 citing **(ST December 9, 1897)**		
		7ABC 449.7	1970 citing **(ST December 9, 1897)**		
		11MR (MR No. 911) 345.4	1990 citing **(Ms 42, 1897)**		
		CTr 268.6	1999 citing **(Ms 42, 1897)**		

Entry	Text	Sources	Year	# of entries	# of originals
118	**"Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours."**	**DA 311.4**	**1898**	12	**4**
		18LtMs, Ms 124, 1903, par. 4	**October 14, 1903**		
		8T 286.3	**1904**		
		MH 422.2	**1905**		
		TDOC 19.5 [W.W.P.]	1920 citing **(8T 286.3)**		
		FLB 17.4	1958citing **(8T 286.3)**		
		7ABC 449.6	1970 citing **(DA 311.4)**		
		RC 24.2	1985 citing **(DA 311.4)**		
		RC 39.7	1985 citing **(MH 422.2)**		
		9MR 122.4	1990 citing **(Ms 124, October 14, 1903)**		
		MHH 242.5	2004 quoting **(MH 422.2)**		
		HB 83.4	2015 citing **(DA 311.4)**		
119	**"The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because He Himself was obedient. He was One with God. Not a taint of corruption was upon Him."**	**12LtMs, Ms 42, 1897, par. 31**	**May 16, 1897**	4	**2**
		ST December 9, 1897, par. 6	**December 9, 1897**		
		7ABC 449.8	1970 citing **(ST December 9, 1897)**		
		CTr 268.7 (partial)	1999 citing **(Ms 42 1897)**		
120	**"As one with us, He must bear the burden of our guilt and woe. The Sinless One must feel the shame of sin. The peace lover must dwell with strife, the truth must abide with falsehood, purity with vileness. Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit."**	**DA 111.4**	**1898**	7	**1**
		7ABC 450.1	1970 citing **(DA 111.4)**		
		AG 163.3	1973 citing **(DA 111.4)**		
		HLv 66.4	1984 citing **(DA 111.4)**		
		OFC 237.3	1991 citing **(DA 111.4)**		
		HH 43.2 (hyphen)	2009 citing **(DA 111.4)**		
		3TC 63.2 (hyphen)	2024 citing **(DA 111.4)**		
121	**"The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world."**	**RH August 4, 1874, par. 1**	**August 4, 1874**	6	**1**
		2Red 34.3	**1874**		
		BEcho October 20, 1913, par. 14	**October 20, 1913**		
		1SM 271.1	1958 citing **(RH August 4 & 18, 1874)**		
		7ABC 450.2	1970 citing **(RH August 4, 1874)**		
		Con 36.2	1971		
122	**"Entire justice was done in the atonement. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. Christ fulfilled every requirement demanded by justice."**	**12LtMs, Ms 111, 1897, par. 49**	**October 7, 1897**	4	**1**
		YI April 25, 1901, par. 10	April 25, 1901		
		7ABC 450.5	1970 citing **(YI April 25, 1901)**		
		12MR 416.1 (MR No. 999)	1990 citing **(Ms 111 October 7, 1897)**		

Entry	Text	Sources	Year	# of entries	# of originals
123	**"Hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world, as he trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, he bore the punishment of the guilty; innocent, yet offering himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. He who knew no sin became sin for us, that we might be made the righteousness of God in him. In assuming the nature of man, he placed himself where he was wounded for our transgressions, bruised for our iniquities, that by his stripes we might be healed."**	**ST December 5, 1892, par. 5**	**December 5, 1892**	8	**1**
		RH December 20, 1892, par. 6	**December 20, 1892**		
		1SM 321.4	1958 citing **(ST December 5, 1892)**		
		FLB 101.3	1958 citing **(ST December 5, 1892)**		
		TMK 66.2	1964 citing **(RH December 20, 1892)**		
		7ABC 450.4	1970 citing **(ST December 5, 1892)**		
		AG 172.3	1973 citing (1SM 321.4)		
		OFC 137.2	1991 citing (TMK 66.2)		

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124	**"He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted."**	**17LtMs, Lt 67, 1902, par. 23**	**April 25, 1902**	4	**1**
		MM 181.3	1932 citing **(Lt 67, 1902)**		
		7ABC 450.5	1970 citing **(MM 181.3)**		
		Handbook of SDA Theology, p. 200.5 [R.D.-GCSDA]	2000 citing **(MM 181.3)**		
See Rom. 8:3 KJB - For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:					

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125	**"The human did not take the place of the divine, nor the divine of the human"**	**ST May 10, 1899, par. 11**	**May 10, 1899**	3	**1**
		5BC 1129.3	1956 citing **(ST may 10, 1899)**		
		SDABC-5, p. 917.14 [F.D.N.-GCSDA]	1978 citing **(ST may 10, 1899)**		

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126	**"Divinity was not degraded to humanity; divinity held its place"**	**RH February 18, 1890, par. 7**	**February 18, 1890**	7	**2**
		5BC 1082.2	1956 citing **(RH February 18, 1890)**		
		1SM 408.2	1958 citing **(RH February 18, 1890)**		
		7AABC 445.1	1970 citing **(RH February 18, 1890)**		
		SDABC-5, p. 917.14 [F.D.N. GCSDA]	1978 citing **(RH February 18, 1890)**		
		1888 533.7	1987		
		JNN 369. 2	2020 citing **(RH February 18, 1890)**		

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127	**"He exhibited a perfect humanity, combined with deity; ... preserving each nature distinct"**	**14LtMs, Ms 94, 1899, par. 47**	**July 18, 1899**	5	**3**
		GCB October 1, 1899, par. 20	**October 1, 1899**		
		GCB October 1, 1899, p. 102.2	**October 1, 1899**		
		SDABC-5, p. 918.1 [F.D.N.-GCSDA]	1978 citing **(GCB October 1, 1899)**		
		Handbook of SDA Theology, p. 201.2 [R.D.-GCSDA]	2000 citing (**GCB October 1, 1899** & SDABC-5, p. 918.1)		

Entry	Text	Sources	Year	# of entries	# of originals

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128	**"The humanity of Christ could not be separated from His divinity"**	**12LtMs, Ms 106, 1897, par. 4**	**September 22, 1897**	3	**1**
		SDABC-5, p. 918.2 [F.D.N.-GCSDA]	1978 citing **(12LtMs, Ms 106, 1897)**		
		18MR (MR No. 1310) 71.1	1990 citing **(Ms 106, 1897)**		

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129	**"He has a twofold nature, at once human and divine. He is both God and man"**	**18LtMs, Ms 76, 1903, par. 29**	**February 20, 1902**	3	**1**
		6BC 1074.3	1956 citing **(Ms 76, 1903)**		
		SDABC-5, p. 917.13 [F.D.N.-GCSDA]	1978 citing **(Ms 76, 1903)**		

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130	**"His divinity was veiled with humanity, — the invisible glory in the visible human form," Or * "Divinity was revealed in humanity; the invisible glory in the visible human form"**	**4T 529.3**	**1885**	14	**5**
		GW92 30.2	**1892/1893 ed.**		
		SpTEd 67.1	**1897**		
		DA 23.1	**1898**		
		COL 17.1*	**1900**		
		AGP 286.7* [A.G.D.]	1936 citing **(COL 17.1*)**		
		SDABC-5, p. 917.13 [F.D.N.-GCSDA]	1978 citing **(DA 23.1)**		
		LHU 175.5	1988 citing **(4T 529.3)**		
		VSS 276.3*	1988 citing **(COL 17.1*)**		
		17MR 30.1	1990 citing **(Ms 151, 1903)**		
		PaM 194.3*	1995 citing **(COL 17.1*)**		
		HB 48.4	2015 citing **(DA 23.1)**		
		JNN 67.2	2020 citing **(DA 23.1)**		
		JNN 137.2	2020 **(4T 529.3)**		

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131	**"a partaker of our nature"**	**RH February 18, 1890, par. 6**	**February 18, 1890**	6	**2**
		BHY 203.1 [J.S.W.]	1890		
		5BC 1082.1	1956 citing **(RH February 18, 1890)**		
		1SM 408.1	1958 citing **(RH February 18, 1890)**		
		SDABC-5, p. 917.10 [F.D.N.-GCSDA]	1978 citing **(RH February 18, 1890)**		
		1888 533.6	1987		

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132	**"He came as a helpless babe, bearing the humanity we bear"**	**10LtMs, Ms 21 1895, par. 8**	**November 1895**	4	**1**
		7ABC 925.1	1970 citing **(Ms 21, November 1895)**		
		SDABC-5, p. 917.10 [F.D.N.-GCSDA]	1978 citing **(Ms 21, November 1895)**		
		2SAT 111.4	1994 citing **(Ms 21, November 1895)**		

Entry	Text	Sources	Year	# of entries	# of originals

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133	**"as a member of the human family He was mortal"**	**5LtMs, Lt 11, 1887, par. 17**	**March 10, 1887**	16	**8**
		RH July 5, 1887, par. 5	**July 5, 1887**		
		7LtMs, Ms 45, 1892, par. 38	**1892**		
		BEcho September 15, 1892, par. 6	**1892**		
		ST February 27, 1893, par. 3	**February 27, 1893**		
		GCB February 25, 1895 [A.T.J.], page 331.10	1895 citing **(RH July 5, 1887)**		
		GCB/GCDB 1895, page 331.9 [A.T.J.]	1895 citing **(RH July 5, 1887)**		
		DA 484.1	**1898**		
		RH September 4, 1900, par. 5	**September 4, 1900**		
		ECE 600.2 [A.T.J.]	1901		
		ST January 5, 1915, par. 15	**January 5, 1915**		
		5BC 1127.1	1956 citing **(RH September 4, 1900)**		
		FLB 46.7	1958 citing (5BC 1127)		
		7ABC 445.4	1970 citing **(RH July 5, 1887)**		
		SDABC-5, p. 917.10 [F.D.N.-GCSDA]	1978 citing **(RH September 4, 1900)**		
		LHU 205.7	1988 citing **(DA 484.1)**		

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134	**"He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings"**	**1LtMs, Ms 20, 1868, par. 8**	**1868**	10	**5**
		T19 13.2	**1870**		
		2T 508.2	**1885**		
		RH August 17, 1886, par. 7	**August 17, 1886**		
		GW92 107.1	**1892**		
		7ABC 454.5	1970 citing **(2T 508.2)**		
		AG 167.3	1973 citing **(2T 508.2)**		
		SDABC-5, p. 917.10 [F.D.N.-GCSDA]	1978 citing **(2T 508.2 & MH 422)**		
		Handbook of SDA Theology, p. 200.7 [R.D.-GCSDA]	2000 citing **(2T 508.2)**		
		HB 169.3	2015 citing **(2T 508.2)**		

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135	**"... It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that He had given to fallen man. Every idea He presented was His own. He needed not to borrow thoughts from any, for He was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve His originality; for all wisdom was His; He was the source, the fountain, of all truth."**	**RH February 18, 1890, par. 9**	**February 18, 1890**	4	**2**
		1SM 409.2	1958 citing **(RH February 18, 1890)**		
		1888 533.9	1987		
		JNN 369.4	2020 citing **(1SM 409.2)**		

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136	**"... Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation He endured in taking our nature upon Himself. Not that in itself it was a disgrace to belong to the human race, but He was the Majesty of heaven, the King of glory, and He humbled Himself to become a babe and suffer the wants and woes of mortals. He humbled Himself not to the highest position, to be a man of riches and power, but though He was rich, yet for our sake He became poor, that we through His poverty might be made rich. He took step after step in humiliation."**	**RH February 18, 1890, par. 2**	**February 18, 1890**	3	**2**
		1SM 406.2	1958 citing **(RH February 18. 1890)**		
		1888 533.2	1987		

Entry	Text	Sources	Year	# of entries	# of originals
137	**"It was Christ that spoke through Melchizedek, the priest of the most high God."**	1SM 409.3 citing (RH February 18, 1890)	1958	2	**1**
		1888 533.10	1987		

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138	**"<u>He could have sinned</u>; <u>He could have fallen</u>, but <u>not for one moment was there in Him an evil propensity</u>"**	**10LtMs, Lt 8, 1895, par. 14**	**February 9, 1896**	7	**1**
		5BC 1128.4	1956 citing **(Lt 8, 1895)**		
		FLB 49.4	1958 citing (5BC 1128.4)		
		7ABC 447.4	1970 citing (5BC 1128.4)		
		SDABC-5, p. 918.10 [F.D.N.-GCSDA]	1978 citing **(Lt 8, 1895)**		
		13MR (MR No. 1002) 18.1	1990		
		Handbook of SDA Theology, p. 200.8 [R.D.-GCSDA]	2000 citing (5BC 1128.4)		

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139	**"The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind."**	**RH July 9, 1895, par. 13**	**July 9, 1895**	2	**1**
		EGWVRWSDA 21.5 [R.W.C.]	2018 citing **(RH July 9, 1895)**		

Advent Review and Sabbath Herald, Vol. 72, No. 28; Whole No. 2124; July 9, 1895, The Duty of the Minister and the People by Mrs. E. G. White

"... [page 434] The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said con-cerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ.

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedi-ence to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?" ..." - https://documents.adventistarchives.org/Periodicals/RH/RH18950709-V72-28.pdf

Please NOTE: This citation, abused by some, does **<u>not</u>** teach that the Son was "made" in eternity past, but refers to the sending of the Eternal Son (Deity) to be God manifest in the flesh of humanity, "sent ... down to earth", and so was "made" in "the express image of his person". See passages in scripture (KJB) as **Luk.** 20:13; **Jhn.** 1:1-18, 3:16-17; **Rom.** 8:3; **Gal.** 4:4; **Heb.** 1:3, 10:5; **1 Jhn.** 4:9-15 KJB; &c.

Entry	Text	Sources	Year	# of entries	# of originals
140	**"the nature but not the sinfulness of man"**	**ST May 29, 1901, par. 11**	**May 29, 1901**	8	**2**
		15LtMs, Lt 91, 1900, par. 17	**June 24, 1900**		
		7BC 912.8	1957 citing **(ST May 29, 1901)**		
		7BC 925.4	1957 citing **(ST May 29, 1901)**		
		7ABC 447.1	1970 citing **(ST May 29, 1901)**		
		SDABC-5, p. 918.10 [F.D.N.-GCSDA]	1978 citing **(ST May 29, 1901)**		
		9MR (MR No. 733) 237.2	1990 citing **(Lt 91, 1900)**		
		Handbook of SDA Theology, p.200.6 [R.D.-GCSDA]	2000 citing **(ST May 29, 1901)**		
"Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."					

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141	**"He vanquished Satan in the same nature over which in Eden Satan obtained the victory"**	**YI April 25, 1901, par. 11**	**April 25, 1901**	4	**1**
		5BC 1108.6	1956 citing **(YI April 25, 1901)**		
		7ABC 447.2	1970 citing **(YI April 25, 1901)**		
		SDABC-5, p. 918.10 [F.D.N.-GCSDA]	1978 citing **(YI April 25, 1901)**		
The quotation, abused by some, is not referring to fallen or unfallen, but simply to human nature, since Jesus did not take upon Himself an unfallen nature, as angels had, see Heb. 2:13-18 KJB.					

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142	**"In His human nature He maintained the purity of His divine character"**	**YI June 2, 1898, par. 8**	**June 2, 1898**	4	**1**
		ML 323.6	1952 citing **(YI June 2, 1898)**		
		7ABC 454.4	1970 citing **(YI June 2, 1898)**		
		SDABC-5, p. 918.11 [F.D.N.-GCSDA]	1978 citing **(ML 323.6)**		

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143	**"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess"**	**DA 664.4**	**1898**	10	**1**
		AG 230.6	1973 citing **(DA 664.4)**		
		SDABC-5, p. 918.11 [F.D.N.-GCSDA]	1978 citing **(DA 664.4)**		
		HLv 446.5	1984 citing **(DA 664.4)**		
		LHU 190.6	1988 citing **(DA 664.4)**		
		OFC 244.6	1991 citing **(DA 664.4)**		
		CWG 109.1	1997 citing **(DA 664.4)**		
		HH 310.2	2009 citing **(DA 664.4)**		
		HB 50.3	2015 citing **(DA 664.4)**		
		3TC 409.2	2024 citing **(DA 664.4)**		

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144	**"No trace of sin marred the image of God within Him"**	**SpTEd 159.2**	**1897**	7	**2**
		DA 71.1	**1898**		
		FE 443.2	1923 citing **(SpTEd 159.2)**		
		7ABC 455.3	1970 citing **(DA 71.1)**		
		SDABC-5, p. 918.11 [F.D.N.-GCSDA]	1978 citing **(DA 71.1; cf. 123)**		
		HLv 41.5	1984 citing **(DA 71.1)**		
		JNN 292.3	2020 citing **(DA 71.1)**		

Entry	Text	Sources	Year	# of entries	# of originals
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145	**"He was unsullied with <u>corruption</u>, a stranger to sin ... not possessing the <u>passions</u> of our human, fallen natures"**	**1LtMs, Ms 20, 1868, par. 8**	**1868 citing (2T 508.2)**	11	**6**
		T19 13.2	**1870**		
		RH May 19, 1885, par. 6	**May 19, 1885**		
		2T 508.2	**1885**		
		RH August 17, 1886, par. 7	**August 17, 1886**		
		GW92 107.1	**1892/1893 ed.**		
		TMK 258.3	1964 citing **(RH May 19, 1885)**		
		7ABC 454.5	1970 citing **(2T 508.2)**		
		AG 167.3	1973 citing **(2T 508.2)**		
		Handbook of SDA Theology, p. 200.7 [R.D.-GCSDA]	2000 citing **(2T 508.2)**		
		HB 169.3	2015 citing **(2T 508.2)**		
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146	**"He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His"**	**7LtMs, Lt 61, 1891, par. 11**	**February 21, 1891**	22	**9**
		7LtMs, Lt 16, 1892, par. 19	**November 10, 1892**		
		RH March 21, 1893, par. 6	**March 21, 1893**		
		DA 25.2	**1898**		
		18LtMs, Lt 255, 1903, par. 12	**October 29, 1902**		
		PUR December 17, 1903, par. 12	**December 17, 1903**		
		8T 208.3	**1904**		
		OW December 1, 1909, par. 11	**December 1, 1909**		
		RH February 25, 1915, par. 1	**February 25, 1915**		
		APAY 276.4 [T.H.J.]	1955 citing **(DA 25.2)**		
		WEWMM 215.2 [H.E.D.]	1973 citing **(DA 25.2)**		
		SDABC-5, p. 918.14 [F.D.N.-GCSDA]	1978 citing **(DA 25.2)**		
		HLv 15.1	1984 citing **(DA 25.2)**		
		RC 45.4	1985 citing **(DA 25.2)**		
		1TT 235.1	1994 citing **(8T 208.3)**		
		EWIT 114.2 [G.R.K.]	1996 citing **(DA 25.2)**		
		Handbook of SDA Theology, p. 309.6 [R.D.-GCSDA]	2000 citing **(DA 25.2)**		
		BLJ 55.6	2004 citing **(DA 25.2)**		
		HH 9.6	2009 citing **(DA 25.2)**		
		GOP 334.1 [A.T. & D.E.]	2015 citing (Robert Boyd, The World's Hope: or the Rock of Ages (1873), pgs. 381,382 & **DA 25.2**)		
		JNN 64.2	2020 citing **(DA 25.2)**		
		3TC 12.3	2024 citing **(DA 25.2)**		
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147	**"In the Garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin"**	**10LtMs, Ms 35, 1895, par. 13**	**September 13, 1894 [Filed 1895]**	8	**3**
		PrT February 14, 1895, par. 9	**February 14, 1895**		
		BTS September 1, 1915, par. 5	**September 1, 1915**		
		5BC 1103.1	1956 citing **(Ms 35, 1895)**		
		TMK 64.2	1964 citing **(5BC 1103.1)**		
		7ABC 463.2	1970 citing **(Ms 35. 1895)**		
		AG 168.2	1973 citing **(5BC 1103.1)**		
		SDABC-5, p. 918.15 [F.D.N.-GCSDA]	1978 citing **(Ms 35. 1895)**		

Entry	Text	Sources	Year	# of entries	# of originals

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148	**"Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony"**	**10LtMs, Ms 35, 1895, par. 13**	**September 13, 1894 [Filed 1895]**	6	**3**
		PrT February 14, 1895, par. 9	**February 14, 1895**		
		BTS September 1, 1915, par. 5	**September 1, 1915**		
		5BC 1103.1	1956 citing **(Ms 35, 1895)**		
		AG 168.2	1973 citing **(5BC 1103.1)**		
		SDABC-5, p. 918.15 [F.D.N.-GCSDA]	1978 citing **(Ms 35, 1895)**		

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149A	**"Christ's sacrifice <u>in behalf of man</u> was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished"**	**AA 29.2**	**1911**	2	**1**
		SDABC-5, p. 918.16 [F.D.N.-GCSDA]	1978 citing **(AA 29.2; cf. 5T 575)**		

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149B	**"Christ's sacrifice <u>was full and complete</u>. The condition of the atonement had been fulfilled"**	TT 18.1	1984 citing **(AA 29.2)**	1	**0**

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149C	**"Christ's sacrifice <u>in our behalf</u> was full and complete. The condition of the atonement had been fulfilled."**	HB 351.2	2015 citing **(AA 29.2)**	1	**0**

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150	**"(.2) When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. ... (.3) In His divinity, Christ possessed the power to break the bonds of death."**	**DA 785.2,.3**	**1898**	5	**1**
		SDABC-5, p. 919.2 [F.D.N.-GCSDA]	1978 citing **(DA 785.2,.3; cf. 780)**		
		SDABC-6, p. 156.12 [F.D.N.-GCSDA]	1978 citing **(DA 785.2)**		
		HLv 522.3	1984 citing **(DA 785.2)**		
		JNN 71.2,.3	2020citing **(DA 785.2,.3)**		

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151	**"God gave His only-begotten Son to become one of the human family, forever to retain His human nature. ... God has adopted human nature in the person of His Son, and has carried the same into the highest heaven"**	**RH April 3, 1894, par. 13**	**April 3, 1894**	14	**2**
		DA 25.3	**1898**		
		TDOC 269.3	1920 citing **(DA 25.3)**		
		FLB 45.4	1958 citing **(DA 25.3)**		
		7ABC 456.4	1970 citing **(DA 25.3)**		
		7ABC 488.4	1970 citing **(RH April 3, 1894)**		
		SDABC-5, p. 919.5 [F.D.N.-GCSDA]	1970 citing **(DA 25.3)**		
		HLv 15.2	1984 citing **(DA 25.3)**		
		RC 45.5	1985 citing **(DA 25.3)**		
		OFC 74.4	1991 citing (FLB 45.4)		
		Hvn 72.1	2003 citing **(DA 25.3)**		
		101Q 199.3	2010 citing **(DA 25.3)**		
		HB 49.2	2015 citing **(DA 25.3)**		
		JNN 64.3	2020 citing **(DA 25.3)**		

Entry	Text	Sources	Year	# of entries	# of originals
152	**"When Christ passed within the heavenly gates, He was enthroned amidst the adoration of angels. ... Christ was indeed glorified, even with the glory which He had with the Father <u>from all eternity</u>. ... He had, as priest and king, received all authority in heaven and on earth"**	**AA 38.3**	**1911**	7	**1**
		TDOC 184.1	1920 citing **(AA 38.3)**		
		7ABC 441.1	1970 citing **(AA 38.3)**		
		AG 193.3	1973 citing **(AA 38.3)**		
		SDABC-5, p. 919.9 [F.D.N.-GCSDA]	1978 citing **(AA 38,39; cf. 8T 268,269)**		
		TA 223.3	1996 citing **(AA 38.3)**		
		HB 74.2	2015 citing **(AA 38.3)**		
153A	**"<u>The Holy Spirit is a person</u>"**	**21LtMs, Ms 20, February 7, 1906, par. 31**	**February 7, 1906**	10	**1**
		MEDM March 27, 1907, 98.5 [A.T.J.]	March 27, 1907		
		Ev 616.6	1946, citing **(Ms 20, February 7, 1906)**		
		SD 28.2	1955 citing (Ev 616.6)		
		SDABSSB 286.2 [F.D.N.-GCSDA]	1978		
		20MR, No. 1437, 68.5	1993, citing **(Ms 20, February 7, 1906)**		
		Handbook of SDA Theology 149.2 [R.D.-GCSDA]	2000		
		EGWTS 15.2 [T.L.P.]	2011 citing (**Ms 20, February 7, 1906**)		
		EGWTS 15.3 [T.L.P.]	2011 citing (**Ms 20, February 7, 1906**)		
		EGWTS 15.4 [T.L.P.]	2011 citing (**Ms 20, February 7, 1906**)		
153B	**"The Holy Spirit Is a Person"**	**7MR No. 487**	**1990 citing (Ms 66, April 15, 1899, par. 4)**	1	**0**
153C	**"The Holy Spirit is a *Person*"**	MEDM March 27, 1907, 98.7 [A.T.J.]	March 27, 1907	1	**0**
154	**"... <u>the Holy Spirit, who is as much a person as God is a person</u> ..."**	**14LtMs, Ms 66, April 15, 1899, par. 11**	**April 15, 1899**	8	**1**
		Ev 615.5	1946, citing **(Ms 66, April 15, 1899)**		
		FLB 52.3	1958, citing **(Ms 66, April 15, 1899)** (edited to say, "We need to realize that the Holy Spirit ... is as much a person as God is a person."		
		7MR, No. 487, 299.2	1990, citing **(Ms 66, April 15, 1899)**		
		2SAT 136.6	1994, citing **(Ms 66, April 15, 1899)**		
		Handbook of SDA Theology 157.3 [R.D.-GCSDA]	200 citing **(Ev 615.5)**		
		101Q 57.7 [W.A.F.]	2010 citing **(Ms 66, April 15, 1899)**		
		101Q 60.1 [W.A.F.]	2010 citing **(Ms 66, April 15, 1899)**		
155	**"<u>The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality</u>. We may have <u>the Holy Spirit</u> if we ask for it and make it [a] habit to turn to and trust in God <u>rather than in any finite</u> human <u>agent</u> who may make mistakes."**	**8LtMs, Ms 93, 1893, par. 8**	**1893**	4	**1**
		20MR, No. 1487, 324.2	1993 citing **(Ms 93, 1893)**		
		Handbook of SDA Theology 157.4 [R.D.-GCSDA]	2000 citing (20MR, No. 1487, 324.2)		
		EGWTS 15.6 [T.L.P.]	2011 citing **(Ms 93, 1893)**		

Entry	Text	Sources	Year	# of entries	# of originals
156	**"<u>The Holy Spirit exalts and glorifies the Saviour</u>. It is <u>his office to present Christ</u>, the purity of his righteousness, and the great salvation that we have through him. Jesus says, "<u>He</u> shall receive of mine, and shall show it unto you." <u>The spirit of truth is the only effectual teacher of divine truth</u>."**	**ST April 3, 1884, par.7**	**April 3, 1884**	9	**5**
		SC 91.2	**1892, 1893**		
		GCB/GCDB 1893, 11.3 [A.T.J.]	January 27, 1893 citing **(SC 91.2)**		
		GCDB January 27, 1893, 11.3 [A.T.J]	January 27, 1893 citing **(SC 91.2)**		
		CE 59.2	**1893, 1894**		
		ST October 24, 1906, par. 7	**October 24, 1906**		
		AU Gleaner June 9, 1909, par. 9	**June 9, 1909**		
		WGD 20.2	1949 citing **(SC 91.2)**		
		TAWL 6.4 [EGW Estate & BRI] (NOTE 15)	1982 citing **(SC 91.2)**		
ST April 3, 1884, par. 7 - "Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy cannot explain it; it will ever remain a mystery that the most profound reason cannot fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit his Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the great salvation that we have through him, and the sacred, elevated purity of his righteousness. Says Christ, "He shall take of mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of him have entered the school of Christ. How must God esteem the race, that he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice."				
157A	**"<u>The Holy Spirit is Christ's representative</u>, <u>but divested of the personality of humanity, and independent thereof</u>. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send <u>the Spirit to be His successor on earth</u>. No one could then have any advantage because of his location or his personal contact with Christ. <u>By the Spirit</u> the Saviour would be accessible to all. <u>In this sense</u> He would be nearer to them than if He had not ascended on high."**	**DA 669.2**	**1898**	13	**2**
		RH November 19, 1908, par. 3	**November 19, 1908, citing (DA 669.2)**		
		TDOC 177.3 [W.W.P.]	1920 citing **(DA 669.2)**		
		ChS 255.3	1925 citing **(DA 669.2)**		
		AGP 288.1	1936 citing **(DA 669.2)**		
		FSG 203.1 [L.H.C.]	1947 citing **(DA 669.2)**		
		WGD 20.4	1949 citing **(DA 669.2)**		
		FLB 56.2	1958 citing **(DA 669.2)**		
		AG 191.4	1973 citing **(DA 669.2)**		
		HLv 448.8	January 1, 1984, citing **(DA 669.2)**		
		LHU 179.4	1988 citing **(DA 669.2)**		
		Handbook of SDA Theology 157.6 [R.D.-GCSDA]	2000 citing **(DA 669.2)**		
		EGWTS 18.5 [T.L.P.]	2011 citing **(DA 669.2)**		
157B	**"Although our <u>Lord ascended</u> from earth to heaven, <u>the Holy Spirit was appointed as His representative among men</u>. ... Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and <u>send the Holy Spirit to be His successor</u> on earth. <u>The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof</u>. <u>Christ would represent Himself as present in all places by His Holy Spirit</u>,—as the Omnipresent."**	**10LtMs, Lt 119, 1895, par. 18**	**February 18, 1895**	4	**2**
		PrT May 30, 1895, par. 7	**1885**		
		14MR, No. 1084, 23.3	August 16, 1984 (published 1990) citing **(Lt 119, 1895)**		
		EGWTS 21.1 [T.L.P.] [Timothy L. Poirier has an excellent description of the context of this particular statement, often abused by those who have their own personal-private-interpretation and agenda.]	2011 citing (14MR, No. 1084, 23.3)		

Entry	Text	Sources	Year	# of entries	# of originals

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158	**"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come."**	**DA 669.1**	**1898**	7	**2**
		RH November 19, 1908, par. 2	**November 19, 1908**		
		TDOC 177.2 [W.W.P]	1920 citing **(DA 669.1)**		
		WGD 20.3	1949 citing **(DA 669.1)**		
		AG 191.3	1973 citing **(DA 669.1)**		
		LHU 179.3	1988 citing **(DA 669.1)**		
		Handbook of SDA Theology, p. 157.5 [R.D.GCSDA]	2000 citing **(DA 669.1)**		

DA 669.1-670.1 1898 - "Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come. {DA 669.1}

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. {DA 669.2}

"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon him, fall upon Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." Revelation 1:18. The life that is sacrificed for Me is preserved unto eternal glory. {DA 669.3}

At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer. {DA 669.4}

The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. By the Spirit, He said, He would manifest Himself to them. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." No more will you say, I cannot comprehend. No longer will you see through a glass, darkly. You shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:18, 19. {DA 670.1}"

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159A	**"The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth–the faithful and true Witness. It is the great Searcher of hearts, and is acquainted with the characters of all."**	**SpTEd 51.2**	**1897, citing (May 15, 1896)**	1	**1**
"... it is the truth ...", "the faithful and true Witness.", & "the great Searcher"					

Entry	Text	Sources	Year	# of entries	# of originals
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159B	**"The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth–the faithful and true witness. It is the great searcher of hearts, and is acquainted with the characters of all."**	**NPU Gleaner, May 26, 1909, par. 1**	**May 26, 1909**	1	**1**
		~			
159C	**"The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but It is the truth–the faithful and true Witness. It is the great Searcher of hearts and is acquainted with the characters of all."**	**CT 68.1**	**1913**	1	**1**
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159D	**"The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. ..."**	**RH September 3, 1908, par. 6**	**September 3, 1908**	4	**2**
		RH October 8, 1908, par. 6	**October 8, 1908**		
		FE 526.3	1923		
		12MR, No. 954, 147.3	1990		
"It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven."					
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160A	**"The office work of the Holy Spirit is to display the glory of the person of Jesus Christ, God in man."**	**14LtMs, Ms 29, March 17, 1899, par. 12**	**March 17, 1899**	1	**1**
"The Holy Spirit bears witness to the work of redemption. "He shall glorify me" – the speaker is the world's Redeemer – "for he shall receive of mine, and shall show it unto you."					
		~			
160B	**"In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail."**	**DA 671.2**	**1898**	7	**2**
		RH November 19, 1908, par. 5	**November 19, 1908**		
		TDOC 191.4 [W.W.P.]	1920 citing **(DA 671.2)**		
		RRe 55.3	1946 citing **(DA 671.2)**		
		FSG 203.3 [L.H.C.]	1947 citing **(DA 671.2)**		
		LHU	1988 citing **(DA 671.2)**		
		YRP 13.3	1995 citing **(RH November 19, 1908)**		
		~			
160C	**"the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men."**	**10LtMs, Lt 86, 1895, par. 4**	**September 25, 1895**	3	**1**
		Ev 187.1	1946 citing **(Lt 86, 1895)**		
		7ABC 476.4 (partial)	1970 citing (Ev 187.1)		

Entry	Text	Sources	Year	# of entries	# of originals
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160D	**"The office work of the Holy Spirit is to convince of sin"**	**EA 194.4** **9LtMs, Ms 38, 1894, par. 3** **HM April 1, 1895, par. 3** **ST August 1, 1895, par. 14**	**October 9, 1891** **October 9, 1894** **April 1, 1895** **August 1, 1895**	4	**4**
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160E	**"the representation given by Christ of the office work of the Holy Spirit. Of the Comforter which he was to send to his disciples,"**	**ST November 5, 1894, par. 7**	**November 5, 1894**	1	**1**
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160F	**"Christ, our Mediator, is the one who gives the Holy Spirit; and by the office work of the Holy Spirit"**	**YI July 5, 1894, par. 6**	**July 5, 1894**	1	**1**
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160G	**"there will be a power, the office work of the Holy Spirit"**	**8LtMs, Lt 60, 1893, par. 2** **1888 1197.2**	**July 20, 1893** 1987 citing **(July 20, 1903)**	2	**2**
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160H	**"This is just the office work of the Holy Spirit."**	**7LtMs, Ms 1, 1891, par. 22**	**January 11, 1891**	1	**1**
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160I	**"Even the expulsion of sin is the action of the soul itself through the office work of the Holy Spirit."**	**7LtMs, Lt 52, 1892, par. 31**	**July 17, 1892**	1	**1**
		~			
160J	**"The office work of the Holy Spirit is to reprove sin and bring in righteousness and judgment."**	**11LtMs, Lt 10, 1896, par. 5**	**February 3, 1896**	1	**1**
		~			
160K	**"The office work of the Holy Spirit is to bring to our remembrance all things that Christ has spoken for our comfort, that we may have hope and a sweet sense of forgiveness."**	**11LtMs, Lt 37, 1896, par. 8** **11LtMs, Lt 42, 1896, par. 5**	**February 2, 1896** **August 14, 1896**	2	**2**
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160L	**"What means can He devise more than they have had that will make them susceptible to the office work of the Holy Spirit?"**	**11LtMs, Ms 21, 1896, par. 21**	**June 6, 1896**	1	**1**
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160M	**"it is not the office work of the Holy Spirit to reveal new truths, but to present to the mind and urge upon the conscience the precious lessons which Christ has given in the Old and New Testaments."**	**15LtMs, Ms 32, 1900, par. 30** 6BC 1068.7	**June 26, 1900** 1956 citing **(Ms 32, 1900)**	2	**1**
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160N	**"To make men understand right and wrong,—to convict them of sin, in other words—is the office work of the Holy Spirit"**	**AMS September 23, 1897 581.5**	**September 23, 1897**	1	**1**

Entry	Text	Sources	Year	# of entries	# of originals
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160O	**"closely connected with these is the office-work of the Holy Spirit, the representative of Christ"**	DHF 8.3 [W.W.P.]	1895 citing **(1888 1455.2; Lt 86, September 25, 1895)**	2	**0**
		LOF_ATJ 5.3 [A.T.J.]	1977 citing **(1888 1455.2)**		
		~			
160P	**"And I will pray the Father, and he shall give you another Comforter, that he may be with you forever." He dwelt upon the importance of the office work of the Holy Spirit"**	**GCB May 16, 1909, 28.7**	**May 16, 1909**	1	**1**
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160Q	**"We say much regarding the Spirit of God, and this is well; but in all our study of the office-work of the Holy Spirit, let us remember that it is this agency that sheds abroad in the human heart love for God and for our fellow men, and impels us to advance into those regions where men have not been made acquainted with this wonderful love."**	**GCB May 19, 1909, 59.8**	**May 19, 1909**	1	**1**
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161	**"<u>The Holy Spirit takes the most attractive excellencies of the One who is altogether lovely</u>, and <u>presents them</u> in such a way as to engage the attention and receive the best attention of the renewed heart."**	**14LtMs, Ms 131 September 12, 1899, par. 7**	**September 12, 1899**	3	**1**
		15MR No. 107.1	1990, citing **(Ms 131 September 12, 1899)**		
		PM 220.2	1983, citing **(Ms 131 September 12, 1899)**		
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162A	**"<u>Christ is not now with us in person, but through the agency of the Holy Spirit</u>, <u>h</u>e is present to impart his power and grace and great salvation."**	**RH September 16, 1909, par.7**	**September 16, 1909 citing (Lt 282 September 28, 1908)**	1	**1**
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162B	**"<u>Christ is not now with us in person, but through the agency of the Holy Spirit</u>, <u>H</u>e is present to impart His power and grace and great salvation."**	**23LtMs, Lt 282 September 28, 1908, par. 3**	**September 28, 1908**	1	**1**
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163	**"Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."**	**Lt 124 March 7, 1897, par. 10**	**March 7, 1897**	2	**1**
		DG 185.2	1998, citing **(Lt 124, March 7, 1897)**		

Entry	Text	Sources	Year	# of entries	# of originals

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164	**"... Jesus is present <u>in the person of His representative</u>, <u>the Holy Spirit</u> ..."**	**13LtMs, Ms 158 December 7, 1898, par. 4**	**December 7, 1898**	2	**1**
		12MR No. 954 145.2	1990, citing **(Ms 158 December 7, 1898)**		

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165	**"Although the Lord ascended from earth to heaven, <u>the Holy Spirit</u> was <u>appointed</u> <u>as His representative</u> among men."**	**Lt 119 February 18, 1895, par. 17**	**February 18, 1895**	4	**2**
		PrT (UK) May 30, 1895, par. 7	**May 30, 1895**		
		MR14 No. 1084, 23.2	1990, citing **(Lt 119 February 18, 1895)**		
		EGWTS 21.5 [T.L.P.]	2011 citing (MR14 No. 1084, 23.2)		

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166	**"<u>The Holy Spirit is a free, working, independent agency</u>. The God of heaven uses His Spirit as it pleases Him ..."**	**Lt 54, June 10, 1894, par. 9**	**June 10, 1894**	7	**4**
		RH May 5, 1896, par. 2	**May 5, 1896**		
		PrT (UK) November 2, 1899, par. 6	**November 2, 1899**		
		ST March 8, 1910, par.2	**March 8, 1910**		
		FLB 52.4	1958 citing **(ST, March 8, 1910)**		
		YRP 323.3	1995 citing **(ST, March 8, 1910)**		
		FH 303.2	2010 citing **(ST, March 8, 1910)**		
Lt 54, June 10, 1894, par. 9 - "No human reasoning of the most learned man could define the operations of the Holy Spirit upon human minds and characters, yet they could see the effects upon the life and actions."					

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167	**"The greatest Teacher <u>is represented</u> in our midst <u>by</u> His <u>Holy Spirit</u>."**	**10LtMs, Ms 10a March 21, 1895, par. 93**	**March 21, 1895**	4	**3**
		SpTEd 141.2	**1897 citing (Ms 10a March 21, 1895)**		
		CT 417.3	**1913 citing (Ms 10a March 21, 1895)**		
		FE 363.1	1923 citing (SpTEd 141.2 1897)		

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168	**"Christ <u>gave His representative</u>, <u>the third person of the Godhead, the Holy Spirit</u>."**	**Ms 44 March 29, 1898, par. 11**	**March 29, 1898**	2	**1**
		CTr 301.4	1999 citing **(Ms 44 March 29, 1898)**		

Ms 44 March 29, 1898, par. 11-13 - "... This <u>Gift</u> could not be excelled. <u>The divine Spirit</u>, converting, enlightening, sanctifying, would be His <u>donation</u>, because He would <u>give all gifts in one</u>.

On the day of Pentecost Christ <u>gave</u> His disciples <u>the Holy Spirit as their Comforter</u>. <u>It</u> was ever to abide with His church. During the whole Jewish economy the influence of <u>this Spirit</u> has often been revealed in a marked manner, but not in full. <u>The Spirit had been waiting</u> for the crucifixion, resurrection, and ascension of Christ. <u>For ages</u> prayers had been offered for the fulfillment of the promise, for the impartation of <u>the Spirit</u>; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. <u>He claimed the gift of the Spirit</u>, that <u>He might pour it out upon His people</u>. He ascended on high, leading captivity captive, and <u>gave gifts</u> unto men. Having reached His throne, <u>the Spirit was given as He had promised</u>, and like a rushing, mighty wind, it fell upon those assembled, filling the whole house. <u>It came with a fullness and power, as if for ages it had been restrained</u>, but was now poured forth upon the church, to be communicated to the world.

What followed this outpouring? Thousands were converted in a day."

Entry	Text	Sources	Year	# of entries	# of originals
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169A	**"The Holy Spirit, Christ's representative ..."**	**9LtMs, Lt 84, 1894, par. 19**	**November 14, 1894**	11	**6**
		9LtMs, Ms 51, 1894, par. 14	**November 14, 1894**		
		HM December 1, 1894, par. 11	**December 1, 1894, (written September 24, 1894)**		
		HM August 1, 1896, par. 6	**August 1, 1896**		
		GCB October 1, 1896, 196.9 [L.A.H., & J.N.L.]	October 1, 1896 citing **(RH October 6, 1896)**		
		RH October 6, 1896, par. 15	**October 6, 1896**		
		RH March 24, 1910, par. 10	**March 24, 1910**		
		LS 472.3	1915		
		HP 277.3	1967 citing **(Ms 194, 1898)**		
		HP 339.5	1967 citing **(RH March 24, 1910)**		
		YRP 171.2	1995 citing **(HM August 1, 1896)**		
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169B	**"the Holy Spirit, Christ's representative ..."**	**12LtMs, Ms 52, 1897, par. 1**	**May 3, 1897**	6	**3**
		ST May 27, 1897, par. 10	**May 27, 1897**		
		13LtMs, Ms 111 July 22, 1898, par. 12	**July 22, 1898**		
		PTUK April 20, 1899, 243.5 [E.J.W.]	April 20, 1899		
		AGP 282.4 [A.G.D.]	1936		
		2MR, No. 99, 26.2	1987, citing (Ms 111 July 22, 1898)		
		BLJ 337.3	2004 citing **(ST May 27, 1897)**		
Ms 111 July 22, 1898, par. 12 - "Christ's followers will pray and believe and work as Christ worked, relying upon the Holy Spirit, Christ's representative, for their sufficiency. They realize that they are only the instruments. The Holy Spirit is the power cooperating with them. They can labor with the highest power, for it is God that does the work, and not man. With the tact and methods given of God, they work, and God works with them as a compelling power to save the souls of men."					
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169C	**Is the Holy Spirit "Christ's representative" or Christ "himself"?**	EGWTS 18 (subtitle)	2011	1	**0**
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169D	**The Holy Spirit Christ's representative.**	GBJ January 1897 46.3	January 1897	1	**0**
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170A	**"Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world."**	**DA 671.3**	**1898**	3	**2**
		RH November 19, 1908, par. 6	**November 19, 1908**		
		LHU 191.4	1988		
170B	**"He shall not speak of Himself." "He shall testify of Me." "He shall glorify Me." ... As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ."**	**16LtMs, Ms 130 November 27, 1901, par. 40**	**November 27, 1901**	2	**1**
		16MR, No. 1213, 201.1	1990, citing **(Ms 130 November 27, 1901)**		

Entry	Text	Sources	Year	# of entries	# of originals
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170C	**"As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ"**	**RH December 23, 1890, par. 22**	**December 23, 1890**	3	**2**
		PC 343.1 (partial)	1985, citing **(written to T. Oakland, Cal. August 1, 1891)**		
		1888 765.9	1987		
		~			
170D	**"He shall not speak of himself; ... he shall glorify me; for he shall receive of mine, and shall show it unto you." [John 16:13, 14.] As the Saviour came to glorify the Father by the demonstration of His infinite love, so <u>also</u> the Spirit came to glorify Christ"**	**12LtMs, Lt 55, January 10, 1897, par. 50**	**January 10, 1897**	1	**1**
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171A	**"<u>The Holy Spirit is the worker</u>, and if the human instrument is a close student of his Bible, seeking to know the light and to walk in it, thus learning daily of Jesus, <u>the Holy Spirit will use him</u> as a means of communicating the Word while <u>the Holy Spirit Himself works the heart</u>."**	**Ms 21, 1894**	**1894, (this was refiled under Ms 21a, 1894)**	2	**1**
		1NL 129.5	1945, citing **(Ms 21, 1894, this was refiled under Ms 21a, 1894)**		
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171B	**"<u>t</u>he Holy Spirit is the worker.**	TMK 330.4	1964 citing **(Lt 171, 1897)**	1	**1**
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172	**"The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the comforter, as the personal presence of Christ to the soul."**	**RH November 29, 1892, par. 3**	**November 29, 1892**	9	**4**
		HM November 1, 1893, Art. A, par. 28	**November 1, 1893**		
		16LtMs, Ms 143, 1901, par. 34	**1901 citing (RH November 29, 1892)**		
		COR 61.3 [A.G.D.]	1941		
		COR 126.3 [A.G.D.]	1941		
		1888 1075.3	1987		
		YRP 177.2	1995, citing **(HM November 1, 1893)**		
		CTr 365.4	1999, citing **(Ms 143, 1901)**		
		PCL 304.1	2018 citing **(RH November 29, 1892)**		
"<u>The work of the Holy Spirit is immeasurably great</u>. It is from this source that power and efficiency come to the worker for God; and <u>the Holy Spirit is the Comforter, as the personal presence of Christ</u> to the soul. He who looks to Christ in simple, childlike faith is made a partaker of the divine nature through <u>the agency of the Holy Spirit</u>. When led by <u>the Spirit of God</u>, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test in the closing conflict of the great controversy."					

Entry	Text	Sources	Year	# of entries	# of originals
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173	**"It is <u>not essential for you to know and be able to define just what the Holy Spirit is</u>. Christ tells us that <u>the Holy Spirit is the Comforter</u>, and <u>the Comforter is the Holy Ghost</u>, "the Spirit of truth, which <u>the Father shall send in my name</u>." [John 14:26.] "I will pray the Father, and he shall send you <u>another</u> Comforter, that <u>he</u> may abide with you forever, even <u>the Spirit of truth</u>, whom the world cannot receive, because it seeth <u>him</u> not, neither knoweth <u>him</u>; but ye know <u>him</u>, for <u>he</u> dwelleth with you, and shall be in you." [John 14:16, 17.] <u>This refers to the omnipresence of the Spirit of Christ, called the Comforter</u>. Again Jesus says, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when <u>he</u>, <u>the Spirit of truth is come, he will guide you into all truth</u>."**	**7LtMs, Lt 7, 1891, par. 14** 14MR, No. 1107, 179.2	**June 11, 1891** 1990 citing **(June 11, 1891)**	2	**1**
Sandwiched between: "<u>Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light</u>. If on fundamental truths they are at agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that after all are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. ... **... There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life." [John 6:40.]"**				
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174	**"Christ said to His disciples, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." [John 16:7.] After Christ's ascension, the disciples were joyful, not because He had left them, but because He had ascended to stand in the presence of His Father, that He might secure for His waiting, praying, watching Church on earth the gift of the Holy Spirit. And while the disciples were praying in an upper chamber, the Saviour's promise was verified. The Comforter came to the bereaved Church, and the apostles became mighty in power as the Holy Spirit rested upon them. God's chosen messengers "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." [Hebrews 11:34.]** **Christ is to be known by the blessed name of Comforter. "The Comforter," said Christ to His disciples, "which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:26, 27.] ..."**	**PUR July 3, 1902, par. 2** **17LtMs, Ms 7, 1902, Par. 9**	**July 3, 190** **January 26, 1902**	2	**2**

Entry	Text	Sources	Year	# of entries	# of originals

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175	**"The promise of the Comforter presented a rich truth to them. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to teach them all things, and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given to them, that by the power of One mightier than all the enemies of God and man, they may be able to overcome their spiritual foes."**	**12LtMs, Ms 44, 1897, par. 5**	**May 13, 1897**	2	**1**
		RC 129.4	1985 citing **(Ms 44, 1897)**		

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.

The great Teacher longed to give to the disciples all the encouragement and comfort possible, for they were to be sorely tried. But it was difficult for them to comprehend His words. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed.

The promise of the Comforter presented a rich truth to them. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to teach them all things, and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given to them, that by the power of One mightier than all the enemies of God and man, they may be able to overcome their spiritual foes.

He who knows the end from the beginning has provided for the attack of satanic agencies. And He will fulfil His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If men will keep under the protection of God, His banner will be over them as an impregnable fortress. He will give evidence that His Word can never fail. He will prove a light which shineth in a dark place until the day dawn. He, the Sun of Righteousness, will arise with healing in His beams.

The very image of God is to be impressed upon, and reflected in, humanity. The cold heart is to be quickened and glow with divine love—a love that beats in union with the love the Redeemer has evidenced for you. No longer shall you complain that you cannot understand, for your Teacher has ascended to heaven, and His first interest is to advocate the cause of all who believe in Him. He has assured you that the Holy Spirit was given to abide with you forever, to be your pleader and your guide. He asks you to trust in Him, and commit yourself into His keeping. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine Comforter, and convincing of sin as an appointed Judge and Guide.

Christ was the Spirit of truth. The world would not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence. They shall have an experimental knowledge of the only true God and of Jesus Christ whom He has sent. To them He says, You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ, which passeth knowledge. He who has begun a good work in you will perform it unto the day of Christ Jesus.

The honor of God, the honor of Jesus Christ, is involved in the perfection of your character. Your work is to co-operate with Christ, that you may be complete in Him. In being united to Him by faith, believing and receiving Him, you become part of Himself. Your character is His glory revealed in you. And when you shall appear in His presence, you will find the benediction awaiting you, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make you ruler over many things; enter thou into the joy of thy Lord."

Christ seeks to make the lessons which they [His disciples] do not understand, as clear as possible to their befogged minds. But the time is not far distant when every word will be made plain. Then that which Jesus has spoken to them, and which they could not grasp, is clearly comprehended as living truth.

The thought that their Teacher was going to leave them filled the disciples with sorrow; but He comforted them with the assurance that He was coming again to take them to the place He would prepare for them. He assured them that if He went not away, He could not provide them with an Advocate: that if they only knew of the future blessings that were to come because of His departure, they would not mourn; they would rejoice in the presence of the Holy Spirit who was to be with them always. He told them that if He went not away, they could not do a greater work. But that deprived of His personal presence, by faith they would see and know Him, and by continuance in His love, by showing their appreciation of the truth by revealing to others what the truth is; in obeying His commandments and bearing a living, vital testimony; in doing His work that He had left in their hands, carrying it forward to completion, they would become representatives of Christ." - Ms 44, 1897 (May 13, 1897)

Entry	Text	Sources	Year	# of entries	# of originals
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176	**"Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace."**	**7LtMs, Ms 8c, 1891, par. 14** 2MR, No. 159, 337.1	**July 26, 1891** 1987 citing **(Ms 3, 1892)**	2	**1**

"... Again He says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [not deception]; whom the world cannot receive, because it seeth him not [Jesus, the author of truth], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." [John 14:15-17.] What is the work of the Comforter? "And when he is come, he will"—praise, flatter, exalt? No;—"he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." [John 16:8-14.]

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear! The Jews had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one felt that he was under obligation to stand in his lot and place; for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that [it was] at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged? Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the Health Retreat, for each one of you is entrusted with a sacred responsibility, that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker, else he that watcheth keepeth his watch in vain.

Let every one do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given you. This you may do, for the foundation of life has been opened for you, and principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy. Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let every one stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfilment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin.

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace.

Every element of your nature is to be dedicated to God; lay not one attribute upon the altar of Satan. There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be sanctified and fitted for His service. Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished redound to the glory of God; it belongs to Him. The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted.

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine, for the development of these very traits of character would unfit them for the mansions above. The Lord places men under test and trial that the dross may be separated from the gold; but He forces none. He does not bind with fetters and cords and barriers, for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit. ..." - Ms 8c, 1891 (July 26, 1891)

Entry	Text	Sources	Year	# of entries	# of originals
177	**"The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency."**	**9LtMs, L 66, 1894, par. 18**	**April 10, 1894**	1	**1**
178	**"The Holy Spirit is the molding power. "Without me," said Christ, "ye can do nothing." But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is introduced."**	**12LtMs, Ms 124, 1897, par. 38** **RH March 22, 1898, par. 19**	**November 17, 1897** **March 22, 1898**	2	**2**
179A	**"I say, and have ever said, that <u>I will not engage in controversy with any one in regard to the nature and personality of God</u>. <u>Let those who try to describe God know that on such a subject silence is eloquence</u>. Let the Scriptures be read in simple faith, and let each one form his conceptions of God from His inspired Word.** **<u>No human mind can comprehend God</u>."**	**19LtMs, Lt 214, 1903, par. 2** **SpM 329.2-.3**	**October 9, 1903** **October 9, 1903**	2	**2**
179B	**"<u>The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever</u>." Deuteronomy 29:29. <u>The revelation of Himself that God has given in His word is for our study</u>. This we may seek to understand. <u>But beyond this we are not to penetrate</u>. <u>The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God</u>, but the effort will be fruitless. This problem has not been given us to solve. <u>No human mind can comprehend God</u>. <u>None are to indulge in speculation regarding His nature</u>. Here silence is eloquence. <u>The Omniscient One is above discussion</u>."**	**MH 429.3** WGD 4.2 (partial) Handbook of SDA Theology 150.1 [R.D.-GCSDA] Handbook of SDA Theology 154.2 [R.D.-GCSDA] MHH 246.5	**1905** 1949 citing **(MH 429.3)** 2000 citing (**MH 429.3**) 2000 citing (**MH 429.3**) 2004 citing **(MH 429.3)**	5	**1**
179C	**"<u>No human mind can comprehend God. Let not finite man attempt to interpret Him</u>. <u>Let none indulge in speculation regarding His nature</u>. Here silence is eloquence. <u>The Omniscient One is above discussion</u>."**	**8T 279.1** FSG 201.5	**1904** 1947 citing (**8T 279.1**)	2	**1**

Entry	Text	Sources	Year	# of entries	# of originals
179D	**"No human mind can comprehend God in his greatness, but should ever in humility hold itself in readiness to walk into a larger light. So God prohibits the imaging of him. For an image is but a creed in marble, seeking to make prominent the person, that which is at best but partial and incomplete."**	GCDB February 19, 1897, 90.2 [G.E.F.]	February 17, 1897	1	**0**
180	**"Jehovah is the only true God, and He is to be reverenced and worshiped."**	**6T 166.2** 2TT 433.1	**1900** 1949	2	**1**
181	**"Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship."**	**PP 305.4** SD 56.5 7ABC 439.2	**1890** 1955 citing **(PP 305.4)** 1970 citing **(PP 305.4)**	3	**1**
182	**"God is the Father of Christ; Christ is the Son of God."**	**8T 268.3** FSG 201.3 [L.H.C.] 3TT 266.4 CCh 76.5	**1904** 1947 citing **(8T 268.3)** 1949 citing **(8T 268.3)** 1991 citing **(8T 268.3)**	4	**1**
183	**"The Father and the Son alone are to be exalted."**	**YI July 7, 1898, par. 2** **PrT April 26, 1900, par. 1** SD 58.5	**July 7, 1898** **April 26, 1900** 1955 citing **(YI July 7, 1898)**	3	**2**
184	**"And now God said to His Son, "Let us make man in our image.""**	**SR 20.2** TMK 13.2 LHU 47.3 SH 10.3	**1947** 1964 citing **(SR 20.2)** 1988 citing **(SR 20.2)** 2016 citing **(SR 20.2)**	4	**1**
185	**"The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself"**	**1SP 17.2** SR 13.2 LHU 18.3 TA 32.4	**1870** 1947 citing **(1SP 17.2)** 1988 citing **(1SP 17.2)** 1996 citing **(1SP 17.2)**	4	**1**
186	**"His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth"**	**1SP 17.2** **ST January 9, 1879, par. 2** SR 13.3 LHU 18.3 TA 32.4	**1870** **January 9, 1879** 1947 citing **(1SP 17.2)** 1988 citing **(1SP 17.2)** 1996 citing **(1SP 17.2)**	5	**1**

Entry	Text	Sources	Year	# of entries	# of originals

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187	**"They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son."**	**SR 15.2**	**1947**	2	**1**
		LHU 18.5	1988 citing **(SR 15.2)**		

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188	**"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world."**	**7T 273.1**	**1902**	2	**2**
		17LtMs, Lt 96, 1902, par. 31	**July 18, 1902**		

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189	**"The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, "The bread of God is that which cometh down out of heaven, and giveth life unto the world.""**	**DA 385.5**	**1898**	1	**1**

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190	**"It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs."**	**DA 679.3**	**1898**	6	**2**
		GW 39.2 (1915 ed.)	**1915**		
		ChS 235.2	1925 citing **(GW 39.2)**		
		AG 255.3	1973 citing **(DA 679.3)**		
		LHU 290.2	1988 citing **(DA 679.3)**		
		JNN 174.4	2020 citing **(DA 679.3)**		

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191	**"The divine Spirit that the world's Redeemer promised to send, is the presence and power of God"**	**ST November 23, 1891, par. 1**	**November 23, 1891**	2	**1**
		YRP 39.5	1995 citing **(ST November 23, 1891)**		

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192	**"The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible.** **Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit."**	**RH February 18, 1890, par. 13**	**February 18, 1890**	3	**1**
		1SM 411.1	**1958 citing (January 29, 1890 citing (RH February 18, 1890))**		
		1888 534.3	1987 citing **(RH February 18, 1890)**		

Entry	Text	Sources	Year	# of entries	# of originals
193A	**"In the formation of our world, God was <u>not</u> beholden to <u>pre-existent</u> substance or matter."**	**12LtMs, Ms 127, 1897, par. 16**	**November 22, 1897**	4	**1**
		EGWSRGES 19	1982		
		3MR 208.1	1990 citing **(Ms 127, 1897)**		
		Andrews BC-NT, p. 1586*	**2022**		
Hyphen. *This author does not have access to this source to verify.					
193B	**"In the formation of our world, God was <u>not</u> beholden to <u>preexistent substance</u> or matter."**	3SM 312.1	1980 citing **(Ms 127, 1897)**	3	**0**
		UL 340.6	1982 citing **(Ms 127, 1897)**		
		Handbook of SDA Theology 453.5 [R.D.-GCSDA]	2000 citing **(3MR 208)**		
193C	**"The theory that God did not create matter when He brought the world into existence is without foundation. <u>In the formation of our world</u>, God was not indebted to <u>pre-existing</u> matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose."**	**8T 285.4**	**1904**	4	**1**
		FLB 24.3	1958 citing **(8T 258)**		
		EGWSRGES 20	1982 citing **(ST, May 12, 1909)**		
		EGWSRGES 38.5	1982 citing **(ST, May 12, 1909)**		
193D	**"The theory that God did not create matter when He brought the world into existence is without foundation. <u>In the formation of our world</u>, God was not indebted to <u>preexisting</u> matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His purpose."**	3TT 257.4	1949 citing **(8T 258)**	2	**0**
		Handbook of SDA Theology 454.1 [R.D.-GCSDA]	2000 citing **(8T 285.4)**		
193E	**"<u>In the creation of the earth</u>, God was not indebted to <u>pre-existing</u> matter. "He spake, and it was; ... He commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth."**	**MH 414.5**	**1905**	2	**1**
		WGD 7.4	**1949** citing **(MH 414.5)**		
194	**"God took <u>six days to make</u> our world when He could have spoken it into existence in one."**	**3LtMs, Lt7a, 1878, par. 4**	**1878**	2	**1**
		8MR, No. 646, 412.1	1990 released **(October 26, 1978)**		
		EGWSRGES 20.1	1982 citing **(Lt7a, 1878)**		
195	**"The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "My holy day." Christ announced Himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist."**	**ST November 12, 1894, par. 7**	**November 12, 1894**	4	**1**
		9LtMs, Ms 91, 1894, par. 9	1894		
		EGWSRGES 25	1982 citing **(ST November 12, 1894)**		
		Handbook of SDA Theology 454.6 [R.D.-GCSDA]	**2000** citing **(ST November 12, 1894)**		

Thus ends, for this present work, the general sampling of material from the writings of sister White on the subject of the Godhead, and the Individual Members thereof – The Father, the Son (Word / Jesus), & the Holy Ghost / Spirit. This author does not, by these citations, claim to have given all the material there is, as that would not only be beyond this author's ability and time, but also the scope of this work, which is to present the best summary possible along with their historical chains and differentiations. Nothing (that this author is personally aware of) was purposefully excluded, and some things were included (often raised, and abused, citations) which will be further addressed in the Questions and Answers portion of this book (which will follow the conclusion of this chapter). If any person finds a citation that was not included herein that they think better represents a point on the topic, they may write it in this section provided:

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There are many more such wonderful citations, as given in this chapter, and they may be read, or searched for at the Ellen G. White Writings Website, here: https://m.egwwritings.org/

Recommended books to begin with (covering the whole range of the Bible from **Genesis** to **Revelation**) are:

Patriarchs and Prophets - https://m.egwwritings.org/en/book/84.4

Prophets and Kings - https://m.egwwritings.org/en/book/88.8

The Desire of Ages - https://m.egwwritings.org/en/book/130.4

The Acts of the Apostles - https://m.egwwritings.org/en/book/127.5

The Great Controversy - https://m.egwwritings.org/en/book/132.2

Steps to Christ - https://m.egwwritings.org/en/book/108.4

The Ministry of Healing - https://m.egwwritings.org/en/book/135.6

A Book Index may be seen here - https://m.egwwritings.org/en/folders/4

This author prays that any who read those materials will be blessed in their reading.

ADDENDUM:

For those that have issues with sister White, or have 'heard', or 'read', or 'seen' 'things', herein will be provided a small sampling of written, audio and video defenses to peruse:

Tell the World (Re-Enactment history) - https://archive.org/details/official-tell-the-world-feature-film_202307

Reading Materials - https://archive.org/details/@its_adventageous?query=Ellen+G.+White

7 so-called 'false predictions' (by this author) - https://archive.org/details/7-so-called-false-predictions-from-ellen-g.-white-sda_202301/mode/1up

15 so-called 'bible contradictions' (by this author) - https://archive.org/details/15-so-called-bible-contradictions-from-ellen-g.-white-sda_202301/mode/1up

16th so-called 'bible contradiction' (by this author) - https://archive.org/details/16th-so-called-bible-contradictions-from-ellen-g.-white-neither-touch-it_202301/mode/1up

Understanding the 1335 (of Dan. 12:12 KJB) statements (by this author) - https://archive.org/details/1335_20230103/mode/1up

The Greatest & Longest, 2300 (of Dan. 8:13-14,26 KJB) prophecy (by this author) - https://archive.org/details/2300-chiasm-in-the-great-controversy-the-longest-and-last-not-the-2520_202301/mode/1up

Great List of Response materials & resources - https://archive.org/details/doctrine-critics-andrews-university-ellen-white-answers-to-critics-and-d-m-canright_202301/7%20%28so%20called%29%20False%20Predictions%20From%20Ellen%20G.%20White%20%E2%80%93%20SDA/

Symposium Series - https://archive.org/details/egw-symposium-07-questions-answers-panel_202307

50 Contradictions? Nope! - https://archive.org/details/an-analysis-of-ellen-white-contradicts-the-bible-over-fifty-times

Adventist Defense League (ADL) - https://adventdefenseleague.com/

Adventist Defense League (ADL – YouTube) - https://www.youtube.com/@AdventDefenseLeague

Response to the video (Seventh-day Adventism - the spirit behind the church) by Bob Pickle - https://www.pickle-publishing.com/papers/jeremiah-films/response-to-video-table-of-contents.htm

Other excellent Articles by Bob Pickle - https://www.pickle-publishing.com/papers/index.htm

Proverbs 18:13 KJB - **He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.**

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CHAPTER 15

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Questions & Answers

This **Chapter** is simply **Questions & Answers** that some may be interested in considering. Some of the questions will be basic and others more complex and involved in their details (and this author recommends anyone to always read the details). Some of the questions are asked by this author to get the reader to think more deeply upon the subject, and other questions are asked by additional persons who simply want to know about a topic, while there are also questions which are asked by individuals, or groups, or even religious organizations that may be of a polemic (disputation, argument) type.

Obviously, in a work like this, the questions and their answers will be limited in scope, and the answers as succinct as possible, though detail will be provided as needful, while at the same time not attempting to skirt any major, or even minor, issue. Pray before reading, pray while reading, pray while studying, and always have the Bible (KJB) with you to consult the texts provided, for all Christians (indeed all mankind) are commanded to judge by the word of JEHOVAH Elohiym (**Pro.** 22:17,20-21; **Isa.** 8:20, 28:10,13; **Dan.** 10:21; **Luk.** 4:17; **Jhn.** 5:39; **Act.** 17:11; **1 Cor.** 2:13, 14:32; **1 Thes.** 5:19-21; **1 Tim.** 4:5; **1 Pet.** 4:11 KJB), and give thanks (**Col.** 3:17; **Heb.** 13:15 KJB) for every truth given (**Jam.** 1:17 KJB) and revealed (**Deu.** 29:29 KJB) by God's word.

QUESTION 001: What is the name of "the LORD God" of the scriptures (Bible)?

ANSWER 001: The name of "the LORD God" of the scriptures, first given in **Gen.** 2:4 HOT (Hebrew Old Testament), is properly in Hebrew, "יהוה אלהים," transliterated into English as, "JHVH Elohiym," or "JEHOVAH Elohim". For further details, see **Chapters 1 & 2** of this work.

Name: "the LORD God", "JHVH Elohiym", "JEHOVAH Elohim", "יהוה אלהים", read right to left:										
Heb. Let.	**ם**	**י**	**ה**	**ל**	**א**		**ה**	**ו**	**ה**	**י**
Eng. Tr.lit.	**MEM**	**JOD**	**HE**	**LAMED**	**ALEPH**		**HE**	**VAU**	**HE**	**JOD**
Psa. Loc.	**Psa. 119:97-104**	**Psa. 119:73-80**	**Psa. 119:33-40**	**Psa. 119:89-96**	**Psa. 119:1-8**		**Psa. 119:33-40**	**Psa. 119:41-48**	**Psa. 119:33-40**	**Psa. 119:73-80**
Place	**13**	**10**	**5**	**12**	**1**		**5**	**6**	**5**	**10**
Value	**40 (600)**	**10**	**5**	**30**	**1**		**5**	**6**	**5**	**10**
JHVH (value total) = 10+5+6+5 = 26										
Elohiym (value total) = 1+30+5+10+40 = 86, or 1+30+5+10+600 (final) = 646										
JHVH Elohiym (value total) = (10+5+6+5) + (1+30+5+10+40) = 112, or (10+5+6+5) + (1+30+5+10+600) = 672										

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QUESTION 002: What is the first verse of the scriptures that mentions "God"?

ANSWER 002: Gen. 1:1 KJB, HOT, is the first verse that mentions "God", **[H430]** "אלהים," "Elohiym," a true plural word, which may be rendered also as '(al)mighty authorities'.

Genesis 1:1 KJB - In the beginning **God** created the heaven and the earth.

Genesis 1:1 HOT - בראשׁית ברא **אלהים** את השׁמים ואת הארץ׃

QUESTION 003: What is the last verse of the scriptures that mentions "God"?

ANSWER 003: This answer will depend on whether one is a Jew (OT – Old Testament), or a Christian (NT – New Testament), and also on what OT arrangement (if Jew) one is utilizing.

- Jew (OT) 01 (ending in ('**2**') **Chronicles**) – **2 Chr.** 36:23; **[H430]** "אלהי," "elohey," and "אלהיו," "elohayv," "God":

  2 Chronicles 36:23 KJB - Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD **God** of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his **God** *be* with him, and let him go up.

  2 Chronicles 36:23 HOT - כה־אמר כורש מלך פרס כל־ממלכות הארץ נתן לי יהוה השׁמים **אלהי** והוא־פקד עלי לבנות־לו בית בירושׁלם אשׁר ביהודה מי־בכם מכל־עמו יהוה **אלהיו** עמו ויעל׃

- Jew (OT) 02 (ending in **Malachi**) – **Mal.** 3:18; **[H430]** "אלהים," "elohiym," "God":

  Malachi 3:18 KJB - Then shall ye return, and discern between the righteous and the wicked, between him that serveth **God** and him that serveth him not.

  Malachi 3:18 HOT - ושׁבתם וראיתם בין צדיק לרשׁע בין עבד **אלהים** לאשׁר לא עבדו׃

- Christian (NT) (ending in **Revelation**) – **Rev.** 22:19; **[G2316]** "θεος," "theos," "God":

  Revelation 22:19 KJB - And if any man shall take away from the words of the book of this prophecy, **God** shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

  Revelation 22:19 GNT TR - και εαν τις αφαιρη απο των λογων βιβλου της προφητειας ταυτης αφαιρησει ο **θεος** το μερος αυτου απο βιβλου της ζωης και εκ της πολεως της αγιας και των γεγραμμενων εν βιβλιω τουτω

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QUESTION 004: What is the first verse of the scriptures that mentions the name of the "LORD" – JHVH – JEHOVAH?

ANSWER 004: The first verse that mentions the name of the "LORD" – JHVH – JEHOVAH is **Gen.** 2:4 KJB, HOT.

Genesis 2:4 KJB - These are the generations of the heavens and of the earth when they were created, in the day that the **LORD [JHVH – JEHOVAH]** God made the earth and the heavens,

Genesis 2:4 HOT - אלה תולדות השׁמים והארץ בהבראם ביום עשׂות **יהוה** אלהים ארץ ושׁמים׃

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QUESTION 005: What is the last verse of the scriptures that mentions the name of "the LORD" – JHVH – JEHOVAH?

ANSWER 005: This answer will depend on whether one accepts the original ordering of the Hebrew OT, or accepts the present-day Christian ordering of the Hebrew OT.

- Jew (OT) 01 (ending in ('**2**') **Chronicles**) – **2 Chr.** 36:23; **[H3068]** "יהוה," "JHVH," "JEHOVAH," and "יהוה," "JHVH," "JEHOVAH," "LORD":

  2 Chronicles 36:23 KJB - Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the **LORD** God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The **LORD** his God *be* with him, and let him go up.

  2 Chronicles 36:23 HOT - כה־אמר כורש מלך פרס כל־ממלכות הארץ נתן לי **יהוה** אלהי השׁמים והוא־פקד עלי לבנות־לו בית בירושׁלם אשׁר ביהודה מי־בכם מכל־עמו **יהוה** אלהיו עמו ויעל׃

- Jew (OT) 02 (ending in **Malachi**) – **Mal.** 3:23 HOT; **Mal.** 4:5 KJB; **[H3068]** "יהוה," "JHVH," "JEHOVAH," "LORD":

  Malachi 4:5 KJB - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the **LORD**:

  Malachi 3:23 HOT - הנה אנכי שׁלח לכם את אליה הנביא לפני בוא יום **יהוה** הגדול והנורא׃

- Christian (NT) (ending in **Revelation**) – The name **[H3068]** "יהוה," "JHVH," "JEHOVAH," "LORD" is **not** utilized **directly** in the NT, though many NT texts cite, or refer to, OT texts (ie. **Rev.** 22:5 KJB, citing **Isa.** 60:19-20 KJB, HOT), in which case the name is replaced in those NT texts by the koine (common) Greek **[G2962]** "κυριος," "kyrios," "Lord". The last verse in **Revelation** to mention "the Lord God," "κυριος ο θεος," "kyrios o theos" is **Rev.** 22:6 KJB. However, the last verse to indirectly mention the "Lord" (kyrios) is referring to the "Lord" "Jesus" (who is JEHOVAH Emmanuel / Immanuel*) is **Rev.** 22:21 KJB, GNT TR.

  * Jesus JEHOVAH (**[H3444]**; **[H3068]** "ישׁועת יהוה," "j'shûat j'hväh;" **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT) or JEHOVAH Immanuel ((**Psa.** 46:7,11) **Psa.** 46:8,12 HOT, **[H3068]**; **[H5973]**; **[H430]**, "יהוה ... עמנו ... אלהי," "j'hväh ... iMänû ... élohëy"), "the LORD" (**Gen.** 19:24a.; **Zec.** 3:2a.; **Heb.** 1:10; **Psa.** 102:12,25-27; **Heb.** 13:4-8 KJB).

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QUESTION 006: Are there any books of the Bible which do <u>not</u> mention "God" directly?

ANSWER 006: Yes, the OT books of **Esther** & **Song of Solomon** do **<u>not</u>** mention "God" directly.

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QUESTION 007: Are there any books of the Bible which do <u>not</u> mention "JEHOVAH" directly?

ANSWER 007: Yes, the OT books of **Esther**, **Ecclesiastes** & **Song of Solomon**, & the whole NT.

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QUESTION 008: Is the word "Godhead" used anywhere in the scriptures?

ANSWER 008: The answer will depend on the English translation one is utilizing, but if one is utilizing the King James Bible (KJB, or 'AV1611' or subsequent editions thereof), the word "Godhead" appears 3 times in the NT texts, referring to that which is Deity or Divine:

1. **Act.** 17:29 KJB (translated from **[G2304]**, "θειον", "theion");
2. **Rom.** 1:20 KJB (translated from **[G2305]**, "θειοτης", "theiotes");
3. **Col.** 2:9 KJB (translated from **[G2320]**, "θεοτητος", "theotetos").

Acts 17:29 KJB - Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.

> Acts 17:29 GNT TR - γενος ουν υπαρχοντες του θεου ουκ οφειλομεν νομιζειν χρυσω η αργυρω η λιθω χαραγματι τεχνης και ενθυμησεως ανθρωπου το **θειον** ειναι ομοιον

Romans 1:20 KJB - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and **Godhead**; so that they are without excuse:

> Romans 1:20 GNT TR - τα γαρ αορατα αυτου απο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται η τε αιδιος αυτου δυναμις και **θειοτης** εις το ειναι αυτους αναπολογητους

Colossians 2:9 KJB - For in him dwelleth all the fulness of the **Godhead** bodily.

> Colossians 2:9 GNT TR - οτι εν αυτω κατοικει παν το πληρωμα της **θεοτητος** σωματικως

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QUESTION 009: Does the Bible anywhere show multiple Persons / Beings who are called "LORD," "יהוה," "JHVH," "JEHOVAH"?

ANSWER 009: Yes, there are many places (if one were to carefully read) in the OT and some indirectly in the NT, which show that there are multiple Persons / Beings that are called "LORD," "יהוה," "JHVH," "JEHOVAH". A few samples will be provided here.

1. Genesis 19:24 KJB - Then the **LORD** rained upon Sodom and upon Gomorrah brimstone and fire from the **LORD** out of heaven;

> Genesis 19:24 HOT - וַיהוָה **יהוה** הִמְטִיר עַל־סְדֹם וְעַל־עֲמֹרָה גָּפְרִית וְאֵשׁ מֵאֵת **יהוה** מִן־הַשָּׁמָיִם׃

In **Gen.** 19:24, one "יהוה," "JHVH," "LORD," "JEHOVAH" is standing on the earth, having come down to visit with Abraham in person (**Gen.** 17:1,22, 18:1-33, 19:1-24 KJB, HOT), and to see the cities of the plain, and another "יהוה," "JHVH," "LORD," "JEHOVAH" is positioned in the heaven above the earth. The "LORD," "JEHOVAH" upon the earth calls fire down "from" the other "LORD," "JEHOVAH" in the heaven above. That is two Persons / Beings called "LORD," "JEHOVAH" in one verse.

2. Hosea 1:4 KJB - And **the LORD said** unto him, Call his name Jezreel; for yet a little while, and **I will** avenge the blood of Jezreel upon the house of Jehu, and **will** cause to cease the kingdom of the house of Israel.

   Hosea 1:5 KJB - And it shall come to pass at that day, that **I will** break the bow of Israel in the valley of Jezreel.

   Hosea 1:6 KJB - And she conceived again, and bare a daughter. And **God said** unto him, Call her name Loruhamah: for **I will** no more have mercy upon the house of Israel; but **I will** utterly take them away.

   Hosea 1:7 KJB - But **I will** have mercy upon the house of Judah, and **will save them by the LORD their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

   Hosea 1:4 HOT - ויאמר **יהוה** אליו קרא שׁמו יזרעאל כי־עוד מעט ופקדתי את־דמי יזרעאל על־בית יהוא והשׁבתי ממלכות בית ישׂראל׃

   Hosea 1:5 HOT - והיה ביום ההוא ושׁברתי את־קשׁת ישׂראל בעמק יזרעאל׃

   Hosea 1:6 HOT - ותהר עוד ותלד בת ויאמר לו קרא שׁמה לא רחמה כי לא אוסיף עוד ארחם את־בית ישׂראל כי־נשׂא אשׂא להם׃

   Hosea 1:7 HOT - ואת־בית יהודה **ארחם והושׁעתים** ב**יהוה** **אלהיהם** ולא אושׁיעם בקשׁת ובחרב ובמלחמה בסוסים ובפרשׁים׃

   In **Hos.** 1:4-7 KJB, HOT one Person / Being called "יהוה," "JHVH," "JHVH," "JEHOVAH" is speaking, and saying "I will" throughout the verses, and states at verse 7 that He will "save them (the peoples of the LORD) **by** the LORD their God", or another Person / Being called "יהוה," "JHVH," "JHVH," "JEHOVAH". In other words, "the LORD ... I will ... save them by the LORD their God". That is two Persons / Beings called "LORD", "JEHOVAH" in just four short verses.

3. Zechariah 3:2 KJB - And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

   Zechariah 3:2 HOT - ויאמר **יהוה** אל־השׂטן יגער **יהוה** בך השׂטן ויגער **יהוה** בך הבחר בירושׁלם הלוא זה אוד מצל מאשׁ׃

   In **Zec.** 3:2 KJB, HOT there are 3 Persons / Beings called "יהוה," "JHVH," "JHVH," "JEHOVAH". At the beginning of verse 2, "the LORD" (also identified as "the angel (messenger) of the LORD" in verse 1) is speaking to satan, and refers judgment of rebuke to another Person / Being called "The LORD", and there is yet a third Person / Being also called "the LORD that hath chosen Jerusalem".

4. 2 Timothy 1:18 KJB - **The Lord** grant unto him that he may find mercy **of the Lord** in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

   2 Timothy 1:18 GNT TR - δωη αυτω **ο κυριος** ευρειν ελεος **παρα κυριου** εν εκεινη τη ημερα και οσα εν εφεσω διηκονησεν βελτιον συ γινωσκεις

In **2 Tim.** 1:18 KJB, GNT TR (keeping in mind that the NT does not directly use the name JEHOVAH but a replacement word, "κυριος", "kyrios", "Lord") there shows 2 Persons / Beings called "Lord". One Person / Being called "Lord" is being appealed to, to "grant unto him that he may find mercy" from (or "of the") another Person / Being called "Lord". That is two Persons / Beings called "Lord".

5. Hebrews 1:8 KJB - **But unto the Son** he **[the Lord God]** **saith**, Thy throne, **O God**, is for ever and ever: a sceptre of righteousness is the sceptre of **thy** kingdom.

   Hebrews 1:9 KJB - **Thou** hast loved righteousness, and hated iniquity; **therefore God**, even thy God **[the Lord God]**, hath anointed **thee** with the oil of gladness above **thy** fellows.

   Hebrews 1:10 KJB - **And**, **Thou, Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of **thine** hands:

   Hebrews 1:8 GNT TR - **προς δε τον υιον** ο θρονος **σου ο θεος** εις τον αιωνα του αιωνος ραβδος ευθυτητος η ραβδος της βασιλειας **σου**

   Hebrews 1:9 GNT TR - ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε **ο θεος** ο θεος **σου** ελαιον αγαλλιασεως παρα τους μετοχους **σου**

   Hebrews 1:10 GNT TR - **και** **συ** κατ αρχας **κυριε** την γην εθεμελιωσας και εργα των χειρων **σου** εισιν οι ουρανοι

   In **Heb.** 1:8-10 KJB, GNT TR (Greek New Testament Textus Receptus), One Person / Being called "God" [the Lord God] is speaking to another, or second, Person / Being that the first Person / Being calls "God" and "Lord", citing the OT texts **Psa.** 45:6-7 HOT, and **Psa.** 102:12,24-27 HOT, in which passages the word for "God" is "God" or "אלהים," "Elohiym," and the word for "Lord" is "LORD" or "יהוה," "JHVH," "JEHOVAH". This means that there are 2 Persons / Beings that are clearly identified as being "God", or Deity, and named "JEHOVAH" in **Hebrews** 1. A later Q&A will provide more details on this passage.

   Please keep in mind that there are more such texts in the OT & NT that demonstrate this point, and these examples, given in grace, are not the sum total, but are representative.

~

QUESTION 010: How many Persons / Beings are identified with the name "יהוה," "JHVH," "JEHOVAH" in the scriptures?

ANSWER 010: There are 3 Persons / Beings that are identified with the name "יהוה," "JHVH," "JEHOVAH" in the scriptures. They are:

1. **The Father (Isa. 63:16, 64:8; Rom. 1:7, 15:6; 1 Cor. 1:3; &c. KJB)**, the Ancient of Days **(Dan. 7:9,13,22 KJB)**, in 100's of verses (ie. **Gen.** 19:24b; **Hos.** 1:4; **Zec.** 3:2b KJB; &c.)
2. **The Son** (**Isa.** 9:6; **Jhn.** 3:16 KJB), the "only begotten of the Father" (**Jhn.** 1:14 KJB) or "only begotten Son" (**Jhn.** 1:18 KJB), in 100's of verses (ie. **Gen.** 19:24a; **Hos.** 1:7b; **Zec.** 3:2a; **Heb.** 1:8-12 KJB, &c.),
3. **The Holy Ghost / Spirit** (**Psa.** 51:11; **Isa.** 63:10 KJB), "the spirit of God" (**Gen.** 1:2 KJB), in 100's of verses (ie. **Jdg.** 3:10; **Zec.** 3:2c; **Luk.** 4:18 KJB, &c.).

~

QUESTION 011: Are there any places in the Bible which speak of 3 such Persons / Beings together?

ANSWER 011: Yes, there are many places in the Bible which speak of 3 Persons / Beings that work together and are identified with the name "JEHOVAH".

- Genesis 1:24 KJB - And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

- Genesis 1:25 KJB - And **God made** the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and **God saw** that *it was* good.

- Genesis 1:26 KJB - And God said, Let **us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

    1. **God said** – the Father speaking to the Son (see **Pro.** 8:22-31; **Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16, **Heb.** 1:3; **Rev.** 4:11 KJB)
    2. **God made** – the Son obeying the will of the Father in creating all things as instructed (see **Exo.** 20:12; **Psa.** 40:8; **Mat.** 26:39,42; **Luk.** 22:42; **Jhn.** 8:29,49; **Heb.** 10:7 KJB)
    3. **God saw** – the Holy Spirit (**Gen.** 1:2 KJB) who is the eternal witness (**Heb.** 10:15 KJB) of the events between Father and Son, and inspired the scriptures (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB) that Moses (**Isa.** 63:11 KJB) wrote of the creation account (**Luk.** 24:27; **Jhn.** 5:46 KJB).

    The Hebrew word for "God" in **Genesis** is **[H430]** "אלהים," "Elohiym," and is a true plural word, denoting multiple Persons / Beings, and the immediate context bears this out using the plurality of "us" and "our" in verse 26. For more on that topic, see **Chapter 1** of this work.

- Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now **the Lord GOD**, and **his Spirit**, hath sent **me**.

    1. **The Lord GOD** – the Father; JEHOVAH
    2. **me** – the Son – JEHOVAH Immanuel (**Isa.** 7:14, 8:8,10 KJB), being sent by the Father and the Spirit
    3. **his Spirit** – the Holy Spirit of JEHOVAH

- Isaiah 61:1 KJB - **The Spirit of the Lord GOD** *is* upon **me**; because **the LORD** hath **anointed me** to preach good tidings unto the meek; **he** hath **sent me** to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

    1. **the Lord GOD** – the Father; JEHOVAH
    2. **me** (x3) – the Son – JEHOVAH Immanuel (**Isa.** 7:14, 8:8,10 KJB), being sent
    3. **The Spirit of the Lord GOD** – the Holy Spirit of JEHOVAH

Isa. 61:1 KJB is also cited in the NT text of **Luk.** 4:18 KJB, in which Jesus, applies the text to Himself as the one who was sent from the Father's Person as the Messiah / Christ (Anointed One).

- Matthew 3:16 KJB - And **Jesus**, when **he** was baptized, went up straightway out of the water: and, lo, the heavens were opened unto **him**, and **he** saw **the Spirit of God** descending like a dove, and lighting upon **him**:

- Matthew 3:17 KJB – And lo **a voice from heaven, saying**, This is **my beloved Son**, in **whom I am** well pleased.

    1. **God ... a voice from heaven, saying ... my ... I am** – the Father; JEHOVAH
    2. **Jesus ... he ... him ... he ... him ... Son ... whom** – the Son – JEHOVAH Immanuel (**Isa.** 7:14, 8:8,10 KJB), being sent
    3. **The Spirit of God descending like a dove, and lighting upon** – the Holy Spirit of JEHOVAH

- Matthew 28:19 KJB - Go ye therefore, and teach all nations, baptizing them **in the name** of **the Father**, **and** of **the Son**, **and** of **the Holy Ghost**:

    1. **the Father**
    2. **the Son**
    3. **the Holy Ghost**

    Please notice the text carefully, as "the name" is given as singular, while there are 3 Persons / Beings that are associated with that singular name. Like as a family does.

- Ephesians 4:4 KJB - *There is* one body, and **one Spirit**, even as ye are called in one hope of your calling;

- Ephesians 4:5 KJB - **One Lord**, one faith, one baptism,

- Ephesians 4:6 KJB - **One God and Father** of all, who *is* above all, and through all, and in you all.

    1. **One God and Father of all ...**
    2. **One Lord** – the Son – Jesus
    3. **one Spirit** – the Holy Spirit of the LORD

- 1 John 5:7 KJB - For **there are three** that **bear record in heaven**, **the Father**, **the Word**, and **the Holy Ghost**: and these **three** are one. **[ie. Their testimony agrees together]**

    1. **the Father**
    2. **the Word** – another designation, by John (**Jhn.** 1:1-18; **1 Jhn.** 1:1-3 KJB, a reference to the Eternal Covenant of Promise (Word) in the Son to be given by the Father; **Isa.** 42:6 KJB), for the Son – Jesus
    3. **the Holy Ghost**

    For more in depth material on **1 Jhn.** 5:7 KJB see **Chapter 13** of this work.

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QUESTION 012: Is the Hebrew word [H430] "אלהים", "Elohiym" used for any other beings beside those identified as "God" or Deity?

ANSWER 012: Yes, the Hebrew word **[H430]** "אלהים", "Elohiym" is on rare occasion used for other entities, intelligences, or persons / beings which are not actually "God" or Deity, but act in stewardship for "God", such as angels, or those amongst mankind, as judges do; and also for fallen angelic intelligences or false 'gods'.

Created beings of the heavenly hosts:

> Psalms 8:5 KJB - For thou hast made him a little lower than the **angels**, and hast crowned him with glory and honour.
>
> Psalms 8:6 HOT - ותחסרהו מעט **מאלהים** וכבוד והדר תעטרהו:

Created beings amongst earthly hosts (mankind; see also **Exo.** 22:8-9 KJB, "judges"):

> Genesis 3:5 KJB - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as **gods**, knowing good and evil.
>
> Genesis 3:5 HOT - כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כ**אלהים** ידעי טוב ורע:
>
> Exodus 7:1 KJB - And the LORD said unto Moses, See, I have made thee a **god** to Pharaoh: and Aaron thy brother shall be thy prophet.
>
> Exodus 7:1 HOT - ויאמר יהוה אל־משׁה ראה נתתיך **אלהים** לפרעה ואהרן אחיך יהיה נביאך:
>
> Exodus 21:6 KJB - Then his master shall bring him unto the **judges**; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.
>
> Exodus 21:6 HOT - והגישׁו אדניו אל־ה**אלהים** והגישׁו אל־הדלת או אל־המזוזה ורצע אדניו את־אזנו במרצע ועבדו לעלם:
>
> Exodus 22:28 KJB - Thou shalt not revile the **gods**, nor curse **the ruler of thy people**.
>
> Exodus 22:27 HOT - **אלהים** לא תקלל ונשׂיא בעמך לא תאר:
>
> 1 Samuel 2:25 KJB - If one man sin against another, the **judge** shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.
>
> 1 Samuel 2:25 HOT - אם־יחטא איש לאישׁ ופללו **אלהים** ואם ליהוה יחטא־איש מי יתפלל־לו ולא ישׁמעו לקול אביהם כי־חפץ יהוה להמיתם:
>
> Psalms 82:1 KJB - A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the **gods**.
>
> Psalms 82:1 HOT - מזמור לאסף אלהים נצב בעדת־אל בקרב **אלהים** ישׁפט:

Psalms 82:6 KJB - I have said, Ye *are* **gods**; and all of you *are* children of the most High.

Psalms 82:6 KJB - אני־אמרתי **אלהים** אתם ובני עליון כלכם:

Created beings of the fallen hosts of heaven:

1 Samuel 28:13 KJB - And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw **gods** ascending out of the earth.

1 Samuel 28:13 HOT - ויאמר לה המלך אל־תיראי כי מה ראית ותאמר האשה אל־שאול **אלהים** ראיתי עלים מן־הארץ:

False gods, or goddesses:

1 Kings 11:5 KJB - For Solomon went after Ashtoreth the **goddess** of the Zidonians, and after Milcom the abomination of the Ammonites.

1 Kings 11:5 HOT - וילך שלמה אחרי עשתרת **אלהי** צדנים ואחרי מלכם שקץ עמנים:

1 Kings 11:33 KJB - Because that they have forsaken me, and have worshipped Ashtoreth the **goddess** of the Zidonians, Chemosh the **god** of the Moabites, and Milcom the **god** of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

1 Kings 11:33 HOT - יען אשר עזבוני וישתחוו לעשתרת **אלהי** צדנין לכמוש **אלהי** מואב ולמלכם **אלהי** בני־ עמון ולא־הלכו בדרכי לעשות הישר בעיני וחקתי ומשפטי כדוד אביו:

False images of the true LORD (JEHOVAH) God (see also Aaron & the peoples, **Exo.** 32:1,4-5,8,23 KJB):

1 Kings 12:28 KJB - Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy **gods**, O Israel, which brought thee up out of the land of Egypt.

1 Kings 12:28 HOT - ויועץ המלך ויעש שני עגלי זהב ויאמר אלהם רב־לכם מעלות ירושלם הנה **אלהיך** ישראל אשר העלוך מארץ מצרים:

2 Chronicles 13:8 KJB - And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for **gods**.

2 Chronicles 13:8 HOT - ועתה אתם אמרים להתחזק לפני ממלכת יהוה ביד בני דויד ואתם המון רב ועמכם עגלי זהב אשר עשה לכם ירבעם ל**אלהים**:

There are many other references (from King James Concordance **[H430]**); non-exhaustive:

Gen. 3:5, 23:6, 31:30,32, 35:2,4; **Exo.** 7:1, 12:12, 18:11, 20:3,23, 21:6, 22:8-9,28, 23;13,24,32-33, 32:1,4,8,23,31, 34:15-17; **Lev.** 19:4; **Num.** 25:2, 33:4; **Deu.** 4:28, 5:7, 6:14, 7:4,16,25, 8:19, 10:17, 11:16,28, 12:2-3,30-31, 13:2,6-7,13, 17:3, 18:20, 20:18, 28:14,36,64, 29:18,26, 30:17, 31:16,18,20, 32:17,37; **Jos.** 22:22, 23:7,16, 24:2,14-16,20,23;

Jdg. 2:3,12,17,19, 3:6, 5:8, 6:10,31, 10:6,13-14,16, 17:5, 18:24; **Rth.** 1:15; **1 Sam.** 2:25, 4:8, 6:5, 7:3, 8:8, 17:43, 26:19, 28:13; **2 Sam.** 7:23; **1 Kin.** 9:6,9, 11:2,4,5,8,10,33, 12:28, 14:9, 18:24-25,27, 19:2, 20:10,23; **2 Kin.** 5:17, 17:7,29,31,33,35,37-38, 18:33-35, 19:12,18, 22:17; **1 Chr.** 5:25, 10:10, 14:12, 16:25-26; **2 Chr.** 2:5, 7:19,22, 13:8-9, 25:14-15,20, 28:23,25, 32:13-14,17,19, 33:15, 34:25; **Ezr.** 1:7; **Psa.** 8:5, 82:1,6, 86:8, 96:3-5, 97:7,9, 135:5, 136:2, 138:1; **Isa.** 21:9, 36:18-20, 37:12,19, 41:23, 42:17, 44:10,15,17, 45:20, 46:6; **Jer.** 1:16, 2:11,28, 5:7,19, 7:6,9,18, 11:10,12-13, 16:10-11,13,20, 19:4,13, 22:9, 25:6, 32:29, 35:15, 43:12-13, 44:3,5,8,15, 46:25, 48:35; **Eze.** 28:2,9; **Dan.** 2:47 **[H426]**, 11:8,36,38; **Hos.** 3:1, 14:3; **Nah.** 1:14; **Zep.** 2:11.

The NT uses the koine Greek word **[G2316]**, "θεος", "theos" for "God", or "gods", "false gods" in the same way; also see **[G2299]**, "θεά", "thea", "goddess" (**Act.** 19:27,35,37 KJB).

John 10:34 KJB - Jesus answered them, Is it not written in your law, I said, Ye are **gods**?

John 10:34 GNT TR - απεκριθη αυτοις ο ιησους ουκ εστιν γεγραμμενον εν τω νομω υμων εγω ειπα **θεοι** εστε

John 10:35 KJB - If he called them **gods**, unto whom the word of God came, and the scripture cannot be broken;

John 10:35 GNT TR - ει εκεινους ειπεν **θεους** προς ους ο λογος του θεου εγενετο και ου δυναται λυθηναι η γραφη

Acts 14:11 KJB - And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The **gods** are come down to us in the likeness of men.

Acts 14:11 GNT TR - οι δε οχλοι ιδοντες ο εποιησεν ο παυλος επηραν την φωνην αυτων λυκαονιστι λεγοντες οι **θεοι** ομοιωθεντες ανθρωποις κατεβησαν προς ημας

Acts 19:26 KJB - Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no **gods**, which are made with hands:

Acts 19:26 GNT TR - και θεωρειτε και ακουετε οτι ου μονον εφεσου αλλα σχεδον πασης της ασιας ο παυλος ουτος πεισας μετεστησεν ικανον οχλον λεγων οτι ουκ εισιν **θεοι** οι δια χειρων γινομενοι

1 Corinthians 8:5 KJB - For though there be that are called gods, whether in heaven or in earth, (as there be **gods** many, and lords many,)

1 Corinthians 8:5 GNT TR - και γαρ ειπερ εισιν λεγομενοι θεοι ειτε εν ουρανω ειτε επι της γης ωσπερ εισιν **θεοι** πολλοι **[poly-theism]** και κυριοι πολλοι

Galatians 4:8 KJB - Howbeit then, when ye knew not God, ye did service unto them which by nature are no **gods**.

Galatians 4:8 GNT TR - αλλα τοτε μεν ουκ ειδοτες θεον εδουλευσατε τοις μη φυσει ουσιν **θεοις**

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QUESTION 013: Does the Bible really teach that there are 3 Persons / Beings that are each individually called "God"?

ANSWER 013: Yes, the Bible teaches that there are 3 Persons / Beings that are each individually called "God" (non-exhaustive, as there are many more, but the plain and obvious are given):

1. "God" – the Father – **Gen.** 1:3,6,9,11,14,20,24,26,28-29; **Psa.** 68:5, 89:26; **Isa.** 63:16, 64:8; **Mal.** 2:10; **Mat.** 6:9; **Luk.** 11:2; **Jhn.** 5:18, 6:27,45-46, 8:42,54, 10:36, 13:3, 16:27, 20:17; **Act.** 2:33; **Rom.** 1:7, 15:6; **1 Cor.** 1:3, 8:6, 15:24; **2 Cor.** 1:2-3, 11:31; **Gal.** 1:1,3-4, 4:6; **Eph.** 1:2-3,17, 4:6, 5:20, 6:23; **Php.** 1:2, 2:11, 4:20; **Col.** 1:2-3, 2:2, 3:17; **1 Thes.** 1:1,3, 3:11,13; **2 Thes.** 1:1-2, 2:16; **1 Tim.** 1:2; **2 Tim.** 1:2; **Tit.** 1:4; **Phm.** 1:3; **Heb.** 12:7; **Jam.** 1:27, 3:9; **1 Pet.** 1:2-3; **2 Pet.** 1:17; **1 Jhn.** 3:1; **2 Jhn.** 1:3,9; **Jud.** 1:1; **Rev.** 1:6 KJB, &c.

2. "God" – the Son – **Gen.** 1:7,16,21,25,27, 2:4, 3:8, 5:1, 16:13, 17:1 (see also **Jhn.** 8:56,58 KJB), 32:30, 35:7,9; **Exo.** 3:4,6,14, 4:5, 24:11; **Num.** 14:14; **Deu.** 5:4, 34:10; **Jdg.** 6:22, 13:22; **Psa.** 45:6-7, 82:1; **Isa.** 7:14, 8:8,10, 9:6, 44:6 (see **Rev.** 1:17-18, 2:8 KJB); **Eze.** 20:35; **Mat.** 1:23; **Jhn.** 1:1c, 5:18, 10:33, 20:28 (citing in reverse, **Psa.** 35:23 KJB); **Act.** 20:28; **Php.** 2:6; **Col.** 2:9; **1 Tim.** 3:16; **Tit.** 2:13; **Heb.** 1:8-9 (citing **Psa.** 45:6-7 KJB), 13:4-8, &c. Since the Bible declares in several places (**Exo.** 33:20; **Jhn.** 1:18, 6:46; **1 Tim.** 6:16; **1 Jhn.** 4:12,20 KJB) that no man has seen "God", "the Father", then whom did the patriarchs all "see", in part, standing before them? "God", not the Father, but – The Son. More detail shall be given on this in a further Q&A to come.

3. "God" – the Holy Ghost / Spirit – **Gen.** 1:1-2,4,25,31 (see **Psa.** 33:6; **Job** 33:4 KJB); **2 Sam.** 23:2-3; **Psa.** 22:1 (see also **Mat.** 27:46; **Mar.** 15:34 KJB; once for the Father, and second for the Spirit, "My God, my God ..."), 139:7,23; **Job** 33:4; **Act.** 5:3-4,9, 28:25-27 (citing **Isa.** 6:8-10 KJB); **Col.** 2:2-3; **[inspired of God] Act.** 1:16; **2 Tim.** 3:16-17; **2 Pet.** 1:21; **1 Jhn.** 4:1 KJB; **[temples of God / the LORD] Jhn.** 3:5; **1 Cor.** 3:16-17, 6:19, 14:25; **2 Cor.** 6:16; **Eph.** 2:21; **2 Thes.** 2:4; **1 Pet.** 2:5 KJB; **[the eternal witness] Rom.** 8:16; **Heb.** 2:4, 10:15; **1 Jhn.** 5:6 KJB. See also – **Zec.** 3:2c; **Num.** 14:21; **Psa.** 72:19; **Isa.** 60:2; **Eze.** 43:2; **Rev.** 18:1 KJB. See also **Mat.** 28:19; **1 Jhn.** 5:7 KJB; &c.

QUESTION 014: Doesn't the Bible say, "... but surely, as it is written, "No man has seen God ..." (Jhn. 1:18; 1 Jhn. 4:12 KJB)", and "Thou canst not see my face: for there shall no man see me, and live" (Exo. 33:20 KJB), how then can various persons amongst mankind claimed to have seen "God", even "face to face" (Gen. 32:30, 33:11; Num. 14:14; Deu. 5:4, 34;10; Jdg. 6:22; Eze. 20:35 KJB; &c.)?

ANSWER 014: This answer will directly quote from this author's other work, **"Michael the Archangel – Who is like unto God? – The Highest Messenger", Chapter 08 - The Comparisons Of "The Angel of the LORD" Throughout The KJB; Section 02; and recommends the reader to that work also for more details.**

"**[page 84]** A question that often arises after considering **Exodus** 3-4 with the events of Moses and the "angel" and "God" at the burning bush that never was consumed, along with Joshua and the "man" as "captain of the host of the LORD" who appeared before him, is, But surely, as it is written, "No man has seen God ...", right? Well, 'yes', and 'no', depending on what is meant by the question being asked. This question was partially, though briefly, addressed in SECTION 01 of this Chapter, however, in this SECTION 02, it will be fully answered. The following texts are relevant to those considering this question:

> Exodus 33:20 KJB - And he said, Thou canst not see my face: **for there shall no man see me, and live**.

John 1:18 KJB - **No man hath seen God at any time**; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1 Timothy 6:16 KJB - Who only hath immortality, dwelling in the light which no man can approach unto; **whom no man hath seen, nor can see**: to whom *be* honour and power everlasting. Amen.

1 John 4:12 KJB - **No man hath seen God at any time**. If we love one another, God dwelleth in us, and his love is perfected in us.

1 John 4:20 KJB - If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, **how can he love God whom he hath not seen**?

When considering such texts, the immediate context should be considered more carefully. For instance, in **John** 1:18 KJB, the reference to "God" is speaking of the Person of "the Father". No person among mankind has ever seen God the Father come down to the earth to view His glorious Person, but the context shows that it was the "only begotten Son" who had come down and "declared him (the Father)" to mankind. This agrees, or harmonizes, with Moses' account in **Exodus** 3-4 and beyond.

The apostle John even repeats this idea in the text of **John** 6:46 KJB:

John 6:46 KJB - **Not that any man hath seen the Father**, **save he** which is of God, he hath seen the Father.

Yet, even in this text by **John**, the phrasing given does not allow an all 'exclusivity' of mankind from having seen God, even the Father, but explicitly gives the exception clause ("save he") by saying, "**save he** which is of God, he hath seen the Father." Not only is this referring to the Son of the Father, who is "of" (sent from) God the Father, but it also means that everyone in Christ Jesus has "seen the Father", even as Jesus Himself stated in **Matthew** 11:27, and **John** 14:7-9 KJB:

Matthew 11:27 KJB - All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and ***he* to whomsoever the Son will reveal *him***.

John 14:7 KJB - If ye had known me, ye should have known **my Father** also: and from henceforth **ye know him**, **and have seen him**.

John 14:8 KJB - Philip saith unto him, **Lord, shew us the Father**, and it sufficeth us.

John 14:9 KJB - **Jesus** saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou *then*, Shew us the Father?

Are these texts saying that the Person / Being of the Son, Jesus, is the Person/Being of God the Father? No. They are saying that Jesus came in the name (**Jhn.** 5:43 KJB) and character (**Jhn.** 5:36, 9:3-4, 10:25,37-38, 14:10 KJB) of the Father, representing God the Father on earth to mankind (**Jhn.** 15:24 KJB), even as the Person / Being of the Holy Ghost was sent and came in Jesus' name and character (**Jhn.** 14:26 KJB). All that the Son, Jesus, ever did was to glorify His Father in Heaven (**Jhn.** 14:13, 17:4 KJB).

John 15:24 KJB - If I had not done among them the works which none other man did, they had not had sin: but **now have they both seen** and hated both **me and my Father**.

Paul, in the book of **Hebrews**, chapter 1, confirms that the Father, or "the Majesty on high", has sent the Son, and that it was by Him whom the Father both spoke and worked for mankind from Heaven:

Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - **Hath in these last days spoken unto us by *his* Son**, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJB - **Who being the brightness of *his* glory, and the express image of his person**, and upholding all things by the word of his power, **when he had by himself purged our sins, sat down on the right hand of the Majesty on high**;

What then of the other texts, like **Exodus** 33:20 KJB? Well, carefully considering the context reveals that Moses was not allowed to see the "face" of God (the Person / Being of the Son) in the fullness of His Glory at the bush, but was allowed to see the other "parts" of the glorious "form" (**Php.** 2:6 KJB).

At Mt. Sinai, as in **Exodus** 33:23 KJB, where God (the Person / Being of the Son) hid Moses in the cleft of a rock, and passed by him, placed His own glorious hand over him, so that Moses could not see the "face", but only saw the "back parts" of the Son of the Father:

Exodus 33:23 KJB - And I will take away **mine hand**, and **thou shalt see my back parts**: **but my face shall not be seen**.

While mankind in general have not seen God the Father in His glorious Person / Being on earth as **1 John** 4:12,20 KJB reveals, those who are in Christ Jesus, have seen, by / through faith, the Father as the Son had revealed Him by the speech and actions of Jesus. It is, instead, those who are not in Christ Jesus that have not ever seen or heard God, the Father, since they have rejected His character in the Person of His Son:

John 5:37 KJB - And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time**, **nor seen his shape**.

John 5:43 KJB - **I am come in my Father's name, and ye receive me not**: if another shall come in his own name, him ye will receive.

3 John 1:11 KJB - Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but **he that doeth evil hath not seen God**.

Even with all of these texts, in their own contexts, there have been godly people who have both seen and heard God the Father, and not only Him, but also the Son and even the Holy Ghost, in some aspect or another. Here will now be placed the short reference list (KJB) to such persons and events, to be followed by the expanded texts, which may be skipped over as desired, unto the next SECTION 03.

The short reference listing:

[1] Having seen, heard and experienced the Father:

- Daniel the prophet; **Dan.** 7:9-10,13
- John the Baptist, and others; **Mat.** 3:17, 17:5,6; **Mar.** 1:11, 9:7; **Luk.** 3:22, 9:35,36
- Stephen; **Act.** 7:55
- Peter, James and John the Apostles; **2 Pet.** 1:17,18
- John the Apostle and prophet; **Rev.** 4:2,3,4,5,6,7,8,9,10,11, 5:1,7,13,14

[2] Having seen, heard and experienced the Son:

- Adam and Eve; **Gen.** 3:8
- Noah and sons; **Gen.** 6:13,22, 7:1,16, 8:15,16,21, 9:1,8
- Abraham; **Gen.** 17:1,3,22, 18:1,2,3,4,5,6,7,8,9,10,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30, 31,32,33, 19:12,14,16,24 (Side note: **Gen.** 19:24 KJB reveals all three persons, "the LORD" the Son standing upon the earth, rains fire [symbolic of the Holy Spirit Himself between the two] from "the LORD", the Father in Heaven.) **Gen.** 19:25,27,29; **Jhn.** 8:56,57
- Isaac; **Gen.** 26:24
- Jacob / Israel; **Gen.** 28:13, 32:24,25,26,27,28,29,30, 35:1,2,3,6,7,9,10,11 (Compare, "be fruitful and multiply" with that of commandment unto Abraham.), **Gen.** 35:12,13,14,15; **Hos.** 12:3,4,5
- **Job**; **Job** 38:1 (See also: **Job** 38:2-41, 39:1-30, 40:1-24, 41:1-34 KJB.); **Job** 42:1,5,7,8
- Moses, the messenger of the LORD, and the elders of Israel; **Exo.** 3:1,2,3,4,5,6,7,8,11,12,13,14,15,16,18, 4:1,5,24, 6:1,2,3, 24:9,10,11, 33:9,11,18,19,20,21,22,23, 34:1,2,3,4,5,6,7,8,28,32,34,35; **Num.** 20:16; **Deu.** 34:10; **Act.** 7:30,31,32,33,34,35,36,37,38
- Aaron, Moses' brother and high priest; **Exo.** 4:27
- Israel, the peoples, heard God's own voice from Heaven; **Exo.** 20:1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22; **Deu.** 4:11,12,13
- Balaam, the mad prophet; **Num.** 22:9,10,12,13,20,22,23,24,25,26,27,28,31,32,33,34,35,38; **2 Pet.** 2:16
- Joshua, the son of Nun; **Jos.** 5:13,14,15; Compare also **Heb.** 2:10, "the captain"
- Gideon, aka Jerubbaal; **Jdg.** 6:10,11,12,13,14,15,16,17,18,18,20,21,22,23,24,25,26,27
- Manoah and his wife, the parents of Samson; **Jdg.** 13:2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24
- Samuel, the prophet and judge; **1 Sam.** 3:10,21
- David, son of Jesse; **2 Sam.** 24:16,17; **1 Chr.** 21:15,16,17,18,26,27,28,29,30; **2 Chr.** 3:1
- Solomon, the son of David; **1 Kin.** 3:5, 9:2, 11:9; **2 Chr.** 7:12
- Micaiah the prophet; **1 Kin.** 22:19,20,21,22,23; **2 Chr.** 18:18,19,20,21,22
- Isaiah the prophet; **2 Kin.** 19:34,35; **Isa.** 6:1,2,3,4,5,6,7,8,9,10,11,12,13; **Jhn.** 12:41
- Jeremiah the prophet; **Jer.** 1:4,5,6,7,8,9

- Ezekiel the prophet; **Eze.** 1:1,26,27,28, 2:1, 10:1,2,3,4,5,18,19,20
- Daniel the prophet; **Dan.** 7:13
- John the Apostle and prophet; **Rev.** 1:10,11,12,13,14,15,16,17,18, 5:6

[3] Having seen, heard and experienced the Holy Spirit:

- Gideon, aka Jerubbaal; **Jdg.** 6:34
- Samson; **Jdg.** 13:25
- John the Baptist; **Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32,33
- Jesus; **Mar.** 1:12
- Apostles and Disciples; **Act.** 2:3,4
- Philip; **Act.** 8:29
- Peter and others; **Act.** 10:19, 11:12,15
- Paul; **Act.** 21:4
- John the Apostle and prophet; **Rev.** 5:6, 22:17"

The Section 02 of that Chapter 08 continues with the full passage or texts. Since "God" – the Son, came down many times as the Advocate and Mediator for mankind, between them and the Father's Person / Being, "God" was often seen. The Son veiled His face, so that the sinner was not consumed, but could stand directly before the person, or peoples, and speak with them "face to face", which simply means person to person as the messenger ('angel') for the Father. For more on the "Angel (messenger – the Son) of the LORD (Father)" & **"Michael the archangel" (Who is like unto God (the Father)? – the Highest Messenger (of the Father))** please see this author's work on that subject.

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QUESTION 015: Does the Bible identify an "angel" as being "God" (Deity)?

ANSWER 015: Yes, the Bible identifies 2 'angels' (messengers) as being "God" (Deity). They are the 2 Uncreated & Eternal 'angels' (messengers) of "God the Father", being the Son and the Holy Ghost / Spirit whom are sent by the Father to carry out His will; just as Jesus, following the example of the Father, has His two (created) covering cherubim (**Gen.** 3:24, 18:2,22, 19:1; **Dan.** 8:13,16, 12:5; **Luk.** 24:4; **Act.** 1:10 KJB), "Gabriel" & 'Herald' (a nickname this author uses to describe the other cherub); even as the Holy Spirit has His two witnesses, the Law (written word; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB) & the Prophets (living testimony; **Eph.** 3:5; **1 Jhn.** 4:1; **Rom.** 3:21 KJB).

A portion from this author's work, **"Michael the Archangel – Who is like unto God? – The Highest Messenger", Chapter 02 - The Basic Definitions of the Words – Michael the archangel, SECTION 02** & **03** will be here quoted:

"**[page 12] SECTION 2 – ARCHANGEL**

The word "archangel", from the koine Greek, "ἀρχάγγελος", is only found twice in scripture, and then only in the NT texts (**1 Thes.** 4:16; **Jud.** 1:9 KJB). Archangel is a compound word, made up of two words, "arch" and "angel", stemming from the koine Greek words **G757**, "ἄρχω", "archō", with the meaning of "to be first (in political rank or power): - reign (rule) over" (Strong's E-Sword edition) and **G32**, "ἄγγελος", "angelos", with the meaning of "a messenger, envoy, one who is sent, an angel, a messenger from God" (Strong's E-Sword edition), which latter word is a translation of the Hebrew **H4397**, "מלאך", "mal'âk" (and see also the Syriack **H4398**), which means "... to despatch as a deputy; a messenger; specifically of God, that is, an angel (also a prophet, priest or teacher): - ambassador, angel, king, messenger." (Strong's E-Sword edition).

Now for a bit more of the technical data concerning these words, which as needful, may also be skipped over, until SECTION 3 – THE WORD "ANGEL":

Archangel:

The koine Greek: **ἀρχάγγελος**
The transliterated koine Greek: **archangelos**

The King James Concordance listing: **G743**

Total KJB Occurrences: 2

archangel, 2

1 Thes. 4:16; **Jud.** 1:9

[1] G757:

The koine Greek: **ἄρχω**
The Transliterated koine Greek: **archō**

Total KJB Occurrences: 2

reign, 1

Rom. 15:12

rule, 1

Mar. 10:42

[2] G32:

The koine Greek: **ἄγγελος**
The Transliterated koine Greek: **angelos**

Total KJB Occurrences: 185

angel, 96

Mat. 1:20,24, 2:13,19, 28:2,5; **Luk.** 1:11,13,18-19 (2),26,28,30,34-35 (2),38, 2:9-10 (2),13,21, 22:43; **Jhn.** 5:4, 12:29; **Act.** 5:19, 6:15, 7:30,35,38, 8:26, 10:3,7,22, 11:13, 12:7-11 (5),23, 23:8-9 (2), 27:23; **2 Cor.** 11:14; **Gal.** 1:8, 4:14; **Rev.** 2:1 (2),8,12,18, 3:1,7,14, 8:2-3 (3),5,7-8 (2),10,12-13 (2), 9:1,11,13-14 (2), 10:1,5,7-9 (3), 11:1,15, 14:6,8-9 (2),15,17-19 (3), 16:3-5 (3),8,10,12,17, 17:7, 18:1,21, 19:17, 20:1, 21:17, 22:6,8,16

angels, 80

Mat. 4:6,11, 13:39,41,49, 16:27, 18:10, 24:30-31 (2),36, 25:31,41, 26:53; **Mar.** 1:13, 8:38, 12:25, 13:27,32; **Luk.** 2:15, 4:10, 9:26, 15:8-10 (3), 24:22-23 (2); **Jhn.** 1:51, 20:12; **Act.** 7:53; **Rom.** 8:38; **1 Cor.** 4:9, 6:3, 11:10, 13:1; **Gal.** 3:19; **Col.** 2:18; **2 Thes.** 1:7; **1 Tim.** 3:16, 5:21; **Heb.** 1:4-7 (5),13, 2:2,5,7,9,16, 12:22, 13:2; **1 Pet.** 1:12, 3:22; **2 Pet.** 2:4,11; **Jud.** 1:6; **Rev.** 1:20, 3:5, 5:11, 7:1-2 (2),11, 8:2,6, 9:13-15 (3), 12:7 (2), 14:9-10 (2), 15:1,6-8 (3), 17:1 (2), 21:9,12

messenger, 4

Mat. 11:10; **Mar.** 1:2; **Luk.** 7:27; **2 Cor.** 12:7

messengers, 3

Luk. 7:24, 9:52; **Jam.** 2:25

angel's, 2

Rev. 8:4, 10:10

The related Hebrew word for angel and / or messenger by translation is:

[3] H4397:

The Hebrew [read from Right to Left]: **מלאך**
The transliterated Hebrew: **mal'âk**

Total KJB Occurrences: 212

angel, 100

Gen. 16:7,9-11 (3), 21:17, 22:11,15, 24:7,40, 31:11, 48:16; **Exo.** 3:2, 23:19-20 (2),23, 32:34, 33:2; **Num.** 20:16, 22:22-27 (6),31-32 (2),34-35 (2); **Jdg.** 2:1,4, 5:23, 6:11-12 (2),20-22 (5), 13:3,6,9,13,15-18 (5),20-21 (3); **2 Sam.** 14:17,20, 19:27, 24:16-17 (4); **1 Kin.** 13:18, 19:5,7; **2 Kin.** 1:3,15, 19:35; **1 Chr.** 21:12,15-16 (4),18,20,27,30; **2 Chr.** 32:21; **Psa.** 34:7; **Ecc.** 5:5-6 (3); **Isa.** 37:36, 63:9; **Hos.** 12:4; **Zec.** 1:9,11-14 (4),19, 2:3 (2), 3:1,3,5-6 (2), 4:1, 5:4-5 (3),10, 6:4-5 (2), 12:8

messengers, 74

Gen. 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35 (2), 7:24, 9:31, 11:12-14 (3),17,19; **1 Sam.** 6:21, 11:3-4 (2),7,9 (2), 16:19, 19:11,14-16 (3),20-21 (4), 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4, 12:27; **1 Kin.** 20:2,5,9 (2); **2 Kin.** 1:2-3 (2),5,16, 7:15, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 19:1-2 (2),16; **2 Chr.** 36:15-16 (2); **Neh.** 6:3; **Pro.** 16:14; **Isa.** 14:32, 18:2, 37:9,14, 44:26; **Jer.** 27:3; **Eze.** 23:16, 30:9; **Nah.** 2:13

messenger, 24

1 Sam. 23:27; **2 Sam.** 11:19,22-23 (2),25; **1 Kin.** 19:2, 22:13; **2 Kin.** 5:10, 6:32-33 (3), 9:18, 10:8; **2 Chr.** 18:12; **Job** 1:14, 33:23; **Pro.** 13:17, 17:11; **Isa.** 42:19; **Eze.** 23:40; **Hag.** 1:13; **Mal.** 2:7, 3:1 (2)

angels, 10

Gen. 19:1 (2),15, 28:12, 32:1; **Job** 4:18; **Psa.** 78:49, 91:11, 103:20, 104:4, 148:2

ambassadors, 4

2 Chr. 35:21; **Isa.** 30:4, 33:7; **Eze.** 17:15

The Syriack [Aramaic] word for angel and / or messenger by translation is:

[04] H4398:

The Syriack [read from Right to Left]: **מלאך** (Aramaic)
The transliterated Syriack: **mal'ak**

Total KJB Occurrences: 2

angel, 2

Dan. 3:28, 6:22

SECTION 3 – THE WORD "ANGEL"

The word "angel", as just seen in SECTION 2, whether in Hebrew, Syriack, koine Greek or English, simply means 'messenger, ambassador, that which carries or contains a message, bearing another's testimony, or "sent" (**Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Psa.** 78:49; **Dan.** 3:28, 6:22; **Hag.** 1:13; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16 KJB) with meaningful purpose of intent'. This word, definitionally, does not ever speak of the physical nature of anything, but rather to the function, office or position of a thing, just as the words, "prophet", "priest", or "king" also do. In saying this differently, the word does not inherently carry any definition of 'created' or 'uncreated', or 'heavenly' or 'earthly' in relation to the physical nature to that which the word describes, and neither does it inherently dictate that that which is sent is lesser in physical nature, stature, grandeur than that which it was sent by. Context will always determine additional attributes. The words are found in association with the following:

The Eternal Infinite		
The Father in Heaven	**The Son, Jesus Christ**	**The Holy Ghost/Spirit**
Jhn. 12:29	**Mal.** 3:1b	**Rev.** 18:1

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The Created Finite (Heaven Originated)	
Heavenly Beings / Intelligences (Good)	**Ex-Heavenly Beings / Intelligences (Evil)**
Psa. 103:20; **as Gabriel - Luk.** 1:19,26	**Mat.** 25:41; **as Lucifer / Heylel - Isa.** 14:12; **Eze.** 28:14; **2 Pet.** 2:4; **Jud.** 1:6

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The Created Finite (Earth Originated)	
Mankind – Man	**Mankind – Woman**
as Joshua's spies - Jam. 2:25; **as King David - 1 Sam.** 29:9; **2 Sam.** 14:17, 19:27; **as David's men - 1 Sam.** 25:14,42; **as King Saul's men - 1 Sam.** 19:20-21; **as John the Baptist - Mal.** 3:1a; **Mat.** 11:10; **Mar.** 1:2; **Luk.** 7:27; **Jhn.** 1:23; **as John the Baptist's followers - Luk.** 7:24; **as Jesus' followers - Luk.** 9:51-52; **as Paul - Gal.** 4:14; **even associated with Stephen's face - Act.** 6:15	**as Deborah - Jdg.** 5:1,23

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The Created Finite (Other)	
Animals	**Elements, &c**
Num. 22:27-28; **2 Pet.** 2:16	**Job** 38:35; **Psa.** 78:49 (43-50); **Pro.** 16:14; **2 Cor.** 12:7

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The same words for "angel" [mal'ak, angelos] in many instances refer to the 'office' [not nature] of the earthly created intelligences, such as prophets, priests, kings, etc., whether good or evil:

OT:

Gen. 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35, 7:24, 9:31, 11:12,13,14,17,19; **1 Sam.** 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; **1 Kin.** 19:2, 20:2,5,9, 22:13; **2 Kin.** 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 14:1, 19:2,16; **2 Chr.** 18:12, 35:21, 36:15,16; **Neh.** 6:3; **Job** 1:14, 33:23; **Pro.** 13:17, 16:14, 17:11; **Isa.** 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; **Jer.** 27:3; **Eze.** 17:15, 23:16,40, 30:9; **Nah.** 2:13; **Hag.** 1:13; **Mal.** 2:7, 3:1.

NT:

Mat. 11:10; **Mar.** 1:2; **Luk.** 7:24,27, 9:52; **Act.** 6:15; **2 Cor.** 11:13-15, 12:7; **Gal.** 4:14; **Jam.** 2:25; **Rev.** 2:1,8,12,18, 3:1,7,14, 14:6,8-9

Other related words, are often found in association and brotherhood, helping to further define them, such as the words "ambassador", "messenger" (**H6735**, "ציר", "tziyr", **Pro.** 13:17, 25:13; **Isa.** 18:2, 57:9; **Jer.** 49:14; **Oba.** 1:1 KJB) or "ambassadors" (**H6737**, "ויצטירו", "waYitz'ţaYärû", **Jos.** 9:4 KJB) (**H3887**, "במליצי", "Bim'liytzëy", **2 Chr.** 32:31 KJB) in the OT, or "ambassador", "ambassage", "message" (**G4242**, "πρεσβειαν", "presbeian", **Luk.** 14:32, 19:14 KJB) or "ambassadors" (**G4243**, "πρεσβευομεν, πρεσβευω", "presbeuomen, presbeuw", **2 Cor.** 5:20; **Eph.** 6:20 KJB), in the NT.

The words "apostle" (**G652**, "αποστολους", "apostolous", with the meaning of 'one who is sent for another, usually with a message, or purpose, or item', **2 Cor.** 11:13; **Heb.** 3:1 KJB) and "false apostles" (**G5570**, "ψευδαποστολοι", "pseudapostoloi", **2 Cor.** 11:13 KJB) and "ministers" (**G1249**, "διακονοι", "diakonoi", **2 Cor.** 11:15 KJB), "ministers" (**H8334**, "משרתיו", "m'shär'täy", & **G3011**, "λειτουργους", "leitourgous", **Heb.** 1:7 KJB), "ministering" (**G3010**, "λειτουργικα", "leitourgika", **Heb.** 1:14 KJB), "minister" (**G1248**, "διακονιαν", "diakonian", **Heb.** 1:14 KJB), are likewise found in association with the word "angel" (**H4397**, "מלאך", "mal'akh'", **Exo.** 3:2 KJB; & **G32**, "αγγελον", "angelon", **Act.** 7:30,38,53; **2 Cor.** 11:14; **Gal.** 4:14; **Heb.** 1:7,14 KJB).

God sends many 'angels' or many 'messengers'; those of mercy, and yet even 'messengers' of warning, punishment and death, and even included among such are animals and the elements (**Exo.** 9:14; **Lev.** 26:22; **Deu.** 32:24; **1 Kin.** 18:1; **2 Chr.** 7:13; **Job** 38:35; **Psa.** 68:9, 78:43-50; **Eze.** 5:17; **Mal.** 2:2 KJB; &c).

Who then, is the highest and greatest messenger of the mercy and judgment of the Father in Heaven?"

Much more on the subject of "Michael the Archangel", and "angels" in general may be read in that same work, and this author recommends that material to all for deep prayerful consideration, as many more questions arise on that subject, and those answers are provided in that work.

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QUESTION 016: Jesus, the Son of the Father, is "Michael the Archangel", and also "God"?

ANSWER 016: Yes, Jesus [meaning: JEHOVAH is my salvation] is "Michael the Archangel" [meaning: Who is like unto God (the Father)? the highest messenger (of the Father)] and also "God" [Deity] by His eternal everlasting nature (**Php.** 2:6; **Col.** 1:19, 2:9; **Heb.** 1:3 KJB; &c.). The designation "Michael the archangel" is simply another name and title for the Son of the Father, referring to His character, like the Father, and His office, as messenger for the Father's Person. The book **"Michael the Archangel – Who is like unto God? – The Highest Messenger"** by this author covers this question in hundreds of pages of detail, which cannot, for space, be repeated in its depths. However, a few simple charts will show the comparison and parallel language of the Bible, and the rest may be read in the previously referenced work.

"**[page 54; Chapter 6 1 Thessalonians 4:16 – The LORD descends, A Shout, A Voice, A Resurrection]**

1 Thessalonians 4:16	**John 5:25-30**
"**the Lord himself**"	"**the Son of God** (the Father)", "**the Son of man**"
"shall descend from heaven"	(the Father which hath) "sent me"
"with a shout"	"shall hear"
"with the **voice of the archangel**" (highest messenger for / from the Father)	"the **voice of the Son of God**", "his voice"
"with the trump of God"	(Jesus' voice is like a trumpet; **Rev.** 1:10-12 KJB)
"the dead in **Christ**"	"the dead", "all that are in the graves", "they have done good"
"shall rise first"	"unto the resurrection of life"
(There is also a resurrection for the finally impenitent; **Rev.** 20:5a,8-9 KJB)	"and they that have done evil, unto the resurrection of damnation"

~ [Page 62] ~

Existing	**Genesis**	**Job**
Person / Good Being	"the voice of the LORD God"	"God", "the LORD"
person / evil being	"serpent" (satan)	"Satan", "a spirit"
Great Controversy War	"shalt surely die" (God), "shall not surely die" (serpent, satan)	"Hast thou considered my servant **Job**, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (God) "Doth Job fear God for nought?", "Behold, he put no trust in his servants; and his angels he charged with folly:" (Satan)

Servants	"Adam" ("son of God"; **Luk.** 3:38 KJB), "Eve", "Cherubims"	"my (God's) servant Job", "sons of God", "morning stars"
Rebuke	"Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."	"... the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant **Job** hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant **Job**, and offer up for yourselves a burnt offering; and my servant **Job** shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job."

~ [Page 63] ~

Existing	**Daniel 10:13**	**Zechariah 3:1-6**	**Matthew 4:1-11**	**Luke 4:1-13**	**Jude 1:9**	**Revelation 12:7**
Person / Good Being	"Michael, one of the chief princes"	"the angel of the LORD", "the LORD"	"Jesus"	"Jesus"	"Michael the archangel"	"Michael"
person / evil being	"the prince (ruler) of the kingdom of Persia (satan)"	"Satan"	"the devil", "Satan"	"the devil", "Satan"	"the devil"	"the dragon"
Great Controversy War	"the prince (ruler) of the kingdom of Persia (satan) **withstood** me (Gabriel) one and twenty days: but, lo, Michael, one of the chief princes, came to help me (Gabriel)" (thus Michael disputes with the devil)	"Satan standing at his (the angel of the LORD) right hand to **resist** him (the angel of the LORD)"	"Jesus said unto him (satan, the devil), It is written again, **Thou shalt not tempt the Lord thy God**."	"And Jesus answering said unto him (satan, the devil), It is said, **Thou shalt not tempt the Lord thy God**."	"when **contending with** the devil he (Michael the archangel) disputed"	"And there was **war** in heaven: Michael and his angels **fought** against the dragon; and the dragon **fought** and his angels,"
Servants	"came to help me (Gabriel, angel)"	"Joshua the high priest" (mankind)	"angels came and ministered unto him"	"his angels"	"Moses" (mankind)	"and his angels"
Rebuke	——— (parallel **Rev.** 12:7)	"**the LORD said** unto Satan, **The LORD rebuke thee**, O Satan; even **the LORD** that hath chosen Jerusalem **rebuke thee**"	"**Get thee hence, Satan**: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."	"**Get thee behind me, Satan**: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."	"Yet **Michael the archangel**, when contending with the devil ... **said**, **The Lord rebuke thee**."	——— (parallel **Dan.** 10:13)

~ [Page 487; Appendix 6 – Names, Titles, Offices of Christ Jesus] ~

Names, Titles, Offices of Christ Jesus (KJB)

Adam	**1 Cor.** 15:45	**bright and morning star**	**Rev.** 22:16	**Cyrus**	**Isa.** 45:1	**finisher of our faith**	**Heb.** 12:2
advocate	**1 Jhn.** 2:1	**brightness of his (Father's) glory**	**Heb.** 1:3	**David**	**Jer.** 30:9; **Eze.** 37:24-25; **Hos.** 3:5	**first and the last**	**Rev.** 1:17, 2:8, 22:13
alien	**Psa.** 69:8	**brother (step by marriage) of James, Joses, and of Juda, and Simon**	**Mar.** 6:3	**daysman**	**Job** 9:33	**first begotten of the dead**	**Rev.** 1:5
Almighty	**Gen.** 17:1; **Rev.** 1:8; **Mat.** 28:18	**bundle of myrrh**	**Son.** 1:13	**Dayspring**	**Luk.** 1:78	**firstborn**	**Mat.** 1:25
Alpha And Omega	**Rev.** 1:8,11, 21:6, 22:13	**burnt offering**	**Gen.** 22:2	**day star**	**2 Pet.** 1:19	**firstborn from the dead**	**Col.** 1:18
Amen	**Rev.** 3:14	**camphire**	**Son.** 1:14	**'delight'**	**Psa.** 37:4	**firstborn of every creature**	**Col.** 1:15
Angel	**Isa.** 63:9; **Mal.** 3:1 (HOT)	**Captain of the Host of the LORD**	**Jos.** 5:14	**Deliverer**	**Rom.** 11:26	**flesh**	**Jhn.** 1:14
Angel of the LORD	**Zec.** 3:1	**captain of their salvation**	**Heb.** 2:10	**the desire of all nations**	**Hag.** 2:7	**forerunner**	**Heb.** 6:20
Anointed	**Psa.** 2:2, 45:7	**carpenter**	**Mar.** 6:3	**dew**	**Hos.** 14:5	**foundation**	**Isa.** 28:16
Apostle	**Heb.** 3:1	**carpenter's son**	**Mat.** 13:55	**diadem**	**Isa.** 62:3	**fountain**	**Zec.** 13:1
apple tree	**Son.** 2:3	**certain (palmoniy, wonderful numberer)**	**Dan.** 8:13	**door**	**Jhn.** 10:9	**Friend of publicans and sinners**	**Mat.** 11:19
archangel	**1 Thes.** 4:16; **Jud.** 1:9	**chief corner stone**	**Eph.** 2:20	**door of the sheep**	**Jhn.** 10:2,7	**gate**	**Luk.** 13:24
ark	**Psa.** 40:8; **2 Sam.** 6:6	**chief Shepherd**	**1 Pet.** 5:4	**eagle**	**Deu.** 32:11	**Gift of God**	**Jhn.** 4:10
Arm of the LORD	**Isa.** 51:9	**child**	**Isa.** 9:6; **Rev.** 12:5	**elect**	**Isa.** 42:1	**Glorious LORD**	**Isa.** 33:21
author of eternal salvation	**Heb.** 5:9	**chosen**	**Mat.** 12:18; **Luk.** 23:35	**Emmanuel**	**Mat.** 1:23	**Glory of the LORD**	**Isa.** 40:5
author and finisher of *our* faith	**Heb.** 12:2	**Christ**	**Mat.** 1:16, 2:4; **1 Jhn.** 2:22	**'enlightenment'**	**Psa.** 18:28	**God**	**Jhn.** 1:1; **Heb.** 1:8
babe	**Luk.** 2:16	**Christ of God**	**Luk.** 9:20	**ensign of the people**	**Isa.** 11:10	**gold**	**Son.** 5:11
Beautiful gate	**Act.** 3:2,10	**'comforter'**	**Psa.** 23:4	**'eternal'**	**Jhn.** 8:35	**good**	**Nah.** 1:7
beginning and the end	**Rev.** 22:13	**'consists'**	**Col.** 1:17	**eternal life**	**1 Jhn.** 1:2, 5:20	**good shepherd**	**Jhn.** 10:11,14
beginning of the creation of God	**Rev.** 3:14	**consolation of Israel**	**Luk.** 2:25	**Everlasting Father**	**Isa.** 9:6	**governor**	**Mat.** 2:6
beloved	**Eph.** 1:6	**cornerstone**	**Psa.** 118:22; **Eph.** 2:20; **1 Pet.** 2:7	**express image**	**Heb.** 1:3	**gracious**	**1 Pet.** 2:3
beloved Son	**Mat.** 17:5; **Mar.** 1:11; **Luk.** 20:13	**Counsellor**	**Isa.** 9:6	**faithful**	**Deu.** 7:9	**great high priest**	**Heb.** 4:14
Bishop	**1 Pet.** 2:25	**curse**	**Gal.** 3:13	**faithful and true witness**	**Rev.** 3:14	**great prince**	**Dan.** 12:1
blessed	**Psa.** 28:6	**Cursed**	**Gal.** 3:13	**Faithful and True**	**Rev.** 19:11	**great shepherd**	**Heb.** 13:20
Branch of the LORD	**Isa.** 4:2	**covenant ... of life and peace**	**Mal.** 2:5	**faithful witness**	**Rev.** 1:5	**green fir tree**	**Hos.** 14:8
Branch of righteousness	**Jer.** 33:15	**covenant of the people**	**Isa.** 42:6	**'father'**	**Isa.** 8:16,18; **Heb.** 2:13	**guide**	**Psa.** 48:14
bread of God	**Jhn.** 6:33	**covert**	**Isa.** 32:2	**fatted calf**	**Luk.** 15:23	**habitation**	**Psa.** 91:9
bread of life	**Jhn.** 6:35,48	**Creator**	**Ecc.** 12:1; **Jhn.** 1:1-3	**'feeder'**	**Isa.** 40:11	**harmless**	**Heb.** 7:26
bridegroom	**Mat.** 9:15	**creditor**	**Luk.** 7:41	**Fellow (Father)**	**Zec.** 13:7	**head over all things to the church**	**Eph.** 1:22, 4:15, 5:23

~ [Page 488; Appendix 6 – Names, Titles, Offices of Christ Jesus] ~

head of the corner	Act. 4:11; 1 Pet. 2:7	JAH	Psa. 68:4	liberty	Isa. 61:1	merciful	Exo. 34:5
heir of all things	Heb. 1:2	Jealous God	Exo. 20:5, 34:14	Life	Jhn. 14:6; Col. 3:4	messenger	Mal. 2:7
help	Psa. 33:20, 40:17	JEHOVAH	Isa. 26:4	'life sustaining'	Psa. 36:9	messenger of the covenant	Mal. 3:1
hen	Mat. 23:37; Luk. 13:34	Jehovahjireh	Gen. 22:14	Light	Jhn. 1:9	Messiah	Dan. 9:25,26
heritage	Isa. 58:14	Jehovahnissi	Exo. 17:15	light of the world	Jhn. 8:12	Messias	Jhn. 1:21
Highest	Psa. 18:13	Jehovahshalom	Jdg. 6:24	lily of the valleys	Son. 2:1	Michael	Dan. 10:13,21, 12:1; Jud. 1:9; Rev. 12:7
high priest	Heb. 2:17	Jerusalem	Son. 6:4	Lion of the tribe of Juda	Rev. 5:5	mighty God	Isa. 9:6
holy, he that is true	Rev. 3:7	JESUS	Mat. 1:21	Living God	1 Tim. 3:15	Mighty One	Isa. 60:16
holy child	Act. 4:27,30	Jesus of Nazareth	Mat. 26:71	'Living One'	Rev. 1:18	minister	Heb. 8:2
Holy, Holy, Holy	Isa. 6:3	joy	Psa. 16:11	Living Stone	1 Pet. 2:4	morning star	Rev. 22:16
Holy One	Act. 3:14; Psa. 16:10	Judah	Rev. 5:5	living water	Jhn. 4:10-11	most high	Gen. 14:18
Holy One of God	Mar. 1:24	Judge	Act. 10:42; 2 Tim. 4:8	longsuffering	Exo. 34:6	Nazarene	Mat. 2:23
Holy One of Israel	Isa. 41:14	Judge of Israel	Mic. 5:1	LORD	Zec. 3:2	offspring of David	Rev. 22:16
holy thing	Luk. 1:35	just	Deu. 32:4	Lord	2 Pet. 2:20	ointment	Son. 1:3
honeycomb	Son. 4:11	Just One	Act. 7:52	LORD OUR RIGHTEOUSNESS	Jer. 23:6	one brought up (with the Father)	Pro. 8:30
Hope	1 Tim. 1:1	King	Zec. 9:9; Mat. 21:5	lord of all	Act. 10:36	only begotten of the father	Jhn. 1:14
hope of glory	Col. 1:27	King of Israel	Jhn. 1:49	Lord of Glory	1 Cor. 2:8	only begotten son	Jhn. 3:16
Hope of Israel	Act. 28:20	KING of Kings	Rev. 17:14	Lord of lords	Rev. 17:14, 19:16	only begotten Son of God	Jhn. 3:18
horn of salvation	Luk. 1:69	KING of KINGS, AND LORD OF LORDS	Rev. 19:16	LORD's goat	Lev. 16:9	our Lord	Rom. 1:3
husband	Isa. 54:5	King of saints	Rev. 15:3	love	1 Jhn. 4:8,16	our Saviour	Tit. 2:13
I AM	Jhn. 8:58; Exo. 3:14	King of the Jews	Mat. 27:11	lovely	Son. 5:16	OUR RIGHTEOUSNESS	Jer. 23:6
I AM THAT I AM	Exo. 3:14	ladder	Gen. 28:12; Jhn. 1:51	man	Act. 17:31	'our song'	Rev. 15:3
image of God	2 Cor. 4:4	Lamb	Rev. 13:8	man child	Rev. 12:5	Power of God	1 Cor. 1:24
Immanuel	Isa. 7:14, 8:8	Lamb of God	Jhn. 1:29	man is the Lord from heaven	1 Cor. 15:48	Passover	1 Cor. 5:7
inheritance	Eze. 44:28	Lamb slain from the foundation of the world	Rev. 13:8; 5:6,12	man of sorrows	Isa. 53:3	perfect	Mat. 5:48
invisible	Heb. 11:27	lamb without blemish	1 Pet. 1:19	Master	Mat. 8:19, 23:8	plant of renown	Eze. 34:29
Israel	Hos. 11:1; Mat. 2:13-15,19-21	last Adam	1 Cor. 15:45	mediator of the new testament	Heb. 9:15	polished shaft	Isa. 49:2
it	Rev. 12:4	lawgiver	Isa. 33:22; Jam. 4:12	mediator	1 Tim. 2:5	power of God	1 Cor. 1:24
Jacob	Isa. 41:8, 44:1,5	leader and commander	Isa. 55:4	'meditation'	Psa. 63:6	Preacher	Ecc. 1:1-2

~ [Page 489; Appendix 6 – Names, Titles, Offices of Christ Jesus] ~

Precious corner stone	**1 Pet.** 2:6	**Rod**	**Isa.** 11:1	**Son of man**	**Dan.** 7:13; **Mat.** 8:20	**'ussher' (of the Garden)**	**Gen.** 2:5-21
priest	**Heb.** 4:14	**roe**	**Son.** 2:9	**son of Mary**	**Mar.** 6:3	**Vine**	**Jhn.** 15:1
prince of the covenant	**Dan.** 11:22	**Root of David**	**Rev.** 5:5, 22:16	**Son of the Blessed**	**Mar.** 14:61	**voice of the LORD God**	**Gen.** 3:8
prince of the host	**Dan.** 8:11	**rose of Sharon**	**Son.** 2:1	**sower**	**Mat.** 13:3	**watcher**	**Dan.** 4:13,23
prince of the kings of the earth	**Rev.** 1:5	**ruler in Israel**	**Mic.** 5:2	**spirit**	**1 Cor.** 15:45	**wall of fire**	**Zec.** 2:5
Prince of life	**Act.** 3:15	**sacrifice**	**Eph.** 5:2	**stone of stumbling**	**Isa.** 8:14	**Way**	**Jhn.** 14:6
Prince of Peace	**Isa.** 9:6	**salvation**	**Luk.** 2:30	**stone which the builders rejected**	**Mat.** 21:42	**wedding garment**	**Mat.** 22:12
Prince of princes	**Dan.** 8:25	**Samaritan**	**Luk.** 10:33	**stranger**	**Psa.** 69:8	**wellbeloved**	**Son.** 1:13; **Isa.** 5:1; **Mar.** 12:6
Prince and a Saviour	**Act.** 3:22	**same**	**Psa.** 102:7; **Heb.** 1:12, 13:8	**Strength of Israel**	**1 Sam.** 15:29	**well of living waters**	**Son.** 4:15; **Jhn.** 4:10
prophet	**Act.** 3:22	**sanctification**	**1 Cor.** 1:30	**strong LORD**	**Psa.** 89:8; **Rev.** 18:8	**Wisdom of God**	**1 Cor.** 1:24
propitiation	**Rom.** 3:25; **1 Jhn.** 2:2, 4:10	**sanctuary**	**Isa.** 8:14	**substance**	**Pro.** 8:21; **Isa.** 6:13	**Witness**	**Isa.** 55:4; **Rev.** 1:5
pure	**1 Jhn.** 3:3	**Saviour**	**Mat.** 1:21; **Luk.** 2:11; **Eph.** 5:23; **Tit.** 1:4, 3:6; **2 Pet.** 2:20	**sun**	**Psa.** 84:11	**wonderful**	**Isa.** 9:6
purifier	**Mal.** 3:3	**second man**	**1 Cor.** 15:47	**Sun of Righteousness**	**Mal.** 4:2	**Word**	**Jhn.** 1:1; **1 Jhn.** 5:7
Physician	**Mat.** 9:12	**seed**	**Gal.** 3:19; **Rev.** 12:17	**surety**	**Heb.** 7:22	**Word of God**	**Rev.** 19:13
'quickener'	**Psa.** 71:20	**seed of Abraham**	**Heb.** 2:16	**sweet**	**Ecc.** 11:7; **Son.** 5:13,16	**Word of Life**	**1 Jhn.** 1:1
Rabbi	**Jhn.** 3:2	**seed of David**	**Jhn.** 7:42; **2 Tim.** 2:8	**Tabernacle**	**Heb.** 8:2, 9:11	**worthy**	**Heb.** 3:3; **Rev.** 5:12
ram	**Gen.** 22:13	**seed (of the woman)**	**Gen.** 3:15	**teacher**	**Jhn.** 3:2	**X (the one who hung upon the Cross of Calvary for us)**	**Jhn.** 19:19
ransom	**1 Tim.** 2:6	**sent**	**1 Jhn.** 4:10	**temple**	**Jhn.** 2:19; **Mar.** 14:58	**yesterday, and to day, and for ever**	**Heb.** 13:8
'reaper'	**Rev.** 14:15	**serpent in the wilderness (type)**	**Jhn.** 3:14	**testator**	**Heb.** 9:16-17	**young hart**	**Son.** 2:9,17, 8:14
redeemer	**Job** 19:25; **Isa.** 59:20, 60:16	**servant**	**Isa.** 42:1,19	**stone which was set at nought of you builders**	**Act.** 4:11	**zeal of the LORD**	**2 Kin.** 19:31; **Psa.** 69:9, 119:139
redemption	**1 Cor.** 1:30	**sharp sword**	**Isa.** 49:2	**treasure**	**Luk.** 12:33	This listing is not final, neither total, but representative as this author is knowledgeable of. There are some which are purposefully left out, such as 'Abraham' (Jesus is a father of many nations), 'Levi' (the one attached to the Father), 'Solomon' (prince of peace), as they are more typologically understood. Others are left out that some might include, such as "Ancient of Days" (**Dan.** 7:9,13,22), "True God" (**1 Jhn.** 5:20), "only true God" (**Jhn.** 17:3), but these refer to the Person/Being of the Father, and not the Son. Some in this list apply to both, or all Three.	
refiner	**Mal.** 3:3	**Shepherd and Bishop of your souls**	**1 Pet.** 2:25	**tree of life**	**Rev.** 2:7		
refuge	**Isa.** 25:4	**shield**	**Gen.** 15:1; **Psa.** 18:35	**True**	**Jhn.** 3:33		
resurrection, and the life	**Jhn.** 11:25	**Shiloh**	**Gen.** 49:10	**true bread**	**Jhn.** 6:32		
righteous	**1 Jhn.** 2:1	**sin (God hath made him to be for us)**	**2 Cor.** 5:21	**True Light**	**Jhn.** 1:9		
righteous Branch	**Jer.** 23:5	**son of David**	**Luk.** 18:39	**True Vine**	**Jhn.** 15:1		
RIGHTEOUSNESS	**Jer.** 23:6	**Son of God**	**Jhn.** 1:49; **Heb.** 4:14	**Truth**	**Jhn.** 1:14, 14:6		
ROCK	**1 Cor.** 10:4	**Son of the Highest**	**Luk.** 1:32	**'unchanging'**	**Mal.** 3:6		
rock of offence	**Isa.** 8:14	**son of Joseph (step)**	**Jhn.** 4:5, 6:42	**'up lifter'**	**Psa.** 3:3		

~[Page 368] ~ Short List of Authors & Names on the "Angel", "the Angel of the LORD", "Michael", "Michael the archangel", "archangel" — Read Left To Right (Repeat per Row)				
Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180)	Justin Martyr (c. AD 100 – AD 165)	Quintus Septimius Florens Tertullianus, aka Tertullian (c. AD 160 – c. AD 225 AD)	Titus Flavius Clemens, aka Clement of Alexandria (c. 150 – c. 215)	Irenaeus (AD early 2nd century – c. AD 202)
Eusebius Pamphilus (AD 260/265 – AD 339/340)	Ambrose of Milan (AD 339 – AD 397)	Augustine of Hippo (AD 13 November 354 – AD 28 August 430)	Theodoret of Cyrus or Cyrrhus (c. AD 393 - c. 458/466)	Roman Catholic Encyclopedia (1907)
Roman Catholic New American Bible with Footnotes [along with Douay Rheims] (1986, 2011)	Albert the Great (1206-1280)	Jacobus de Voragine (1230-1298)	Martin Luther (AD 10 November 1483 – AD 18 February 1546)	Philipp Melanchthon, aka Philipp Schwartzerdt (AD 16 Feb 1497 – AD 19 Apr 1560)
Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575)	John [Jean] Calvin (born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564)	Johann Wigand (ca. AD 1523 - AD 21 October 1587)	David Chytraeus or Chyträus (26 February 1530, Ingelfingen – 25 June 1600, Rostock)	Richard Turnbull (16th Century, 1530's? - 1593)
Francois Du Jon aka "Franciscus Junius" (AD 1 May 1545 – AD 13 October 1602)	Hugh Broughton (1549 - 4 August 1612)	1560/1599 Geneva Study Bible	1616 Holy Bible Commentary	Andrew Willet (AD 1562 – AD 4 December 1621)
Henry Ainsworth (AD 1571 – AD 1622)	Giovanni Diodati or Deodati (AD 6 Jun 1576 – 3 Oct 1649)	Thomas Adams (AD 1583 – AD 1653)	Johannes Cloppenburg (AD 1592 - AD 1652)	Reinerus Vogelsangius (AD 1610 - AD 1679)
Hezekiah Holland (born ca. AD 1617, living AD 1660)	Thomas Watson (c. AD 1620 – AD 1686)	James Durham (AD 1622 – AD 1658)	Matthew Pool(e) – (AD 1624 – AD 1679)	John Bunyan (AD 28 November 1628 – AD 31 August 1688)
Hermann Witsius (Herman Wits, Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708)	Campegius Vitringa Sr., or Kempe Vitringa (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722)	Matthew Henry (AD 18 October 1662 – AD 22 June 1714)	Isaac Watts (AD 17 July 1674 – AD 25 November 1748)	Jacobus Ode (AD 11 December 1698 in Zutphen , AD † 28 November 1751 in Utrecht)
John Guyse (AD 1680 - AD 1761)	George Sale (AD 1697 – AD 1736), George Psalmanazar (AD 1679? - AD 1763), Archibald Bower (AD 17 January 1686 – AD 3 Sept 1766), George D. Shelvocke (AD 1 Apr 1675 - AD 30 Nov 1742), John Campbell (AD 1708 - AD 1775), John Swinton (AD 1703 - AD 1777):	John Gill (AD 23 November 1697 – AD 14 October 1771)	Alexander Cruden (AD May 31, 1699 – AD November 1, 1770)	John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791)
Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758)	George Whitefield (Whitfield) - December 27 [O.S. December 16] 1714 – September 30, 1770)	Ralph Griffiths (AD c.1720 – AD September 28, 1803)	John Brown of Haddington (AD 1722 – AD 19 June 1787)	Johann Friedrich Haug (AD * 1680, AD † 18. May 1753) The Berlenburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856)
John Butterworth (born AD 1727- died AD 1803)	Samuel Horsley (AD 15 September 1733 – AD 4 October 1806)	Thomas Haweis (AD 1 January 1734 - AD February 11, 1820)	Bryce Johnston (AD 1747 - AD 1805)	Thomas Coke (AD 9 September 1747 – AD 2 May 1814)
Joseph Benson (26 January 1749 - 16 February 1821)	Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797)	James Wood (AD 1751 – AD 1840)	Robert Hawker (AD 1753 – AD 1827)	Thomas Taylor (AD 15 May 1758 – AD 1 November 1835)
Adam Clarke (AD 1760 or AD 1762 – AD 1832)	Christmas Evans (AD 25 December 1766 – AD 19 July 1838)	Charles Buck (AD 1771 – AD 11 Aug 1815)	The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851)	William Miller (AD February 15, 1782 – AD December 20, 1849)
William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832)	Thomas Hobbes Scott (17 April 1783 – 1 January 1860)	George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852)	Samuel Aaron (AD 1800 - AD 1865)	Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884) Elijah Richard Craven (AD **Mar.** 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa.)
Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg – AD May 28, 1869, Berlin)	David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887)	John Kitto (AD 4 December 1804 – AD 25 November 1854) William Lindsay Alexander (AD 24 Aug 1808 – AD 20 Dec 1884)	Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874)	James Glasgow D.D. (AD 27 May 1805 – AD 1890)
Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887)	Heinrich Andreas Christoph Hävernick (Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz)	Thomas Robinson (AD 1813/14 - AD 1890)	Sir William Smith (AD 20 May 1813 – AD 7 October 1893)	The Christian Gleaner and Domestic Magazine for 1825
James Petigru Boyce (AD 1827 – AD 1888)	Ellen G. White (AD November 26, 1827 – AD July 16, 1915)	William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920)	Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892)	The Church of England Magazine. Vol. IV. No. 85; January 6, 1838. By James Burns
The London Encyclopedia, or Universal Dictionary, 1839	Milton Spenser Terry (AD 1840 - AD 1914)	James Hastings (AD 1852 – AD 1922) George Cunninghame Monteath Douglas (AD 1826 – AD 1904)	Abingdon Bible Commentary, 1929; Editor, Edwin Lewis (AD 1881 – AD 1959). Others involved - Frederick Carl Eiselen; David G. Downey.	Nave's Topical Bible; A Digest of the Holy Scriptures ... by Orville J. Nave, 1896,7
International Standard Bible Encyclopedia, 1915	Robert W. Bertram (AD 27 March 1921 - AD 13 Mar 2003)	Dr. Frances N. Lee (AD 1934 - AD Friday 23rd Dec, 2011)	David Harold Chilton (AD 1951 – AD 1997)	Zondervan NIV Study Bible (Fully Revised), 1973,78,84
Vine's Complete Expository Dictionary of Old and New Testament Words with Topical index, W. E. Vine, 1798, copyright 1984, 1996	The Zondervan Encyclopedia of the Bible, 2010	Carl L. Beckwith (?-2023/Present)	Wikipedia, The Online Encyclopedia [Recent Updated (Accessed 7-11-2024; 5 PM PST) Citation]	Targum of Jonathan
Rashi. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי ; Latin: Salomon Isaacides; French: Salomon de Troyes; c. 1040 - 13 July 1105)	Abraham Ibn Ezra (1089 - 1164)	Chananel ben Chushiel or Ḥananel ben Ḥushiel (Hebrew: חננאל בן חושיאל) (11th-century)	Moses ben Nachman (Hebrew: מֹשֶׁה בֶּן־נָחְמָן Mōše ben-Nāḥmān, "Moses son of Nachman"; 1194–1270), commonly known as Nachmanides, or RaMBaN	Rabbi Bachya ben Asher (1255-1340)
Elie Munk (1900-1981)	Jewish Encyclopedia (1901-1906)	Louis Ginzberg (1909)	Otzar Midrashim	Midrash Rabbah (2022)

Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180) was the bishop of Sardis near Smyrna in western Anatolia.

Cureton's Spicilegium Syriacum, containing remains of Bardesan, Meliton, Ambrose and Mara Bar Serapion. Now first edited, with an English translation and notes, by the Rev. William Cureton, M.A. F.R.S. Chaplain in Ordinary to the Queen, Rector of St. Margaret's, and Canon of Westminster. London: Francis and John Rivington, St. Paul's Churchyard and Waterloo Place. M DCCC LV. (1855.), pages 53-54:

> "... **[Page 53]** From Meliton the Bishop; On Faith.
>
> We have made collections from the Law and the Prophets relative to those things which have been declared respecting our **Lord Jesus Christ**, that we may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; **who was Creator together with the Father**; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief priest; amongst kings Governor; among prophets the Prophet; **among the angels Archangel**; in the Voice the Word; among spirits Spirit; in the Father **the Son**; in God **God**- the king forever and ever. For this was He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was captain with Moses, who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born at Bethlehem, (33) who was wrapped in swaddling clothes in the manger, who was seen of the shepherds, who was glorified of the angels, who was worshipped of the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by **[Page 53-54]** Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, the charioteer of the Cherubim, **the captain of the angels**, **God who is of God**, **the Son who is of the Father**, **Jesus Christ**, the King for ever and ever. Amen. ..."
> - https://archive.org/stream/spicilegiumsyria00cureuoft#page/53/mode/1up
> - https://archive.org/stream/spicilegiumsyria00cureuoft#page/54/mode/1up

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Many more such detailed studies from the scriptures, along with Questions and Answers, as well as multitudes more citations throughout the centuries unto the present day are provided in the previous author's work, and recommend all to consider it.

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QUESTION 017: Isn't the Holy Ghost / Spirit just an impersonal 'force' or "power" of God the Father, and not a Person / Being?

ANSWER 017: **No**, the Holy Ghost, while identified as "the power of the Highest **[God the Father]**" (**Mat.** 1:18,20; **Luk.** 1:35 KJB) is **not** an 'impersonal force or power' of the Father. **The Holy Ghost / Spirit is truly a Person / Being**, having almighty authority, personality, and feelings (and able to be "grieve[d]", "vexed"; **Gen.** 6:3,6; **Jdg.** 10:16; **Psa.** 51:11-12, 95:10, 119:158; **Isa.** 63:10; **Eph.** 4:30; **1 Thes.** 5:19; **Heb.** 3:10,17 KJB).

The Holy Ghost / Spirit has a will (mind / heart) of His own (**Isa.** 11:2; **Act.** 16:7; **Rom.** 8:1,4,14,27; **1 Cor.** 2:11, 12:11 KJB), "speaks" (**2 Sam.** 23:2-3; **Act.** 8:29, 10:19, 11:12, 28:25-27 (compare: **Isa.** 6:8-10 KJB); **1 Cor.** 12:3; **Gal.** 4:6; **1 Tim.** 4:1; **Heb.** 3:7-11 (compare: **Psa.** 95:10-11; **Deu.** 1:34-35; **Neh.** 9:20; **Eze.** 20:5-6,15 KJB), 10:15-17 (compare: **Jer.** 31:31-34 KJB); **Rev.** 2:7,11,17,29, 3:6,13,22, 14:13, 22:17 KJB), "helpeth" and makes "intercession" (**Rom.** 8:27 KJB), and can be blasphemed (**Mat.** 12:31; **Mar.** 3:29; **Luk.** 12:10 KJB), and persons can "tempt" (test; **Act.** 5:9 KJB), and has a name (**Mat.** 28:19 KJB), and is to be loved (**Rom.** 15:30 KJB), fellowshipped with (**Php.** 2:1 KJB), and can give life / birth (**Gen.** 1:2, 2:7; **Job** 33:4; **Psa.** 104:30; **Jhn.** 3:6,8, 6:63; **Rom.** 8:9,11; **1 Pet.** 3:18; **Rev.** 11:11 KJB) and searches (**1 Cor.** 2:10 KJB), and justifies (**1 Cor.** 6:11; **1 Tim.** 3:16 KJB), and sanctifies (**2 Thes.** 2:13; **1 Pet.** 1:2 KJB), and reveals (**1 Cor.** 12:7-9; **Eph.** 3:5; **1 Pet.** 1:11 KJB) and writes (**2 Cor.** 3:3 KJB) and wars (**Gal.** 5:17; **Eph.** 6:17 KJB) and greets (**Rev.** 1:4 KJB), and is holy (**Psa.** 51:11 KJB), and good (**Neh.** 9:20; **Psa.** 143:10; **Luk.** 11:13; see **Mat.** 19:17; **Mar.** 10:18; **Luk.** 18:19 KJB), and is eternal (**Heb.** 9:14 KJB).

Paul mentions 3 things with three Persons / Beings:

> 2 Corinthians 13:14 KJB - **The grace of** the Lord Jesus Christ, and **the love of** God, and **the communion of** the Holy Ghost, be with you all. Amen.
>
> 1. the love of – God, the Father
> 2. the grace of – the Lord (LORD) Jesus Christ, the Son
> 3. the communion of – the Holy Ghost / Spirit – the Spirit of the LORD

Paul mentions 3 Persons / Beings and includes the word "whom" referring to all three:

> Colossians 2:2 KJB - That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of **the mystery of God**, **and** **of the Father**, **and** **of Christ**;
>
> Colossians 2:3 KJB - **In whom** are hid all the treasures of wisdom and knowledge.
>
> 1. and of the Father
> 2. and of Christ – the Son
> 3. the mystery of God – the Holy Ghost

The "Spirit beareth witness" (**Rom.** 8:16; **1 Jhn.** 5:6,8 KJB), even of the eternal events between the Father and Son, in eternity past (**1 Cor.** 2:11; **1 Jhn.** 5:7-8 KJB), and as such is a Person / Being identified as "he" (**Jhn.** 14:16-17,26, 15:26, 16:13 KJB; &c.), and "teacheth" (**1 Cor.** 2:13-14 KJB) what "he shall hear" (**Jhn.** 16:13 KJB), not coming in His own authority, but on the "power", or "authority", of Father or Son (**Jhn.** 16:13 KJB), even as the Son came not on His own 'authority' (**Jhn.** 14:10 KJB; "speak not **of** myself"), but came to do the Father's will, and in the Father's name (**Jhn.** 5:43, 10:25 KJB; &c.), sent of the Father (**Jhn.** 8:29,42, 10:36, 12:49, 14:24, 17:21,25, 20:21 KJB; &c.) and Holy Spirit (**Isa.** 48:16 KJB).

The Holy Ghost / Spirit was also sent by the Father (**Jhn.** 14:26 KJB) and Son (**Jhn.** 15:26 KJB) to be "another Comforter" (**Jhn.** 14:16,26, 15:26, 16:7; **Act.** 9:31 KJB) to the "church" in the place of Jesus, who is the previous "Comforter" (**Psa.** 23:4, 71:21, 119:82; **Isa.** 40:1, 51:3, 61:2, 66:13; **Jer.** 31:13; **Zec.** 1:17; **Mat.** 9:22; **Luk.** 8:48 KJB), just as His Father first is (**2 Cor.** 1:3-4 KJB).

Chart of similarities of the Father, of the Son and of the Holy Ghost (KJB)			
-------	**FATHER**	**SON**	**HOLY GHOST**
CREATOR	**Gen.** 1:1,3,26; **Rev.** 4:11	**Gen.** 1:1,26; **Jhn.** 1:1-18; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:3	**Gen.** 1:1,2,26; **Job** 33:4; **Psa.** 104:30
IS A FATHER	**Mal.** 2:10; **Mat.** 6:9; **Luk.** 11:2; &c.	**Isa.** 8:16,18, 9:6; **Heb.** 2:13; **Mar.** 10:24; **Jhn.** 13:33, 21:5	**Luk.** 1:35; **Jhn.** 3:3-8; **Rom.** 8:15; **Gal.** 6:4
ASSOCIATED WITH THE NAME JEHOVAH	**Psa.** 83:18; **Isa.** 12:2, 26:4; **Mat.** 28:19; &c.	**Gen.** 19:24a, 22:14, 49:18; **Exo.** 6:3, 14:13, 17:15; **Jdg.** 6:24; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 46:7(8),11(12), 102:12,25-27, 119:174; **Zec.** 3:2a.; **Heb.** 1:10, 13:4-8; **Mat.** 1:21, 28:19; **Luk.** 1:31; &c.	**Gen.** 6:3; **Jdg.** 3:10, 6:34, 11:29, 14:6,19, 15:14; **1 Sam.** 10:6; **Mat.** 28:19; &c.
CALLED "God"	**Gen.** 1:1; **Mal.** 2:10; **Rom.** 1:7; &c.	**Gen.** 1:1,7,16,21,25,31; **Exo.** 3:4; **Psa.** 45:6-7; **Jhn.** 1:1c; **1 Tim.** 3:16; **Tit.** 2:13; **Heb.** 1:8-9	**Act.** 5:3-4,9; &c.
IS A PERSON	**Heb.** 1:3	**2 Cor.** 2:10	**Job** 13:8
ALMIGHTY AUTHORITY	**Gen.** 28:3; **Psa.** 33:9	**Gen.** 17:1, 35:11, 48:3; **Mat.** 8:27, 9:6, 14:32, 28:18; **Mar.** 1:27, 2:10, 4:41; **Luk.** 4:36, 8:26	**Job** 33:4; **Luk.** 1:35; **Act.** 1:8, 16:6-7, 20:28; **Rom.** 15:13
BODY PART ASSOCIATED METAPHORICAL	"Head" – **1 Cor.** 11:13	"right hand of the LORD", "arm of the LORD" – **Exo.** 9:3, 16:3; **Deu.** 2:15; **Job** 12:9; **Psa.** 118:16; &c., **Isa.** 51:9, 53:1; **Jhn.** 12:38; &c.	"finger of God" – **Exo.** 8:19, 31:18; **Deu.** 9:10; **Luk.** 11:20 (parallel to **Mat.** 12:28)
COMFORTER	**2 Cor.** 1:3-4	**Psa.** 23:4, 71:21, 119:82; **Isa.** 40:1, 51:3, 61:2, 66:13; **Jer.** 31:13; **Zec.** 1:17; **Mat.** 9:22; **Luk.** 8:48	**Jhn.** 14:16,26, 15:26, 16:7; **Act.** 9:31
GOOD	**1 Chr.** 16:34; **2 Chr.** 7:3; **Psa.** 25:8, 34:8, 100:5, 106:1, 107:1; **Mat.** 19:17; **Mar.** 10:18; **Luk.** 18:19	**Psa.** 25:8, 34:8, 100:5, 106:1, 107:1 (see **Mat.** 21:16); **Mat.** 19:17; **Mar.** 10:18; **Luk.** 18:19; **Jhn.** 10:11,14	**Neh.** 9:20; **Psa.** 143:10; **Mat.** 19:17; **Mar.** 10:18; **Luk.** 11:13, 18:19
HOLY	**Isa.** 6:3; **Jhn.** 17:11	**Isa.** 6:3; **Act.** 4:27,30	**Isa.** 6:3; **Mar.** 13:11; **Luk.** 11:13, &c.
ETERNAL	**Deu.** 33:27	**Jhn.** 3:15, 5:39, 6:54; **1 Jhn.** 5:11; &c.	**Heb.** 9:14
MOVES UPON WATERS	**Job** 9:8	**Mat.** 14:25; **Jhn.** 6:19	**Gen.** 1:2
MALE TERM	"he", "his", "him", "Father" – **Gen.** 1:27	"he", "his", "him", "son", "father" – **Isa.** 9:6; **Mat.** 13:37; **Jhn.** 3:16	"he", "himself" – **Jhn.** 14:7, 15:26, 16:13
NEUTER TERM	"what" – **Jhn.** 4:22	"thing" – **Luk.** 1:35	"itself" – **Rom.** 8:16,26
WORD "ANGEL" ASSOCIATED	**Jhn.** 12:29	**Mal.** 3:1b; **Rev.** 10:1	**Rev.** 18:1

~

Many more such comparisons can be made between those Three; that eternal Heavenly Trio. Feel free to search the scriptures for them!

What then of the Holy Ghost / Spirit being associated with the terms "power of the Highest [or "God"]"? Jesus is also called "the power of God" (**Act.** 8:10; **Rom.** 1:16; **1 Cor.** 1:24 KJB) but that does not make Him an impersonal force, and so neither is also the Holy Ghost an impersonal force automatically being associated with such terms. The phrase simply means "the authority of God" (and by such authority ordered by God (**Gen.** 3:15,21 KJB), Mary was to become pregnant without man's assistance), as when Jesus said, "All **power [authority, ability to accomplish anything]** is given unto me in heaven and in earth." (**Mat.** 28:18 KJB). Both the Son and the Holy Ghost, as others (**Jhn.** 20:21 KJB), were sent by the Father's almighty "power", or by, and in, the omnipotent "authority" of the "Majesty on High" (**Heb.** 1:3 KJB) or "Majesty in the heavens" (**Heb.** 8:1 KJB).

Even the angelic created hosts, whom are all personal beings, having a celestial (heavenly) flesh nature and bodies thereof (**1 Cor.** 15:38-40; **Jud.** 1:7 KJB), are called "ministering" ("these hands have ministered"; **Act.** 20:34 KJB) "spirits" (ie. heavenly intelligences, having a mind / heart to think and feel with; **Psa.** 104:4; **Heb.** 1:7,14 KJB*) and "**powers**" (**Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16; **Tit.** 3:1; **1 Pet.** 3:22 KJB), being "authorities" set up by God, yet are not impersonal forces, or even aethereal incorporeal beings. They are all physical intelligences. God (Elohiym) is eternal reasoning intelligence, as what God says or speaks, originates from the eternal mind ("for out of the abundance of the heart the mouth speaketh"; **Mat.** 12:34; **Luk.** 6:45 KJB, also see **Pro.** 4:23 KJB).

> * spirit - **Jhn.** 4:24 KJB, "spirit" is "heart", "mind" = intelligence; **Exo.** 35:21; **Deu.** 2:30; **Jos.** 5:1; **Psa.** 34:18, 51:10,17, 77:6, 78:8, 143:4; **Pro.** 15:13, 17:22; **Ecc.** 1:17; **Isa.** 57:15, 65:14; **Eze.** 11:19, 18:31, 21:17, 36:26; **Mar.** 2:8; **Rom.** 2:29; **Heb.** 4:12; **1 Pet.** 3:4; and thus the "spirit" of man, the "heart" of man is connected with reasoning & thoughts which occur in a physical brain, **1 Chr.** 28:9; **Mat.** 9:4; **Luk.** 2:35, 5:22, 24:38; **Rom.** 2:15 and so on (**Job** 14:21; **Psa.** 146:4; **Ecc.** 9:5,6,10 KJB). The Son is called "wisdom" in **Pro.** 8:22-31 KJB.

Consider Paul's use in the same fashion:

> Romans 13:1 KJB - Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
>
> Romans 13:2 KJB - Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Was Paul talking about impersonal 'forces'? No. He was talking about living beings in positions of authority all under God's authority.

Some persons attempt to make a major distinction between two koine Greek words, both of which can be translated "power/s" and will say something to the effect that 'Paul wasn't using the koine Greek word **[G1411]** "δυναμις", "dynamis" in **Rom.** 13:1.' Such persons would be correct, in part, that Paul did not use **[G1411]** "δυναμις", "dynamis" in **Rom.** 13:1 KJB, but their dichotomy is incorrect, as the word is still used in the same way as **[G1849]** "εξουσιας", "exousias" is in scripture:

> **[G1411]** "δυναμις", "dynamis" (non-exhaustive):
>
> > Matthew 24:29 KJB - Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the **powers** of the heavens shall be shaken:
> >
> > Matthew 24:29 GNT TR - ευθεως δε μετα την θλιψιν των ημερων εκεινων ο ηλιος σκοτισθησεται και η σεληνη ου δωσει το φεγγος αυτης και οι αστερες πεσουνται απο του ουρανου και αι **δυναμεις** των ουρανων σαλευθησονται
> >
> > Luke 21:26 KJB - Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the **powers** of heaven shall be shaken.
> >
> > Luke 21:26 GNT TR - αποψυχοντων ανθρωπων απο φοβου και προσδοκιας των επερχομενων τη οικουμενη αι γαρ **δυναμεις** των ουρανων σαλευθησονται

Romans 8:38 KJB - For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor **powers**, nor things present, nor things to come,

Romans 8:38 GNT TR - πεπεισμαι γαρ οτι ουτε θανατος ουτε ζωη ουτε αγγελοι ουτε αρχαι ουτε **δυναμεις** ουτε ενεστωτα ουτε μελλοντα

1 Peter 3:22 KJB - Who is gone into heaven, and is on the right hand of God; angels and **authorities** and **powers** being made subject unto him.

1 Peter 3:22 GNT TR - ος εστιν εν δεξια του θεου πορευθεις εις ουρανον υποταγεντων αυτω αγγελων και **εξουσιων** και **δυναμεων**

[G1849] "εξουσιας", "exousias" (non-exhaustive):

Matthew 28:18 KJB - And Jesus came and spake unto them, saying, All **power** is given unto me in heaven and in earth.

Matthew 28:18 GNT TR - και προσελθων ο ιησους ελαλησεν αυτοις λεγων εδοθη μοι πασα **εξουσια** εν ουρανω και επι γης

Ephesians 1:21 KJB - Far above all principality, and **power**, and **might**, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Ephesians 1:21 GNT TR - υπερανω πασης αρχης και **εξουσιας** και **δυναμεως** και κυριοτητος και παντος ονοματος ονομαζομενου ου μονον εν τω αιωνι τουτω αλλα και εν τω μελλοντι

Titus 3:1 KJB - Put them in mind to be subject to principalities and **powers**, to obey magistrates, to be ready to every good work,

Titus 3:1 GNT TR - υπομιμνησκε αυτους αρχαις και **εξουσιαις** υποτασσεσθαι πειθαρχειν προς παν εργον αγαθον ετοιμους ειναι

Revelation 17:13 KJB - These have one mind, and shall give their **power** and **strength** unto the beast.

Revelation 17:13 GNT TR - ουτοι μιαν γνωμην **εχουσιν** και την **δυναμιν** και την εξουσιαν εαυτων τω θηριω διαδιδωσουσιν

Therefore, if at any time, a person says that the Holy Spirit is merely a 'power' (meaning as 'a force') it means that they do not understand the word, its definition, the context in which it is used in the Bible, neither of the many uses that speak of living beings existing as such "powers" (authorities under God the Father that carry out, or act upon, His will), not merely of created angelic hosts, but of the eternal Son of the Father Himself.

Go ahead and compare the two words in all their NT uses, and consider also the OT Greek translation as well. One will hopefully see that God uses multiple words interchangeably, as is the prerogative of the Holy Spirit who inspired the writers.

~

QUESTION 018: The Holy Spirit is called "it" (Rom. 8:16,26 KJB) in the Bible, doesn't that mean the Holy Spirit is not a Person / Being?

ANSWER 018: Yes, the Holy Spirit is associated with English, and the koine Greek, neuter terms in **Rom.** 8:16,26 (**[G846]**, "αυτο" (P-NSN), "auto" (personal pronoun, nominative, singular, neuter), "itself" KJB), **but** that does **not automatically mean** that the Holy Ghost / Spirit is **not** a Person / Being, since neuter words are used in association with God the Father, the Son, the created hosts of heaven, fallen hosts of heaven, and even those amongst mankind. Here are **some** of the texts:

> Romans 8:16 KJB - The Spirit **itself** beareth witness with our spirit, that we are the children of God:
>
> > Romans 8:16 GNT TR - **αυτό** το πνευμα συμμαρτυρει τω πνευματι ημων αυτό εσμεν τεκνα θεου
>
> Romans 8:26 KJB - Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit **itself** maketh intercession for us with groanings which cannot be uttered.
>
> > Romans 8:26 GNT TR - ωσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ημων το γαρ τι προσευξωμεθα καθο δει ουκ οιδαμεν αλλ **αυτό** το πνευμα υπερεντυγχανει υπερ ημων στεναγμοις αλαλητοις

God, The Father, is associated with neuter terms, like: **[in English]** "Ancient of Days" (**Dan.** 7:9,13,22 KJB), "Sun and Shield" (**Psa.** 84:11 KJB), "Rock" (**Deu.** 32:30 KJB); "Maker" (**Job** 36:3; **Hos.** 8:14; **Heb.** 11:10 KJB), "Creator" (**Rom.** 1:25; **1 Pet.** 4:19 KJB), &c., & **[in English & koine Greek]** "what" (**Jhn.** 4:22, referring back to "the Father" in **Jhn.** 4:21), **[G3739]**, "o", "o"; & **[in English]** "Majesty" (**Heb.** 1:3, 8:1, yet feminine Greek words, **[G3172]**, "μεγαλωσυνης" (N-GSF), "megalwsynes" (noun, genitive, singular, feminine)), "Head" (**1 Cor.** 11:3 KJB), "Potentate" (**1 Tim.** 6:15 KJB), "Highest" (**Luk.** 1:35), &c. (see also "it", "this voice" and "angel" in **Jhn.** 12:29 KJB):

> John 4:22 KJB - Ye worship ye know not what: we know **what** we worship: for salvation is of the Jews. (See the context; **Jhn.** 4:21,23, the Father.)
>
> John 4:22 GNT TR - υμεις προσκυνειτε **ο** ουκ οιδατε ημεις προσκυνουμεν ο οιδαμεν οτι η σωτηρια εκ των ιουδαιων εστιν

The Son – Jesus, is associated with neuter terms, like: [in English] **[G5043]** "child" (N-ASN) (**Rev.** 12:2,4,5 KJB) & "it" (**Rev.** 12:4 KJB) (noun, accusative, singular, neuter), & **[G40]**, "αγιον", "[h]agion", "holy thing" (**Luk.** 1:35 KJB) which is A-NSN, or adjective, nominative, singular, neuter, & "holy child" (**Act.** 4:27,30 KJB), & "**person**" (**Heb.** 1:3; **2 Cor.** 2:10 KJB; as the term "person" itself in English is a neuter term denoting a living intelligence, a being of intellect; see also **Isa.** 51:9-10, "O **arm** of the LORD", a reference to the Son, "art thou not **it**"), &c.

> Luke 1:35 KJB - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that **holy thing** which shall be born of thee shall be called the Son of God.

Luke 1:35 GNT TR - και αποκριθεις ο αγγελος ειπεν αυτη πνευμα αγιον επελευσεται επι σε και δυναμις υψιστου επισκιασει σοι διο και το γεννωμενον εκ σου **αγιον** κληθησεται υιος θεου

Revelation 12:4 KJB - And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her **child** as soon as **it** was born.

Revelation 12:4 GNT TR - και η ουρα αυτου συρει το τριτον των αστερων του ουρανου και εβαλεν αυτους εις την γην και ο δρακων εστηκεν ενωπιον της γυναικος της μελλουσης τεκειν ινα οταν **τεκη** το τεκνον αυτης καταφαγη

Created hosts of heaven, are associated with neuter terms, like "angels" (**Gen.** 19:1 KJB) (which simply means messengers), "morning stars" (**Job** 38:7 KJB), &c., like "**spirits**" (**Psa.** 104:4; **Heb.** 1:7,14 KJB), all of whom are living "persons" (**Luk.** 15:7 KJB) / beings, even as mankind are also living spirits, living intelligences (**Heb.** 12:9,23 KJB).

The fallen hosts of heaven, more commonly known as "devils", are also addressed by neuter terms, such as "it" (**Luk.** 8:29, 9:39, 11:14 KJB, &c.) and "angels" (**Jud.** 1:6 KJB), &c.

Just because a neuter term is found in association with a person, does not make them a non-person, and just because a neuter term is utilized in association with some**thing** else does not automatically mean that "thing" is a non-person. In an example, "I saw some**thing** in the bushes that frightened me a little, until I found out **it** was just **John** goofing around." Here are some words that are in use in every-day common vernacular which are essentially neuter: "child", "babe", "person", "mail-carrier", "flight attendant", "goalie", "umpire", "referee", "police officer", "vice-president", "president", "commander", "lieutenant", "general", "captain", "supervisor", "boss", etc.

In a final bid to justify an incorrect understanding of the Holy Spirit, some pile up words found in association with the Holy Spirit, such as "water", "finger", "fire", and such like, and claim that these point to the Holy Ghost / Spirit as being a non-person, and yet do not use that same 'scale' (**Pro.** 11:1, 20:23 KJB) when words like those are found in association with the Father (**Rock**; **Deu.** 32:4 KJB), or the Son ("I am the living bread" (**Jhn.** 6:57 KJB) ... "eateth me" (**Jhn.** 6:57 KJB), &c.), or other living persons / beings ("ye are the light of the world"; **Mat.** 5:14 KJB).

Hebrews 12:29 KJB - For our **God is a consuming fire**.

Psalms 84:11 KJB - "For **the LORD God is a sun and shield** ..."; &c.

Why would the verses with the Holy Ghost be any different?

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QUESTION 019: Doesn't the Bible teach that there is only "one" "God" (Deu. 6:4; Isa. 44:6,8, 45:5,18,21; Hos. 13:4; Mal. 2:10; Mar. 12:29,32; Rom. 3:30; 1 Cor. 8:6; Eph. 4:6; 1 Tim. 2:5; Jam. 2:19; &c.) and there are no other Gods?

ANSWER 019: Yes & No. It depends on how one is asking the question.

Yes. There is only one true Godhead or JEHOVAH (Singular family name; **Mat.** 28:19 KJB) Elohiym (plurality of Persons / Beings), consisting of "God" – "the Father" (JEHOVAH Sr. – the Ancient of days), and of "God" – "the Son" (JEHOVAH Jr. (JEHOVAH Immanuel; Jesus JEHOVAH) – the only-begotten of the Father's nature), and of "God" - the Holy Ghost (The Holy Spirit of JEHOVAH), each of whom are truly Deity, or God in their own right (**Gen.** 1:1; **Mat.** 28:19; **1 Jhn.** 5:7; &c.) as previously demonstrated, with God the Father being at the apex of their hierarchy (**1 Cor.** 11:3 KJB; &c., and in a type, see **Gen.** 41:40 KJB).

Deuteronomy 6:4 KJB - Hear, O Israel: The LORD our God *is* **one LORD**:

Isaiah 44:6 KJB - Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and **beside me *there is* no God**.

Isaiah 44:8 KJB - Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. **Is there a God beside me? yea, *there is* no God; I know not *any***.

Isaiah 45:5 KJB - **I *am* the LORD, and *there is* none else, *there is* no God beside me**: I girded thee, though thou hast not known me:

Isaiah 45:18 KJB - For thus saith the LORD that created the heavens; **God himself** that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: **I *am* the LORD; and *there is* none else**.

Isaiah 45:21 KJB - Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not **I the LORD? and *there is* no God else beside me**; **a just God and a Saviour; *there is* none beside me**.

Hosea 13:4 KJB - Yet **I *am* the LORD thy God** from the land of Egypt, and **thou shalt know no god but me: for *there is* no saviour beside me**.

Malachi 2:10 KJB - Have we not all **one father**? hath not **one God** created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Mark 12:29 KJB - And Jesus answered him, The first of all the commandments *is,* Hear, O Israel; **The Lord our God is one Lord**:

Mark 12:32 KJB - And the scribe said unto him, Well, Master, thou hast said the truth: for **there is one God; and there is none other but he**:

Romans 3:30 KJB - Seeing *it is* **one God**, which shall justify the circumcision by faith, and uncircumcision through faith.

1 Corinthians 8:6 KJB - But to us *there is but* **one God, the Father**, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Ephesians 4:6 KJB - **One God and Father of all**, who is above all, and through all, and in you all.

1 Timothy 2:5 KJB - For *there is* **one God**, and one mediator between God and men, the man Christ Jesus;

James 2:19 KJB - Thou believest that there is **one God**; thou doest well: the devils also believe, and tremble.

Many of the texts simply refer to one of several things, such as referring to the **singular** (one) Person / Being of God the Father, such as **1 Cor.** 8:6; **Eph.** 4:6; **1 Tim.** 2:5 KJB, whom is even over the Son as "God" (**Jhn.** 20:17 KJB); &c.; while other texts refer to JEHOVAH Elohiym being the only "Elohiym" ("God") whom are the true Deities **united in their harmony** (plurality working together) of family (as like a team, a marriage, trio, collective, &c.), action, thought, speech (but they are not one (singular) in their Persons / Beings) as opposed to all false 'gods' or even lesser created intelligences called "god/s":

1 Corinthians 8:5 KJB - For though **there be that are called gods, whether in heaven or in earth**, (as **there be gods many, and lords many**,)

Other texts, like **Isa.** 44:6,8, 45:5,18,21 KJB are all contrasting the true "Elohiym" (Three Persons / Beings (Gods) united in perfect harmony as a 'Godhead' (over all creation) of the Father, Son and Holy Ghost) to the false gods who cannot save, redeem, create, or even foretell the future accurately, or are simply idols, or fallen angels (devils).

Exodus 32:4 KJB - And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, **These *be* thy gods**, O Israel, which brought thee up out of the land of Egypt.

Exodus 32:5 KJB - And when Aaron saw *it,* he built an altar before it; and Aaron made proclamation, and said, To morrow *is* **a feast to the LORD**.

Exodus 32:8 KJB - They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, **These *be* thy gods**, O Israel, which have brought thee up out of the land of Egypt.

Exodus 32:23 KJB - For they said unto me, **Make us gods**, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

1 Samuel 4:8 KJB - Woe unto us! who shall deliver us out of the hand of these mighty **Gods**? **these *are* the Gods that smote the Egyptians** with all the plagues in the wilderness.

1 Kings 12:28 KJB - Whereupon the king took counsel, and made **two calves *of* gold**, and said unto them, It is too much for you to go up to Jerusalem: **behold thy gods, O Israel, which brought thee up out of the land of Egypt**.

1 Kings 20:23 KJB - And the servants of the king of Syria said unto him, **Their gods *are* gods** of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

Daniel 4:8 KJB - But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* **the spirit of the holy gods**: and before him I told the dream, *saying,*

Daniel 4:9 KJB - O Belteshazzar, master of the magicians, because I know that **the spirit of the holy gods** is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Daniel 4:18 KJB - This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for **the spirit of the holy gods** *is* in thee.

Daniel 5:11 KJB - There is a man in thy kingdom, in whom *is* **the spirit of the holy gods**; and in the days of thy father light and understanding and wisdom, like **the wisdom of the gods**, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say,* thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

Daniel 5:14 KJB - I have even heard of thee, that **the spirit of the gods** *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

John 1:1 KJB - In the beginning was the Word, and the Word was **with God**, and **the Word was God**.

> ["The Word" was "God" who "was with" another, who is also "God". "God" was "with" "[the] God". That is two Gods, or two Persons / Beings both being identified as an individual "God", with one next to and with the other. The Holy Ghost is the third silent or Invisible Person / Being in the verse, Being the One Who Inspired the verse (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), having been the Witness at Creation of the events between the Father (Who was with His Son) and Son (Who was with His Father); see also **Pro.** 8:22-31; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3 KJB, &c.]

The Bible teaches that there are those who are "strange gods", or "false gods" (devils, and fallen mankind, & idols) [as the "gods" of Egypt were foreign, strange]:

Deuteronomy 4:28 KJB - And there ye shall serve **gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell**.

Deuteronomy 32:17 KJB - **They sacrificed unto devils**, not to God; **to gods whom they knew not, to new *gods that* came newly up**, whom your fathers feared not.

1 Samuel 28:13 KJB - And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, **I saw gods** ascending out of the earth.

> ["gods", fallen angels pretending to be the dead]

2 Kings 17:29 KJB - Howbeit every nation **made gods of their own**, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

1 Chronicles 16:26 KJB - For **all the gods of the people *are* idols**: but the LORD made the heavens.

1 Corinthians 8:5 KJB - For **though there be that are called gods**, **whether in heaven or in earth**, (as **there be gods many**, and **lords many**,)

1 Corinthians 10:20 KJB - But *I say,* that **the things which the Gentiles sacrifice, they sacrifice to devils**, and not to God: and I would not that ye should have fellowship with devils.

[Paul is citing **Deu.** 32:17 KJB in **1 Cor.** 10:20 KJB.]

2 Corinthians 4:4 KJB - In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

["god" used in this sense, means 'ruler, having dominion over others', as Adam the first had been given dominion (**Gen.** 1:26,28; **Psa.** 8:5-6 KJB) originally over all the earth, as a 'steward' under JEHOVAH Elohiym, before satan usurped it, and Adam's place as chief (under God) over all. This is why satan could travel back to the gates of Heaven as earth's representative; **Job** 1:6-12, 2:1-7; **1 Kin.** 22:19-22; **2 Chr.** 18:18-21; but after Jesus died, conquering and redeeming, Jesus became the second Adam, reclaiming the earth's dominion, and satan could no more go back, being "cast down" from his position, and was no longer representative of the earth; **Rev.** 12:10-13 KJB.]

Galatians 4:8 KJB - Howbeit then, when ye knew not God, ye did service unto **them which by nature are no gods**.

Revelation 9:20 KJB - And the rest of the men which were not killed by these plagues yet repented not of **the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk**:

The Bible also teaches that mankind, in stewardship to God, are also called "gods" (not Deity, but having dominion granted them by God), as Adam had originally:

Genesis 3:5 KJB - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, knowing **good** and **evil**.

[For before they (Adam & Eve) were "as gods knowing good and evil", they were as "gods", children of the Most High, knowing only good.]

Exodus 7:1 KJB - And the LORD said unto Moses, See, **I have made thee a god to Pharaoh**: and Aaron thy brother shall be thy prophet.

Exodus 15:11 KJB - Who *is* like unto thee, O LORD, **among the gods**? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

Exodus 20:3 KJB - Thou shalt have no **other gods** before me.

[Even those given positions of authority under God, as stewards of God's authority are also called "gods", and are not to be placed before the God Most High.]

Exodus 22:28 KJB - Thou shalt **not revile the gods**, nor curse **the ruler of thy people**.

[This text is in parallel with itself, as "the gods" (under God in stewardship, like Moses, Joshua, Aaron, &c) are the "ruler of thy people", as later the 70 elders (**Exo.** 24:9 KJB) of Israel under a King, &c.]

Deuteronomy 10:17 KJB - For the LORD your God *is* **God of gods**, and **Lord of lords**, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Joshua 22:22 KJB - The LORD **God of gods**, the LORD **God of gods**, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

1 Samuel 2:25 KJB - If one man sin against another, the **judge** shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

1 Samuel 2:25 HOT - אם־יחטא איש לאיש ופללו **אלהים** ואם ליהוה יחטא־איש מי יתפלל־לו ולא ישׁמעו לקול אביהם כי־חפץ יהוה להמיתם׃

[The word for "judge" here is **[H430]** "אלהים", "elohiym", 'gods', but the place, or position, is of any one (of mankind or created host of heaven) under God, in stewardship, ruling as "thrones, or dominions, or principalities, or powers" in the heavens or earth (**Col.** 1:16 KJB; &c).]

1 Chronicles 16:25 KJB - For great *is* the LORD, and greatly to be praised: he also *is* to be feared **above all gods**.

Psalms 8:5 KJB - For thou hast made him a little lower than the **angels**, and hast crowned him with glory and honour.

Psalms 8:6 HOT - ותחסרהו מעט מ**אלהים** וכבוד והדר תעטרהו׃

[The word for "angels" here is **[H430]** "אלהים", "elohiym", 'gods', which means that the created angelic hosts, are as under God's authority ruling as "thrones, or dominions, or principalities, or powers" (**Col.** 1:16 KJB).]

Psalms 82:1 KJB - A Psalm of Asaph. God standeth in **the congregation of the mighty**; he judgeth **among the gods**.

Psalms 82:6 KJB - I have said, **Ye *are* gods**; and **all of you *are* children of the most High**.

[This text means that God's children (created / adopted) are given authority under God, as God's children, and are therefore called "gods".]

Daniel 2:47 KJB - The king answered unto Daniel, and said, Of a truth *it is,* that **your God *is* a God of gods**, and **a Lord of kings**, and a revealer of secrets, seeing thou couldest reveal this secret.

[This text links the term "gods" to "kings" or rulers amongst mankind over others.]

John 10:34 KJB - Jesus answered them, Is it not written in your law, I said, **Ye are gods**?

John 10:35 KJB - If **he called them gods**, unto whom the word of God came, and the scripture cannot be broken;

[The people of God, and their leadership were all called "gods" by God in **Psa.** 82:1,6 KJB.]

Those texts do not negate, or argue against, the other scriptures which speak of other "gods", whether false "gods" or angels called "gods", or those amongst mankind called "gods". None of those are actually Deity, or innately immortal, as the true "God" (Elohiym) is (**1 Tim.** 1:17 KJB).

The texts which are specifically speaking of the Father do not negate the other texts which refer to the Son as "God" (**Gen.** 1:1,7,16,21,25,31; **Exo.** 3:4; **Psa.** 45:6-7; **Jhn.** 1:1c; **1 Tim.** 3:16; **Tit.** 2:13; **Heb.** 1:8-9 KJB), or which refer to the Holy Ghost / Spirit as "God" (**Act.** 5:3-4,9 KJB; &c.), for the scripture "cannot be broken" (**Jhn.** 10:35 KJB).

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QUESTION 020: Didn't Jesus say that he was not actually "God", but only "the Son of God" (Jhn. 10:36)?

ANSWER 020: Yes & No. Jesus not only declared Himself to be "God" (**Jhn.** 8:56,58-59, 10:11,14,33 (referring to numerous OT references) KJB), but also "the Son (by authority & by nature) of God" (**Jhn.** 10:30 KJB). In other words, Jesus was demonstrating to the Jews both His eternal nature as Deity and relationship, as Son, to God the Father, in that by His eternal nature, He was God, and also the only-begotten Son of His Father Who is "God" (the Father) over Himself (Jesus; see **Mat.** 27:46; **Mar.** 15:34; **Jhn.** 20:17 KJB; &c.).

Some (incorrectly) suggest that when Jesus declared Himself to be Deity (God), and the Jews were about to stone Him, that He suddenly began to backpedal and changed His reply to them as only being the "Son of God". However, that assumption is false. Jesus strengthened His statements by arguing from the lesser to the greater. Consider:

John 10:24 KJB - Then came **the Jews round about him**, and said unto him, How long dost thou make us to doubt? **If thou be the Christ, tell us plainly**.

John 10:25 KJB - Jesus answered them, **I told you**, and ye believed not: **the works that I do in my Father's name, they bear witness of me**.

John 10:26 KJB - But ye believe not, because **ye are not of my sheep**, as I said unto you.

John 10:27 KJB - **My sheep hear my voice**, and I know them, and they follow me:

John 10:28 KJB - And **I give unto them eternal life**; and they shall never perish, neither shall any *man* pluck them out of my hand.

John 10:29 KJB - **My Father, which gave *them* me, is greater than all**; and no *man* is able to pluck *them* out of my Father's hand.

John 10:30 KJB - **I and *my* Father are one**.

[This speaks of at-one-ment, of heart, purpose, **not** of Persons / Beings, and it also does **not** teach that Jesus and the Father are the same 'entity' as Modalists believe. It also refers to Jesus having authority together with the Father; & of His nature.]

John 10:31 KJB - Then **the Jews took up stones again to stone him**.

They did this, because, Jesus, as the Son, just claimed full equality, nature and purpose with God, that is, the Person / Being of the Father. He had done this before ("... I told you, and ye believed not ..."; **Jhn.** 10:25 KJB), with the same results:

John 5:18 KJB - Therefore **the Jews sought the more to kill him**, because he not only had broken the sabbath, but **said also that God was his Father, making himself equal with God**.

John 8:57 KJB - Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

John 8:58 KJB - **Jesus said** unto them, **Verily, verily, I say unto you, Before Abraham was, I am**.

John 8:59 KJB - **Then took they up stones to cast at him**: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Such speech would have been worthy of stoning, being blasphemy (**Lev.** 24:14; **1 Kin.** 21:10 KJB), had it not been that Jesus was Whom He said He is.

John 10:32 KJB - **Jesus** answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me**?

Jesus, then knowing that they do not believe His words, mercifully points them to His actions and deeds, the very miracles wrought, the lives of people delivered from satan, sin, disease, and death. Many say that actions speak louder than words, and therefore, Jesus 'turned up the volume' for them, that these willingly deaf might hear, and have no excuse for their own evil present course:

John 10:33 KJB - **The Jews answered him**, saying, **For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God**.

The "Jews" unwittingly condemn themselves by acknowledging that the works of Jesus were "good works", for that which is "good" can only come from God (**Psa.** 118:1; &c., **Mat.** 19:17; **Mar.** 10:18; **Luk.** 18:19; **Jam.** 1:17 KJB). They should have recognized then, the source of those "good works", and recognize, that Jesus' actions, were matching His words, and have drawn the conclusion by following the result back to their source and see that the words were undeniably true.

However, this they did not do, because they sought to justify themselves, and to justify their idea of what the Messiah / Christ ought to have been, and do. Jesus, having **[1]** already told them, and **[2]** shown them in demonstration, that He was equal to God (that is the Person / Being of the Father), and did the very "good works" that the Father does, now attempts to show them from **[3]** scripture itself [rather than His present words, and present actions], who He is:

> John 10:34 KJB - Jesus answered them, **Is it not written in your law**, **I said, Ye are gods**?
>
> John 10:35 KJB - **If he called them gods**, unto whom **the word of God** came, and **the scripture cannot be broken**;

Now, Jesus cites the scripture [OT] itself in evidence, specifically **Psa.** 82:1,6, in its context (see also that the priests and rulers of the people are called by God, "gods"; **Exo.** 4:16, 7:1, 22:28; **Psa.** 138:1; **Dan.** 8:11,25, 11:36; **2 Thes.** 2:3 KJB), which in context, meant "children of the Most High" (**Psa.** 82:6 KJB), all "brethren" (**Mat.** 23:8; **Heb.** 2:11 KJB), equally Kings and Priests, under God:

> Psalms 82:1 KJB - **A Psalm of Asaph.** God standeth in the congregation of the mighty; he judgeth among the gods.
>
> There is a perfect parallelism:
>
> **[1A]** "... God ..."
>
> **[1B]** "... he ..."
>
> **[2A]** "... standeth in ..."
>
> **[2B]** "... judgeth among ..."
>
> **[3A]** "... the congregation of the mighty ..."
>
> **[3B]** "... the gods ..."
>
> Psalms 82:2 KJB - How long will ye judge unjustly, and accept the persons of the wicked? Selah.
>
> Psalms 82:3 KJB - Defend the poor and fatherless: do justice to the afflicted and needy.
>
> Psalms 82:4 KJB - Deliver the poor and needy: rid *them* out of the hand of the wicked.
>
> Psalms 82:5 KJB - They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
>
> Psalms 82:6 KJB - I have said, Ye *are* gods; and all of you *are* children of the most High.
>
> There is a perfect parallelism:
>
> **[1A]** "I have said ..."
>
> **[1B]** "... and ..."

[2A] "... Ye are ..."

[2B] "... all of you are ..."

[3A] "... gods ..."

[3B] "... children of the most High."

Psalms 82:7 KJB - But ye shall die like men, and fall like one of the princes.

Psalms 82:8 KJB - Arise, O God, judge the earth: for thou shalt inherit all nations.

In so citing the OT **Psalm**, Jesus refers to God Himself, being in the midst of the His people, while He being the true just Judge, and the peoples being unjust judges, with God defending the poor, the fatherless, and needy, and the rulers of the people turning away from such who needed help. The very moment that Jesus cites this reference to the **Psalm**, is exactly the moment of the contrast between Himself (Jesus – God, and Son of the Father), His words and actions, and their (the Jews, leaders, Pharisees) words and actions. So, Jesus' **[1]** words demonstrated / vindicated who He is, and who they were, **[2]** His actions, the "good works", demonstrated / vindicated who He is, and who they were, and even **[3]** the very scripture itself in **Psalm** 82, demonstrated / vindicated who He is, and who they were. However, more than this, **Jesus is drawing a greater argument and proof from the text**, notice:

John 10:36 KJB - **Say ye of him**, whom the Father hath sanctified, and sent into the world, Thou blasphemest; **because I said, I am the Son of God**?

Jesus, said "I am the Son of God", and in **Jhn.** 10:30 KJB, said, "I and my Father are one", which the "Jews" rightly understood Him, to make the claim that He was indeed equal to God (the Person / Being of the Father) when they said, "... **thou** ... **makest thyself God**." (**Jhn.** 10:33 KJB)

Is Jesus backtracking from making the claim to be God (not the Person / Being of the Father, but that of the Son), or backtracking from the claim that He was equal with God (Person / Being of the Father in nature]? No. Jesus is making a perfect air-tight case, from scripture, which cannot be broken (**Jhn.** 10:35 KJB), from the 'lesser' to the 'greater'.

In other words, Jesus cited **Psalm** 82, saying that even the scripture called God's own people and rulers, "gods", meaning that they were to be just judges in stewardship, even "children of the most High". As such, they were all 'sons of God' in that sense, called to be like God in character, words, actions, etc.

Jesus had claimed to be the actual eternal, and by nature, "Son of God", who from eternity was equal with the Father. Jesus is saying, since the scripture called the adopted persons 'gods', 'children of the most High', which none of them argued with, **how much more, then,** does the actual un-adopted, original, eternal, only-begotten heir have claim to such, as "Son of God"?

They all knew of such a Person from the OT, see "my fellow" (**Zec.** 13:7 KJB), the Person at the bush with Moses (**Exo.** 3 & 4, 23:21 KJB), with Joshua (**Jos.** 5:13-15 KJB), etc., etc., and the coming "son" (**Isa.** 9:6 KJB), even one "like the Son of God" (**Dan.** 3:25 KJB) Who was given from the Father to the people forever.

Therefore, which of them (Jesus or they) had the greater claim to the designation and responsibility to the phrase "Son of God"? – the actual Son of God, or those who were later called into the family of God, through adoption, whom were all called "gods," "children of the most High," "sons of God" (**Gen.** 6:2,4; **Hos.** 1:10; **Eze.** 16:21 KJB)? How then could they stone Jesus, since the Messiah was the real eternal Son of God by nature, and they all only called and adopted? They would to have as soon stone themselves before they could rightfully stone Jesus for the rightful claim, which was **superior** in every way to their claim to such. Jesus is **not** saying that He is **not** God (Deity in nature, power, and equal with the Father), nor lessening the arguments and words made beforehand, nor backtracking to save Himself. Jesus is instead making **the perfect unarguable case**, from scripture that He is who He said He is, drawing from the 'lesser' to the 'greater' example. Jesus finishes by pointing back again to His actions, which were fulfilling the very scriptures just cited:

> John 10:37 KJB - If I do not the works of my Father, believe me not.
>
> John 10:38 KJB - But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.
>
> John 10:39 KJB - **Therefore they sought again to take him**: but he escaped out of their hand,

They did not care about all three means by which Jesus sought to show them, because they were unjust, and proved themselves so and stubbornly wanted to remain so. They could not refute Jesus' words, actions or scripture. No one can.

~

QUESTION 021: The scriptures clearly say "... The LORD our God is one LORD." (Deu. 6:4; Mar. 12:29 KJB), how then can there be "three" (1 Jhn. 5:7 KJB) Persons / Beings?

ANSWER 021: When most people read **Deu.** 6:4 KJB, or even **Mar.** 12:29 KJB, they do so out of context, and not in harmony with the original language they were written in:

Deuteronomy 6:4 KJB - Hear, O Israel: The LORD our God is one LORD:

> Deuteronomy 6:4 HOT - שׁמע ישׂראל יהוה אלהינו יהוה אחד׃
>
> Deuteronomy 6:4 HOT Transliterated - sh'ma Is'räël J'HVäH élohëynû J'HVäH echäd

Mark 12:29 KJB - And Jesus answered him, The first of all the commandments *is,* Hear, O Israel; The Lord our God is one Lord:

> Mark 12:29 GNT TR - ο δε ιησους απεκριθη αυτω οτι πρωτη πασων των εντολων ακουε ισραηλ κυριος ο θεος ημων κυριος εις εστιν
>
> Mark 12:29 GNT TR Transliterated – o de iesous apekrithe autw oti prwte paswn twn entolwn akoue israel hyrios o theos emon kyrios eis estin

Deu. 6:4, showing the singular and plurality in it:

> "Hear (listen), O Israel (the peoples), JEHOVAH (Singular - Family name stemming from the Father) Elohiym ("Gods"; Plurality - Three Persons / Beings; JEHOVAH Sr. – the Father; JEHOVAH Jr. – The Son; and the Holy Spirit of JEHOVAH) is / are a harmonious JEHOVAH (Singular - Family name)".

In other words, the Three Persons / Beings are a Trio, or united together not in Their Persons / Beings or even "essence" (as some persons use), but in Their Purpose (**Jhn.** 17:11,22 KJB; &c.; like as the Bible is many books, but a united whole message, or 4 gospels (**Matthew**, **Mark**, **Luke** & **John**, but a harmonious Gospel) which are really sharing the same wonderful news of God's promises in Christ Jesus. This Eternal Heavenly Trio are **not** like the pagan pantheon of triads, triquetra, triskelons, tritheism, who all fought & warred with each other, vying for supremacy. This Trio is love, the eternal Family JEHOVAH Whom have ever been self-sacrificing toward one another, considering each other.

Think like as a Family Company with a name: "JEHOVAH" Construction. They (Father, Son & Holy Ghost) are all each "Boss" (like "God") over their employees.

In fact, the Father "JEHOVAH" Sr. can be "with" Son "JEHOVAH" Jr. (What does a person call a Son who carries the exact same name as their Father?) at a construction (Creation) site (like in **Gen.** 1:1 KJB), and an employee (like the angels, "morning stars", "sons of God"; **Job** 38:7 KJB) come up to them two, and say "Boss", and both would respond together, because "Boss" (Son) was "with" the "Boss" (Father) at that moment. This is exactly what is found written in **Jhn.** 1:1 wherein "God" (Person / Being of the Son) was "with" "the God" (Person / Being of the Father).

Even in 'maths' (mathematics) this works because of something called the theory of "set maths".

Uncreated & Infinite Eternal Father, Son and Holy Spirit are the {set Deity}

Created & finite Angels, mankind & lesser creatures are the {set creation}

{set Deity} is Head over {set creation}. Yet {set Deity} is **not** a single Person / Being, but a collective or united group that is Godhead, just as all individuals together which are creation is / are **not** a single person / being but a collective group under a single label (the created).

Yet, in {set Deity} as {set Head} are three Persons / Beings which individually or together {set} are "Head" over creation.

Yet in {set Deity} or Godhead of the Father, the Son and the Holy Ghost, there is also hierarchy (**Gen.** 41:40 KJB) and each their own {set}.

[0] {set Godhead or Elohiym (Gods / God), the Eternal Heavenly Trio}

[1] {set Father; Head & God of the Son (**1 Cor.** 11:3; **Jhn.** 20:17 KJB)}

[2] {set Son; the "hand" / "arm of the LORD (His Father)" (**Isa.** 53:1; **Jhn.** 12:38 KJB)}

[3] {set Holy Spirit; "the finger of GOD" (**Exo.** 8:19, 31:18; **Deu.** 9:10; **Luk.** 11:20; **Mat.** 12:28 KJB)}.

This is why **Jhn.** 17:3 KJB / GNT TR can speak of the Father as "τον μονον αληθινον θεον", "ton monon alethinon theon", "the only true God". It does **not** mean that the Son is not God in nature. Consider the two words "mono" and "genes" only spoken of the Son's Person / Being in relation to this phrase in **Jhn.** 17:3 which uses "monon" "alethinon" spoken only of the Father's Person / Being.

> John 17:3 KJB - And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.
>
> > John 17:3 GNT TR - αυτη δε εστιν η αιωνιος ζωη ινα γινωσκωσιν σε **τον μονον αληθινον θεον** και ον απεστειλας ιησουν χριστον
>
> John 3:16 KJB - For God so loved the world, that he gave his **only begotten** Son, that whosoever believeth in him should not perish, but have everlasting life.
>
> > John 3:16 GNT TR - ουτως γαρ ηγαπησεν ο θεος τον κοσμον ωστε τον υιον αυτου **τον μονογενη** εδωκεν ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον

Of the Father only- [G3441], "μονον", "monon", "only", & **[G228]** "αληθινον", "alethinon", "true*".

> True - https://www.thesaurus.com/browse/true
> Authentic - https://www.thesaurus.com/browse/authentic
> Original - https://www.thesaurus.com/browse/original
>
> The word **[G228]** "αληθινον", "alethinon", "true*" means **underived**.

Of the Son only - [G3439; G3441 & G1096], "μονογενη", "monogene", "only begotten".

"Mono" means simply "one", "only". Mono is used in conjunction, or connection, with the word "gene". "Gene" refers to **race** or **nature** (that which is the content of essence), that which comes about or exists through / from another. The word is used this way even coming down to the modern day English:

> "gene (n.) 1911, from German Gen, coined 1905 by Danish scientist Wilhelm Ludvig Johannsen (1857-1927), from Greek genea "generation, **race**" (from PIE root *gene- "give birth, beget"). De Vries had earlier called them pangenes. Gene pool is attested from 1946." - https://www.etymonline.com/word/Gene

That is why the Father is called: ton monon alethinon theon (**Jhn.** 17:3), ton theon (**Jhn.** 1:1b), o theos (**Heb.** 1:9b).

And because the Son is **the express image of** the Father (**Heb.** 1:3 KJB), is identified as: monogene (**Jhn.** 3:16), logos en o theos (**Jhn.** 1:1c), o theos (**Heb.** 1:9a).

In other words, the Father's eternal nature is His own, underived (or "true"*), but the Son, because He is the Son of the Father, and not the Father, has His nature (that same nature of the Father), because of the Father. Those that attempt to utilize **Jhn.** 17:3 KJB to say that Jesus is "the true God" have left the context, and make a grave mistake, just as those who say Jesus is not God by it. Both groups simply do not understand the words of the text, neither the context ("flesh"; **Jhn.** 17:2 KJB).

So '**monogene**' in connection with 'ton **monon** **alethinon** theon' means that the nature of the Son is of the Father and He (the Eternal Son) is the **only** (mono) Son of the Father **with that nature of** (gene) the Father, Whose nature is only (monon) Underived and Original (alethinon) to Himself. Created Angels and humans are also "sons", but **not** of that same nature as the Father and Son are.

As stated before, the nature of the Holy Ghost / Spirit is a complete mystery to mankind, not given in scripture (**Deu.** 29:29 KJB). In other words:

> The Father is "The only true (underived in His eternal nature) God".
>
> The Son is "The only begotten" (derives His eternal nature from the Father because He is the express image of God the Father, as the Son) "God"

Both are eternally God & uncreated, having existed eternally "with" each other, but in relationship to each other. An unfathomable (to created finite minds) mystery to be sure, but all true none-the-less.

One thing to keep foremost in the mind is that the combined words, "only begotten" (from monogene) have absolutely **nothing** to do with time, or creation, or coming into existence in these contexts, but, and only, deals with the existing nature of the Son in relation to the Father. The words are **not** the same as 'to generate', 'give birth, **[G1080]** "γεγεννηται", "gegennetai".

This is why, even when dealing with Isaac and Ishmael, as sons of Abraham, only Isaac is called the "only son" (**Gen.** 22:2,12,16 KJB), or the "only begotten" (**Heb.** 11:17 KJB) of Abraham, and not Ishmael. While it is true that Ishmael (**Gen.** 16:11,15-16 KJB) came about through Abram / Abraham as a father, yet his mother was not Sarai / Sarah the lawful (sanctified and sealed in union by God; **Gen.** 2:22 KJB, &c.) wife, being of "one flesh", and **body** (**Gen.** 2:23-24, 12:13,18-19, 20:2,5,12; **Son.** 4:9-10,12, 5:1; **Mat.** 19:5-6; **1 Cor.** 6:16; **Eph.** 5:31 KJB) of Abraham, but came through the handmaid, "Hagar" (Agar; **Gen.** 4:24-25 KJB) the Egyptian, a foreign body and not of the same "flesh". Thus, Isaac was wholly of the nature of the true source (father Abraham and mother Sarah), while Ishmael was not entirely.

The eternal Son of the eternal Father is **never**, in all of scripture, identified with the words "the only true God" as the Father is, and should **never** be, as it would destroy His uniqueness. The Son is "the only begotten", while the Father is the "only true" in nature. Some have incorrectly linked the words "the true God" to the Son in **1 Jhn.** 5:20 KJB, but they refer to the Father in parallelism:

> 1 John 5:20 KJB - And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

[A1] Son
- **[B1]** of God (the Father)
- **[B2]** him (the Father that is true)

[A2] him (the Son that is true)
[C1] his (the Father)
[D1] Son Jesus Christ
- **[C2]** the true God (the Father)
- **[D2]** eternal life (the Son), see also **Jhn.** 5:39 KJB, "eternal life ... me (Jesus)", & **1 Jhn.** 1:2 KJB, "that eternal life, which was with the Father".

Now it is time to consider each of the words used, in both Hebrew **[H259]** & koine Greek **[G1520]**. The Hebrew word used in **Deu.** 6:4 HOT, for "one" is **[H259]**, "אחד:", "'echâd", and is **not** the Hebrew words **[H905]**, "בד", "bad" or **[H3173]**, "יחיד", "jâchîyd".

> Deuteronomy 6:4 KJB - Hear, O Israel: The LORD our God *is* **one** LORD:

Deuteronomy 6:4 HOT - שׁמע ישׂראל יהוה אלהינו יהוה **אחד**:

Deuteronomy 6:4 HOT Transliterated - sh'ma Is'räël J'HVäH élohënynû J'HVäH **echäd**

Deuteronomy 6:4 HOT with Strong's Numbers - שׁמעH8085 ישׂראלH3478 יהוהH3068 אלהינוH430 יהוהH3068 **אחדH259**:

A Greek translation of the OT in **Deu.** 6:4, for "one" is **[G1519]**, "εις", "eis".

Deuteronomy 6:4 Greek OT - Καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ισραηλ ἐν τῇ ἐρήμῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου Ἄκουε, Ισραηλ· κύριος ὁ θεὸς ἡμῶν κύριος **εἷς** ἐστιν·

Deuteronomy 6:4 Greek OT Transliteration - Kai tauta ta dikaiwmata kai ta krimata, osa, eneteilato kyrios tois uiois Israel en te eremw exelthontwn autwn ek ges Aigyptou Akoue, Israel. Kyrios o theos emwn kyrios **eis** estin.

Deuteronomy 6:4 Greek OT with Strong's Numbers & Robinson's Morphological Codes - καιG2532 CONJ ταυταG3778 D-NPN ταG3588 T-NPN δικαιωματαG1345 N-NPN καιG2532 CONJ ταG3588 T-NPN κριματαG2917 N-NPN οσαG3745 A-APN ενετειλατοG1781 V-AMI-3S κυριοςG2962 N-NSM τοιςG3588 T-DPM υιοιςG5207 N-DPM ισραηλG2474 N-PRI ενG1722 PREP τηG3588 T-DSF ερημωG2048 N-DSF εξελθοντωνG1831 V-AAPGP αυτωνG846 D-GPM εκG1537 PREP γηςG1065 N-GSF αιγυπτουG125 N-GSF ακουεG191 V-PAD-2S ισραηλG2474 N-PRI κυριοςG2962 N-NSM οG3588 T-NSM θεοςG2316 N-NSM ημωνG1473 P-GP κυριοςG2962 N-NSM **εις G1519 A-NSM** εστινG1510 V-PAI-3S

The koine Greek word used in **Mar.** 12:29 GNT TR, for "one" is **[G1520]**, "εις", "eis".

Mark 12:29 KJB - And Jesus answered him, The first of all the commandments *is,* Hear, O Israel; The Lord our God is **one** Lord:

Mark 12:29 GNT TR - ο δε ιησους απεκριθη αυτω οτι πρωτη πασων των εντολων ακουε ισραηλ κυριος ο θεος ημων κυριος **εις** εστιν

Mark 12:29 GNT TR Transliterated - o de iesous apekrithe autw oti prwte paswn twn entolwn akoue israel hyrios o theos emon kyrios **eis** estin

Mark 12:29 GNT TR with Strong's Numbers & Robinson's Morphological Codes - οG3588 T-NSM δεG1161 CONJ ιησουςG2424 N-NSM απεκριθηG611 V-ADI-3S αυτωG846 P-DSM οτιG3754 CONJ πρωτηG4413 A-NSF-S πασωνG3956 A-GPF τωνG3588 T-GPF εντολωνG1785 N-GPF ακουεG191 V-PAM-2S ισραηλG2474 N-PRI κυριοςG2962 N-NSM οG3588 T-NSM θεοςG2316 N-NSM ημωνG1473 P-1GP κυριοςG2962 N-NSM **εις G1520 A-NSM** εστινG1510 V-PAI-3S

The exact same koine Greek word is used in **1 Jhn.** 5:7,8 GNT TR:

1 John 5:7 KJB - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are **one**.

> 1 John 5:7 GNT TR - ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος και τὸ Ἅγιον Πνεῦμα, καὶ οὗτοι οι τρεῖς **ἕν** εἰσι·
>
> 1 John 5:7 GNR TR Transliterated – oti treis eisin oi martyrountes en tw ouranw, o Pater, o Logos kai to Agion Pneuma, kai outoi oi treis **en** eisi.
>
> 1 John 5:7 GNT-TR with Strong's Numbers & Robinson's Morphological Codes - οτιG3754 CONJ τρειςG5140 A-NPM εισινG1510 V-PAI-3P οιG3588 T-NPM μαρτυρουντεςG3140 V-PAP-NPM ενG1722 PREP τωG3588 T-DSM ουρανωG3772 N-DSM οG3588 T-NSM πατηρG3962 N-NSM οG3588 T-NSM λογοςG3056 N-NSM καιG2532 CONJ τοG3588 T-NSN αγιονG40 A-NSN πνευμαG4151 N-NSN καιG2532 CONJ ουτοιG3778 D-NPM οιG3588 T-NPM τρειςG5140 A-NPM **ενG1520 A-NSN** εισινG1510 V-PAI-3P

1 John 5:8 KJB - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in **one**.

> 1 John 5:8 GNT TR - καὶ τρεῖς εἰσιν οι μαρτυροῦντες ἐν τῇ γῇ, τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ **ἕν** εἰσιν.
>
> 1 John 5:8 GNT TR Transliterated - kai treis eisin oi martyrountes en te ge, to Pneuma kai to udwr kai to aima, kai oi treis eis to **en** eisin.
>
> 1 John 5:8 GNT-TR with Strong's Numbers & Robinson's Morphological Codes - καιG2532 CONJ τρειςG5140 A-NPM εισινG1510 V-PAI-3P οιG3588 T-NPM μαρτυρουντεςG3140 V-PAP-NPM ενG1722 PREP τηG3588 T-DSF γηG1093 N-DSF τοG3588 T-NSN πνευμαG4151 N-NSN καιG2532 CONJ τοG3588 T-NSN υδωρG5204 N-NSN καιG2532 CONJ τοG3588 T-NSN αιμαG129 N-NSN καιG2532 CONJ οιG3588 T-NPM τρειςG5140 A-NPM εις G1519 PREP τοG3588 T-ASN **ενG1520 A-ASN** εισινG1510 V-PAI-3P

The word "one", whether in Hebrew or koine Greek, in these instances, really means a 'harmony', a 'unity of plurality for singular purpose', a 'combined effort', as like a team, a union, a company, a duo, a trio, a quartet, &c., a family, a marriage (husband & wife & God uniting them), &c.

According to Brown-Driver-Briggs Hebrew Definitions, the Hebrew **[H259]**, ":אחד", "'echâd":

> "A numeral from H0258; properly united, that is, one; or (as an ordinal) first:—a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together." - http://lexiconcordance.com/hebrew/0259.html

According to Mounce's Concise Greek-English Dictionary, the koine Greek **[G1520]**, "εις", "eis", can mean in one of its senses / meanings, "one virtually by union". It is sometimes connected with the koine Greek word **[G3391]**, "μία", "mia", "one" / "first". This is how the words are used throughout the scriptures when used as meaning 'a plurality working in unison, in harmony or together with singular purpose or goal or agenda'. Both the OT & NT writers, inspired of the Holy Ghost / Spirit, speak of Marriage, all of the Prophets, the Apostles / disciples, the peoples of God, and the enemies of the LORD, and the Godhead of the Father, Son and Holy Ghost, in this way. Marriage, in the King James Bible, uses these very same words to describe the at-one-ment (unity) of two persons of man-kind, a male (man, husband) and female (woman, wife) in unified covenant relationship with / by God:

Genesis 2:24 KJB - Therefore shall a **man** leave his father and his mother, and shall **cleave unto his wife**: and **they** shall be **one** flesh.

Genesis 2:24 HOT [read from Right to Left] -
על־כן יעזב־איש את־אביו ואת־אמו ודבק באשׁתו והיו לבשׂר **אחד**:

Genesis 2:24 HOT Transliterated - al-Kën yaázäv-iysh et-äviyw w'et-iMô w'dävaq B'ish'Tô w'häyû l'väsär **echäd**

Genesis 2:24 HOT with Strong's Numbers [read from Right to Left] -
ואתH853 אביוH1 אתH853 אישׁH376 יעזבH5800 כךH3651 עלH5921
:אחדH259 לבשׂרH1320 והיוH1961 באשׁתוH802 ודבקH1692 אמוH517

A Greek translation of the OT then uses the koine Greek word **[G1519]**, "εις", "eis" in the same fashion at the same place in combination with **[G1520]**, "μιαν", "mian":

Genesis 2:24 Greek OT - ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο **εἰς** σάρκα **μίαν**.

Genesis 2:24 Greek OT Transliterated - eneken toutou kataleipsei anthrwpos ton patera autou kai ten metera autou kai proskollethesetai pros ten gynaika autou, kai esontai oi duo **eis** sarka **mian**.

Genesis 2:24 Greek OT with Strong's Numbers and Robinson's Morphological Codes - ενεκενPREP τουτουG3778 D-GSN καταλειψειG2641 V-FAI-3S ανθρωποςG444 N-NSM τονG3588 T-ASM πατεραG3962 N-ASM αυτουG846 D-GSM καιG2532 CONJ τηνG3588 T-ASF μητεραG3384 N-ASF αυτουG846 D-GSM καιG2532 CONJ προσκολληθησεταιG4347 V-FPI-3S προςG4314 PREP τηνG3588 T-ASF γυναικαG1135 N-ASF αυτουG846 D-GSM καιG2532 CONJ εσονταιG1510 V-FMI-3P οιG3588 T-NPM δυοG1417 N-NUI **εἰςG1519** PREP σαρκαG4561 N-ASF **μιανG1520 A-ASF**

Consider closely how "they" (a plurality of persons / individuals), being before "twain" (a male / man, & female / woman), that is to say two persons, are to be after the marriage covenant, considered as "one" (united) family, a new creature / creation (husband as head, and wife as body) under / by God. This is how even Christ Jesus and His Father are spoken of in the NT (**1 Cor.** 11:3 KJB) united by the Holy Ghost / Spirit (**1 Cor.** 6:17,19, 12:13; **Eph.** 4:4 KJB):

Matthew 19:5 KJB - And said, For this cause shall **a man** leave father and mother, and **shall cleave to his wife**: and **they twain** shall be **one** flesh?

Matthew 19:5 GNT TR - καὶ εἶπεν, ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο **εἰς** σάρκα **μίαν**;

Matthew 19:5 GNT TR Transliterated - kai eipen, eneken toutou kataleipsei anthrwpos ton patera kai ten metera kai kollethesetai te gynaiki autou, kai esontai oi duo **eis** sarka **mian**.

Matthew 19:5 GNT TR with Strong's Numbers and Robinson's Morphological Codes - καιG2532 CONJ ειπενG3004 V-2AAI-3S ενεκενG1752 PREP τουτουG3778 D-GSN καταλειψειG2641 V-FAI-3S ανθρωποςG444 N-NSM τονG3588 T-ASM πατεραG3962 N-ASM καιG2532 CONJ τηνG3588 T-ASF μητεραG3384 N-ASF καιG2532 CONJ προσκολληθησεταιG4347 V-FPI-3S τηG3588 T-DSF γυναικιG1135 N-DSF αυτουG846 P-GSM καιG2532 CONJ εσονταιG1510 V-FDI-3P οιG3588 T-NPM δυοG1417 A-NUI **εις**G1519 PREP σαρκαG4561 N-ASF **μιαν**G1520 A-ASF

Matthew 19:6 KJB - Wherefore they are no more twain, but **one** flesh. What therefore God hath **joined together**, let not man put asunder.

Matthew 19:6 GNT TR - ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ **μία**. ὃ οὖν ὁ Θεὸς **συνέζευξεν**, ἄνθρωπος μὴ χωριζέτω.

Matthew 19:6 GNT TR Transliterated - wste ouketi eisi duo, alla sarx **mia**. O oun o Theos **sunezeuxen**, anthrwpos me chwrizetw.

Matthew 19:6 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ωστεG5620 CONJ ουκετιG3765 ADV-N εισινG1510 V-PAI-3P δυοG1417 A-NUI αλλαG235 CONJ σαρξG4561 N-NSF **μια**G1520 A-NSF οG3739 R-ASN ουνG3767 CONJ οG3588 T-NSM θεοςG2316 N-NSM **συνεζευξεν**G4801 V-AAI-3S ανθρωποςG444 N-NSM μηG3361 PRT-N χωριζετωG5563 V-PAM-3S

Mark 10:6 KJB - But from the beginning of the creation God made them male and female.

Mark 10:6 GNT TR - ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός·

Mark 10:6 GNT TR Transliterated - apo de arches ktisews arsen kai thelu epoiesen autous o Theos.

Mark 10:6 GNT TR with Strong's Numbers and Robinson's Morphological Codes - αποG575 PREP δεG1161 CONJ αρχηςG746 N-GSF κτισεωςG2937 N-GSF αρσενG730 A-ASN καιG2532 CONJ θηλυG2338 A-ASN εποιησενG4160 V-AAI-3S αυτουςG846 P-APM οG3588 T-NSM θεοςG2316 N-NSM

Mark 10:7 KJB - For this cause shall a man leave his father and mother, and cleave to his wife;

Mark 10:7 GNT TR - ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

Mark 10:7 GNT TR Transliterated - eneken toutou kataleipsei anthrwpos ton patera autou kai ten metera kai proskollethesetai pros ten gynaika autou,

Mark 10:7 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ενεκενG1752 PREP τουτουG3778 D-GSN καταλειψειG2641 V-FAI-3S ανθρωποςG444 N-NSM τονG3588 T-ASM πατεραG3962 N-ASM αυτουG846 P-GSM καιG2532 CONJ τηνG3588 T-ASF μητεραG3384 N-ASF καιG2532 CONJ προσκολληθησεταιG4347 V-FPI-3S προςG4314 PREP τηνG3588 T-ASF γυναικαG1135 N-ASF αυτουG846 P-GSM

Mark 10:8 KJB - And they twain shall be **one** flesh: so then they are no more twain, but **one** flesh.

Mark 10:8 GNT TR - καὶ ἔσονται οἱ δύο **εἰς** σάρκα **μίαν**. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ **μία** σάρξ·

Mark 10:8 GNT TR Transliterated - kai esontai oi duo **eis** sarka **mian**. Wste ouketi eisi duo, alla **mia** sarx.

Mark 10:8 GNT TR with Strong's Numbers and Robinson's Morphological Codes - καιG2532 CONJ εσονταιG1510 V-FDI-3P οιG3588 T-NPM δυοG1417 A-NUI **εισG1519 PREP** σαρκαG4561 N-ASF **μιανG1520 A-ASF** ωστεG5620 CONJ ουκετιG3765 ADV-N εισινG1510 V-PAI-3P δυοG1417 A-NUI αλλαG235 CONJ **μιαG1520 A-NSF** σαρξG4561 N-NSF

Mark 10:9 KJB - What therefore God hath **joined together**, let not man put asunder.

Mark 10:9 GNT TR - ὃ οὖν ὁ Θεὸς **συνέζευξεν** ἄνθρωπος μὴ χωριζέτω.

Mark 10:9 GNT TR Transliterated - o oun o Theos **sunezeuxen** anthrwpos me chwrizetw.

Mark 10:9 GNT TR with Strong's Numbers and Robinson's Morphological Codes - oG3739 R-ASN ουνG3767 CONJ oG3588 T-NSM θεοςG2316 N-NSM **συνεζευξενG4801 V-AAI-3S** ανθρωποςG444 N-NSM μηG3361 PRT-N χωριζετωG5563 V-PAM-3S

1 Corinthians 6:16 KJB - What? know ye not that he which is joined to an harlot is **one** body? for two, saith he, shall be **one** flesh.

1 Corinthians 6:16 GNT TR - ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ **ἓν** σῶμά ἐστιν; ἔσονται γάρ, φησίν, οἱ δύο **εἰς** σάρκα **μίαν**·

1 Corinthians 6:16 GNT TR Transliterated - [h]e ouk oidate kollwmenos te porne **en** swma estin; esontai gar, phesin, oi duo **eis** sarka **mian**.

1 Corinthians 6:16 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ηG2228 PRT ουκG3756 PRT-N οιδατεG1492 V-RAI-2P οτιG3754 CONJ οG3588 T-NSM κολλωμενοςG2853 V-PPP-NSM τηG3588 T-DSF πορνηG4204 N-DSF **ενG1520 A-NSN** σωμαG4983 N-NSN εστινG1510 V-PAI-3S εσονταιG1510 V-FDI-3P γαρG1063 CONJ φησινG5346 V-PAI-3S οιG3588 T-NPM δυοG1417 A-NUI **εισG1519 PREP** σαρκαG4561 N-ASF **μιανG1520 A-ASF**

1 Corinthians 6:17 KJB - But he that is joined unto the Lord is **one** spirit.

1 Corinthians 6:17 GNT TR - ὁ δὲ κολλώμενος τῷ Κυρίῳ **ἓν** πνεῦμά ἐστι.

1 Corinthians 6:17 GNT TR Transliterated - o de kollwmenos tw Kyriw **en** pneuma esti.

1 Corinthians 6:17 GNT TR with Strong's Numbers and Robinson's Morphological Codes - oG3588 T-NSM δεG1161 CONJ κολλωμενοςG2853 V-PPP-NSM τωG3588 T-DSM κυριωG2962 N-DSM **ενG1520 A-NSN** πνευμαG4151 N-NSN εστινG1510 V-PAI-3S

Ephesians 5:31 KJB - For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be **one** flesh.

Ephesians 5:31 GNT TR - ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο **εἰς** σάρκα **μίαν**.

Ephesians 5:31 GNT TR Transliterated - anti toutou kataleipsei anthrwpos ton patera autou kai ten metera kai proskollethesetai pros ten gynaika autou, kai esontai oi duo **eis** sarka **mian**.

Ephesians 5:31 GNT TR with Strong's Numbers and Robinson's Morphological Codes - αντιG473 PREP τουτουG3778 D-GSN καταλειψειG2641 V-FAI-3S ανθρωποςG444 N-NSM τονG3588 T-ASM πατεραG3962 N-ASM αυτουG846 P-GSM καιG2532 CONJ τηνG3588 T-ASF μητεραG3384 N-ASF καιG2532 CONJ προσκολληθησεταιG4347 V-FPI-3S προςG4314 PREP τηνG3588 T-ASF γυναικαG1135 N-ASF αυτουG846 P-GSM καιG2532 CONJ εσονταιG1510 V-FDI-3P οιG3588 T-NPM δυοG1417 A-NUI **εισG1519 PREP** σαρκαG4561 N-ASF **μιανG1520 A-ASF**

They, which are entered into the marriage covenant, are to be one (singularity of harmony) in purpose, in mind, in character, but not in their persons (plurality). This is how Jesus Christ even spoke of Himself and the Father, along with Himself and the disciples, and even with the disciples amongst themselves, togetherness in mind, in purpose, in harmony, but not in their persons:

John 10:30 KJB - I and *my* Father are **one**. (contextually, dealing with authority over)

John 10:30 GNT TR - εγω και ο πατηρ **εν** εσμεν

John 10:30 GNT TR Transliterated - egw kai o pater **en** esmen

John 10:30 GNT TR with Strong's Numbers and Robinson's Morphological Codes - εγωG1473 P-1NS καιG2532 CONJ οG3588 T-NSM πατηρG3962 N-NSM **ενG1520 A-NSN** εσμενG1510 V-PAI-1P

John 17:11 KJB - And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that **they** may be **one**, as **we** *are.*

John 17:11 GNT TR - καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσί, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν **ἓν** καθὼς ἡμεῖς.

John 17:11 GNT TR Transliterated - kai ouketi eimi en tw kosmw, kai outoi en tw kosmw eisi, kagw pros se erchomai. pater agie, tereson autous en tw onomati sou w dedwkas moi, ina wsin **en** kathws emeis.

John 17:11 GNT TR with Strong's Numbers and Robinson's Morphological Codes - καιG2532 CONJ ουκG3756 PRT-N ετιG2089 ADV ειμιG1510 V-PAI-1S ενG1722 PREP τωG3588 T-DSM κοσμωG2889 N-DSM καιG2532 CONJ ουτοιG3778 D-NPM ενG1722 PREP τωG3588 T-DSM κοσμωG2889 N-DSM εισινG1510 V-PAI-3P καιG2532 CONJ εγωG1473 P-1NS προςG4314 PREP σεG4771 P-2AS ερχομαιG2064 V-PNI-1S πατερG3962 N-VSM αγιεG40 A-VSM τηρησονG5083 V-AAM-2S αυτουςG846 P-APM ενG1722 PREP τωG3588 T-DSN ονοματιG3686 N-DSN σουG4771 P-2GS ουςG3739 R-APM δεδωκαςG1325 V-RAI-2S μοιG1473 P-1DS ιναG2443 CONJ ωσινG1510 V-PAS-3P **ενG1520 A-NSN** καθωςG2531 ADV ημειςG1473 P-1NP

John 17:21 KJB - That they all may be **one**; as thou, Father, *art* in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me.

John 17:21 GNT TR - ἵνα πάντες **ἓν** ὦσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν **ἓν** ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

John 17:21 GNT TR Transliterated - ina pantes **en** wsi, kathws su, pater, en emoi kagw en soi, ina kai autoi en emin **en** wsin, ina o kosmos pisteue oti su me apesteilas.

John 17:21 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ιναG2443 CONJ παντεςG3956 A-NPM **ενG1520 A-NSN** ωσινG1510 V-PAS-3P καθωςG2531 ADV συG4771 P-2NS πατερG3962 N-VSM ενG1722 PREP εμοιG1473 P-1DS καγωG2504 P-1NS-K ενG1722 PREP σοιG4771 P-2DS ιναG2443 CONJ καιG2532 CONJ αυτοιG846 P-NPM ενG1722 PREP ημινG1473 P-1DP **ενG1520 A-NSN** ωσινG1510 V-PAS-3P ιναG2443 CONJ οG3588 T-NSM κοσμοςG2889 N-NSM πιστευσηG4100 V-AAS-3S οτιG3754 CONJ συG4771 P-2NS μεG1473 P-1AS απεστειλαςG649 V-AAI-2S

John 17:22 KJB - And the glory which thou gavest me I have given them; that they may be **one**, even as we are **one**:

John 17:22 GNT TR - κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν **ἓν** καθὼς ἡμεῖς **ἕν** ἐσμεν,

John 17:22 GNT TR Transliterated - kagw ten doxan en dedwkas moi dedwka autois, inaw sin **en** kathws emeis en esmen,

John 17:22 GNT TR with Strong's Numbers and Robinson's Morphological Codes - καιG2532 CONJ εγωG1473 P-1NS τηνG3588 T-ASF δοξανG1391 N-ASF ηνG3739 R-ASF δεδωκαςG1325 V-RAI-2S μοιG1473 P-1DS δεδωκαG1325 V-RAI-1S αυτοιςG846 P-DPM ιναG2443 CONJ ωσινG1510 V-PAS-3P **ενG1520 A-NSN** καθωςG2531 ADV ημειςG1473 P-1NP **ενG1520 A-NSN** εσμενG1510 V-PAI-1P

This is what prophecy said would be:

Ezekiel 11:19 KJB - And I will give them **one** heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezekiel 11:19 HOT [read from Right to Left] -
ונתתי להם לב **אחד** ורוח חדשה אתן בקרבכם והסרתי לב האבן מבשרם ונתתי להם לב בשר:

Ezekiel 11:19 HOT Transliterated - w'nätaTiy lähem lëv **echäd** w'rûªch chádäshäh eTën B'qir'B'khem waháširotiy lëv häeven miB'säräm w'nätaTiy lähem lëv Bäsär

Ezekiel 11:19 HOT with Strong's Numbers [read from Right to Left] -
ונתתיH5414 להם H3820 לב **אחדH259** ורוחH7307 חדשהH2319 אתןH5414 בקרבכם H7130
והסרתיH5493 לבH3820 האבן H68 מבשרם H1320 ונתתיH5414 להם H3820 לבH3820 בשר:H1320

Other passages which also speak of togetherness of multiplicity:

Genesis 1:26 KJB - And God said, Let **us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:27 KJB - So God created man in his *own* **image**, in the image of God created he him; male and female created he **them**.

Genesis 11:4 KJB - And they said, Go to, let **us** build us **a city** and **a tower**, whose top *may reach* unto heaven; and let **us** make us **a name**, lest we be scattered abroad upon the face of the whole earth.

Genesis 11:5 KJB - And the LORD came down to see the city and the tower, which the children of men builded.

Genesis 11:7 KJB - Go to, let **us** go down, and there confound their language, that **they** may not understand **one another's** speech.

Nehemiah 8:1 KJB - And all the people **gathered themselves together as one man** into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

Isaiah 6:8 KJB - Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for **us**? Then said I, Here *am* I; send me.

Joshua 9:2 KJB - That **they gathered themselves together**, to fight with Joshua and with Israel, **with one accord**.

Matthew 18:19 KJB - Again I say unto you, That if **two of you shall agree** on earth as touching any thing that they shall ask, it shall be done **for them** of my Father which is in heaven.

John 1:1 KJB - In the beginning was **the Word**, and the Word **was with God**, and **the Word was God**. ("God" "was with" the "God").

John 1:2 KJB - **The same was** in the beginning **with God**.

John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.

John 3:11 KJB - Verily, verily, I say unto thee, **We** speak that **we** do know, and testify that **we** have seen; and ye receive not **our** witness.

Acts 1:14 KJB - **These all continued with one accord** in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 2:1 KJB - And when the day of Pentecost was fully come, **they were all with one accord in one place**.

Acts 2:46 KJB - And **they**, continuing daily **with one accord** in the temple, and breaking bread from house to house, did eat their meat with gladness and **singleness of heart**,

Acts 4:24 KJB - And when **they** heard that, **they** lifted up their voice to God **with one accord**, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

Acts 5:12 KJB - And by the hands of the apostles were many signs and wonders wrought among the people; (and **they were all with one accord** in Solomon's porch.

Acts 7:57 KJB - Then **they** cried out with **a loud voice**, and stopped their ears, and ran upon him **with one accord**,

Acts 8:6 KJB - And **the people with one accord** gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Acts 12:20 KJB - And Herod was highly displeased with them of Tyre and Sidon: but **they** came **with one accord** to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country.*

Acts 15:15 KJB - And **to this agree the words of the prophets**; as it is written,

Acts 15:25 KJB - It seemed **good unto us**, being **assembled with one accord**, to send chosen men unto you with our beloved Barnabas and Paul,

Acts 18:12 KJB - And when Gallio was the deputy of Achaia, **the Jews** made insurrection **with one accord** against Paul, and brought him to the judgment seat,

Acts 19:29 KJB - And **the whole city** was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, **they** rushed **with one accord** into the theatre.

Romans 12:16 KJB - ***Be* of the same mind one toward another**. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Romans 15:6 KJB - That ye may with **one mind** *and* **one mouth** glorify God, even the Father of our Lord Jesus Christ.

1 Corinthians 1:10 KJB - Now I beseech you, brethren, by the name of our Lord Jesus Christ, that **ye all** **speak the same thing**, and *that* there **be no divisions among you**; but *that* **ye be perfectly joined together in the same mind and in the same judgment**.

2 Corinthians 13:11 KJB - Finally, brethren, farewell. Be perfect, be of good comfort, **be of one mind**, live in peace; and the God of love and peace shall be with you.

Ephesians 4:3 KJB - Endeavouring to keep **the unity of the Spirit** in the bond of peace.

Ephesians 4:4 KJB - *There is* **one body**, and **one Spirit**, even as **ye** are called in **one hope of your calling**;

Philippians 1:27 KJB - Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that **ye** stand fast **in one spirit**, **with one mind striving together** for the faith of the gospel;

Philippians 2:2 KJB - Fulfil ye my joy, that ye **be likeminded**, **having the same love, *being* of one accord, of one mind**.

Philippians 4:2 KJB - I beseech Euodias, and beseech Syntyche, that **they** **be of the same mind** in the Lord.

1 Peter 3:8 KJB - Finally, ***be ye*** **all** **of one mind**, having compassion **one of another**, love as brethren, *be* pitiful, *be* courteous:

1 John 5:7 KJB - For there are **three that bear record in heaven, the Father, the Word, and the Holy Ghost**: and **these three are one**.

1 John 5:8 KJB - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these **three agree in one**.

As seen, even the wicked can be in a similar state:

Revelation 17:13 KJB - These have **one** mind, and shall give their power and strength unto the beast.

> Revelation 17:13 GNT TR - οὗτοι **μίαν** γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.
>
> Revelation 17:13 GNT TR Transliterated - outoi **mian** gnwmen echousi, kai ten dynamin kai ten exousian autwn tw theriw didoasin.
>
> Revelation 17:13 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ουτοιG3778 D-NPM **μιανG1520 A-ASF** γνωμηνG1106 N-ASF εχουσινG2192 V-PAI-3P καιG2532 CONJ τηνG3588 T-ASF δυναμινG1411 N-ASF καιG2532 CONJ τηνG3588 T-ASF εξουσιανG1849 N-ASF εαυτωνG1438 F-3GPM τωG3588 T-DSN θηριωG2342 N-DSN διαδιδωσουσινG1239 V-PAI-3P

Revelation 17:17 KJB - For God hath put in their hearts to fulfil his will, and **to agree**, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Revelation 17:17 GNT TR - ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι **μίαν** γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθῶσιν οἱ λόγοι τοῦ Θεοῦ.

Revelation 17:17 GNT TR Transliterated - o gar Theos edwken eis tas kardias autwn poiesai ten gnwmen autou, kai poiesai **mian** gnwmen kai dounai ten basileian autwn tw theriw achri telesthwsin oi logoi tou Theou.

Revelation 17:17 GNT TR with Strong's Numbers and Robinson's Morphological Codes - oG3588 T-NSM γαρG1063 CONJ θεοςG2316 N-NSM εδωκενG1325 V-AAI-3S εισG1519 PREP ταςG3588 T-APF καρδιαςG2588 N-APF αυτωνG846 P-GPM ποιησαιG4160 V-AAN τηνG3588 T-ASF γνωμηνG1106 N-ASF αυτουG846 P-GSM καιG2532 CONJ ποιησαιG4160 V-AAN **μιανG1520 A-ASF** γνωμηνG1106 N-ASF καιG2532 CONJ δουναιG1325 V-2AAN τηνG3588 T-ASF βασιλειανG932 N-ASF αυτωνG846 P-GPM τωG3588 T-DSN θηριωG2342 N-DSN αχριG891 ADV τελεσθηG5055 V-APS-3S ταG3588 T-NPN ρηματαG4487 N-NPN τουG3588 T-GSM θεουG2316 N-GSM

The Bible (KJB) itself is a specific example of this "at-one-ment" (plurality in togetherness), itself not only being a work of God and man-kind (even as Jesus is both God and man), it is also "**one**" (unified) book, being many books, many prophets, many people, that **all agree in one**, even as the "law" and the "testimony" agree together (**Isa.** 8:20 KJB) with one mind, one purpose, though they are God's "two witnesses" (plurality, yet unified by their agreeing witness; **Rom.** 3:21 KJB) agreeing together in witness (singularity of purpose, mind). The 4 Gospels of **Matthew, Mark, Luke and John**, though each a differing personal witness, **all agree together** when compared prayerfully:

Numbers 15:31 KJB - Because he hath despised **the word** of the LORD, and hath broken his **commandment**, that soul shall utterly be cut off; his iniquity *shall be* upon him.

Deuteronomy 4:2 KJB - Ye shall not add unto **the word** which I command you, neither shall ye diminish *ought* from **it**, that ye may keep **the commandments** of the LORD your God which I command you.

Isaiah 8:20 KJB - To **the law and to the testimony**: if they speak not according to **this word**, *it is* because *there is* no light in them.

John 8:17 KJB - It is also written in your law, that **the testimony of two men is true**.

Acts 10:43 KJB - **To him** give **all the prophets witness**, that through his name whosoever believeth in him shall receive remission of sins.

Acts 15:15 KJB - And **to this agree the words of the prophets**; as it is written,

Romans 3:21 KJB - But now the righteousness of God without the law is manifested, being **witnessed by the law and the prophets**;

2 Corinthians 13:1 KJB - This *is* **the third *time* I am coming to you**. **In the mouth of two or three witnesses shall every word be established**.

These are JEHOVAH Elohiym's own standard for testimony, or witness. This is why there must always be 2 or 3 persons to witness. Jesus Himself stated that this is the way it was to always be:

> John 5:31 KJB - If I bear witness of myself, my witness is not true.
>
> John 8:13 KJB - The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
>
> John 8:14 KJB - Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
>
> John 8:18 KJB - I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Christ Jesus, the Son, was sent of the Father to witness and testify of the Love and character of God the Father:

> John 5:43 KJB - **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.
>
> John 10:25 KJB - Jesus answered them, I told you, and ye believed not: **the works that I do in my Father's name**, they bear witness of me.
>
> John 14:7 KJB - **If ye had known me, ye should have known my Father also**: and **from henceforth ye know him, and have seen him**.
>
> John 17:6 KJB - **I have manifested thy name** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Therefore, Jesus can only testify of the very character (name, &c.) of JEHOVAH Sr. - God the Father, the Ancient of days, if He (JEHOVAH Jr., JEHOVAH Imanuel – JEHOVAH Jesus) Himself had been eternal, and JEHOVAH God, ever being "with" (**Jhn.** 1:1-3; **Pro.** 8:30 KJB) the Father and Holy Spirit from everlasting, from **all** eternity.

If Jesus were not God (Deity in nature, even JEHOVAH the Son), neither Eternal, neither self-existent having Life within Himself, being original, unborrowed, underived, neither having His own Will, He could never testify of the True eternal character of the Father unto men, or any being, for how could He ever actually know in verity, not then being infinite? Yet, the Son is infinite to know the infinite Father.

> Matthew 11:27 KJB - All things are delivered unto me of my Father: and **no man knoweth the Son, but the Father**; **neither knoweth any man the Father, save the Son**, and *he* to whomsoever the Son will reveal *him.*
>
> Luke 10:22 KJB - All things are delivered to me of my Father: and **no man knoweth who the Son is, but the Father**; **and who the Father is, but the Son**, and *he* to whom the Son will reveal *him.*

Think long and hard about these two texts for a moment.

If Jesus, as some erroneously (and perhaps ignorantly through lack of knowledge) teach, came into existence at some point in eternity past from nothing by the will of the Father, not only would **Jhn.** 1:3 KJB - "All things were made by him; and without him was not any thing made that was made.", be broken (**Jhn.** 10:35 KJB), but then He (Jesus) could never be "the True Witness" (**Rev.** 3:14 KJB) of the infinite and eternal, ever-existing Father, for a True Witness can only testify of what He has seen / heard / experienced / knows. Yet it is written:

> John 3:11 KJB - Verily, verily, I say unto thee, **We** speak that **we** do know, and testify that **we** have seen; and ye receive not **our witness**.

Even in 'maths' there is a clear distinct difference between a 'line' and a 'ray', or 'line segment', and a 'point':

> **<- - - - - - ->** (LINE - infinite past to infinite future)
>
> **[.] - - - - - ->** (RAY, infinite into future, but finite in a past starting point, so only infinite in a sense when not compared to a true infinite 'line'.)
>
> **[.] - - - - - - [.]** (LINE SEGMENT, finite, definitive in past and future)
>
> **[.]** (POINT, finite, a moment or instance of time)

The Father is represented as (infinite):

> **<- - - - - - - - - - ->**

Therefore, if Jesus were (as some incorrectly teach):

> **[.] - - - - - ->** (this would mean there would have been an infinite amount of time that Jesus could not have witnessed, known, seen, heard, experienced the Father.)

However, the Bible represents (by inspiration of the Holy Ghost, **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB) Jesus as always having been (and being and shall ever be) "with" the Father:

> Proverbs 8:30 KJB - Then **I was by him**, *as* **one brought up *with him***: and I was daily *his* delight, **rejoicing always before** him;
>
> John 1:1 KJB - In the beginning was the Word, and the Word **was with** God, and the Word was God.
>
> **<- - - - - - - - - - -> [Father]**
> **<- - - - - - - - - - -> [Son]**
> **<- - - - - - - - - - -> [Holy Ghost / Spirit]**

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QUESTION 022: Doesn't Jesus say, "Why callest thou me good? there is none good but one, that is, God," to a rich man? Doesn't that mean Jesus is not God by His response?

ANSWER 022: Yes, Jesus says the phrase, "Why callest thou me good? there is none good but one, that is, God," (see **Mat.** 19:17 KJB, slightly differently worded in **Mar.** 18:18 KJB & **Luk.** 18:19 KJB) but that does not mean He is saying He is not God (Deity) at all, but in fact demonstrates that He is Deity (God, not the Person / Being of the Father, or Holy Ghost / Spirit, but the Son). Consider closely the texts and their contexts:

Matthew's account:

Matthew 19:16 KJB - And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Matthew 19:17 KJB - And he said unto him, **Why callest thou me good? *there is* none good but one, *that is,* God**: but if thou wilt enter into life, keep the commandments.

Matthew 19:18 KJB - He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Matthew 19:19 KJB - Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

Matthew 19:20 KJB - The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Matthew 19:21 KJB - Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

Matthew 19:22 KJB - But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Matthew 19:23 KJB - Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Matthew 19:24 KJB - And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mark's account:

Mark 10:17 KJB - And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Mark 10:18 KJB - And Jesus said unto him, **Why callest thou me good? *there is* none good but one, *that is,* God**.

Mark 10:19 KJB - Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Mark 10:20 KJB - And he answered and said unto him, Master, all these have I observed from my youth.

Mark 10:21 KJB - Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Mark 10:22 KJB - And he was sad at that saying, and went away grieved: for he had great possessions.

Mark 10:23 KJB - And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

Luke's account:

Luke 18:18 KJB - And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Luke 18:19 KJB - And Jesus said unto him, **Why callest thou me good? none *is* good, save one, *that is*, God**.

Luke 18:20 KJB - Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Luke 18:21 KJB - And he said, All these have I kept from my youth up.

Luke 18:22 KJB - Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Luke 18:23 KJB - And when he heard this, he was very sorrowful: for he was very rich.

Luke 18:24 KJB - And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

Luke 18:25 KJB - For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

Jesus was preaching about heavenly wealth versus earthly wealth, along with covetousness of earthly men verses the generosity of God, when suddenly a rich young ruler (a Pharisee) asked Jesus from out of the crowd, "Good Master, what good thing shall I do, that I may have eternal life?" (**Mat.** 19:16 KJB, see also **Mar.** 10:17; **Luk.** 18:18 KJB) Jesus truly desiring that this young man follow Him, already knew what the rich young man's problem was, and not desiring to publicly humiliate him, asked the young man a question and made a statement afterwards ("Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."; **Mat.** 19:17 KJB, see also **Mar.** 10:18; **Luk.** 18:19 KJB), to draw out into the light what was needful for the man to be delivered and saved. The question and statement are not denials, but affirmations of Jesus who is "good", and to help the young man, and others, truly see that He was indeed "good", and so proving Whom He said He was – the great I AM (**Jhn.** 8:58 KJB) in the Old Testament come to deliver His people (**Jhn.** 1:10-11 KJB) from the bondage of sin, satan and selfishness permanently.

The man obviously saw something "good" concerning Jesus, and asked his question. Jesus, then asked the man in return (the question about Who alone can be "good") so that he might understand what he just asked. Doing so would identify Jesus right away (as the "**good** shepherd", **Jhn.** 10:11,14; **Psa.** 78:52; **Eze.** 34:6,12-17; **Mic.** 2:12; **Mat.** 25:32-33 KJB), as God with them (**Isa.** 7:14, 8:8,10; **Mat.** 1:23 KJB; Deity in the flesh of mankind, not the Person / Being of the Father) who was indeed "good". Jesus is not denying His Deity here, and nowhere says that He is not Deity (God). What He is doing is drawing out of the man truth, as was done for Adam, Eve, Cain, and so many others in the Bible from the beginning. Jesus also acknowledges the goodness of His Father.

Additionally, after the man asked Jesus which commandments should he, the rich young ruler, keep, Jesus gave a very peculiar and specific order of commandments:

[06] Thou shalt do no murder
[07] Thou shalt not commit adultery
[08] Thou shalt not steal
[09] Thou shalt not bear false witness
[10] ??? [intentionally left out by Jesus, before circling around to the 5th commandment]
[05] Honour thy father and thy mother

The rich young ruler, following Jesus' listing of the commandments (2nd Table of the law, dealing with love to neighbour, citing **Exo.** 20:12-16; **Lev.** 19:17-18 KJB in part), did not miss a beat and immediately said, "All these things have I kept from my youth up: what lack I yet?" (**Mat.** 19:20 KJB; see also **Mar.** 10:20; **Luk.** 18:21 KJB) However, the rich young ruler being who he was, knew immediately which commandment had been purposefully left open – #10 in regards covetousness (**Exo.** 20:17 KJB). Jesus knowing that the rich young ruler knew, did not allow him to pass this opportunity by. After the man had asked his next question, Jesus touched the point of the man's sin again more plainly to show what was really keeping the young man from "eternal life", when He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (**Mat.** 19:21 KJB, see also **Mar.** 10:21; **Luk.** 18:22 KJB). Here was the perfect opportunity to demonstrate that he, the rich young ruler, was actually keeping the commandments and to follow Jesus! Yet, the rich young man went away from Jesus sad, for he was **covetous** of all the things he had accumulated, and trusted in wealth of earthly riches despising the heavenly riches in Christ Jesus – the very good God with them, and in truth was not keeping the commandments at all, hoarding the wealth, and not distributing as God's grace gave him amongst his poor neighbours.

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QUESTION 023: Jesus said, "my Father is greater than I" (Jhn. 14:28) and "My Father ... is greater than all" (Jhn. 10:29 KJB). Doesn't this mean that he is not God (Deity) but something lesser, something either created, or something that came into existence by some means of the Father?

ANSWER 023: Yes, Jesus said, "my Father is greater than I" (**Jhn.** 14:28) and "My Father ... is greater than all" (**Jhn.** 10:29 KJB), but this does **not** mean that Jesus is **not** "God manifest in the flesh" (**1 Tim.** 3:16 KJB), or that He is something created, or that He was brought into existence by some means of God the Father in the past.

The two texts read:

> John 10:29 KJB - My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

> John 14:28 KJB - Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

The context of **Jhn.** 10:29 KJB is that the Father has authority above everyone (especially those on earth, the most immediate context), & had given a specific people into the hands of Jesus, and no one could counter that command or decision, nor remove those given into Jesus hands, from His hands:

> Joh 10:28 KJB - And I give unto them eternal life; and they shall never perish, **neither shall any *man* pluck them out of my hand**.
>
> Joh 10:29 KJB - **My Father, which gave *them* me, is greater than all**; and **no *man* is able to pluck *them* out of my Father's hand**.
>
> Joh 10:30 KJB - I and my Father are one.

In other words, since the Father is almighty (and this without question), and above all earthly (and heavenly authority / ies), and had by command, and gift, given a peculiar people into the hand (or authority, or power) of Jesus, whose authority was greater than either of Them, and particularly the Father's, that could undo it? There are none. Jesus even herein stated that His Father's will and command, and His own will, as the Son of the Father, were united in Their purpose, and over the creation, "one" in that Almighty Authority. As none could remove the people from the Father's hand (authority), none could forcefully remove them from the hand (authority) of the Son. The verses do **not** deny the Deity, or Divinity, of Jesus, but strengthen them. The Jews present then even understood the claim Jesus was making about His authority and decided that it was blasphemy for a man to claim the authority of God for Himself:

> John 10:31 KJB - Then the Jews took up stones again to stone him.

As to the second text (**Jhn.** 14:28 KJB), the context (**Jhn.** 14:15-31 KJB) reveals that the Son is going back to Heaven (3rd) to "pray" (ask; **Jhn.** 14:16 KJB) the Father (as a Son asking His Father) for the gift of the Holy Ghost / Spirit for the disciples and the ministry of Christ Jesus. The Holy Spirit belongs to the Father (the Spirit **of** the LORD; **Rom.** 8:11), even as the Son belongs to the Father (Son **of** the Father; **2 Jhn.** 1:3 KJB), and the Son asks the Father for this gift not for Himself, but for His brothers / the disciples. Jesus will receive this perfect gift at Pentecost (**Jam.** 1:17; **Luk.** 12:49; **Jhn.** 14:16-17, 15:26, 16:13; **Act.** 1:4-5,7-8, 2:1-4,17-18,33; **Psa.** 133:1-3; **1 Pet.** 1:12; **Rev.** 5:6 KJB; see also **Exo.** 29:5-7; **Lev.** 8:12; **Heb.** 5:5, 6:20, 7:26, 9:11 KJB) having asked in perfect faith according to the Father's good will (**Jam.** 1:6; **Luk.** 12:32; **Eph.** 1:5,9,11; **Heb.** 2:4; 1 **Jhn.** 5:14 KJB), the Spirit then also belongs to Christ Jesus (**Rom.** 8:9; **Php.** 1:19; **1 Pet.** 1:11 KJB), distributing as He wills in the Father's will, and so also the Holy Ghost distributing as He wills (**1 Cor.** 12:11 KJB), agreeing with, and according to, the Son's will and Father's will.

The Father is the highest authority of the Three, being the Father. One must also keep in mind that Jesus gave up something to become the God-man, "God ... manifest in the flesh" (**1 Tim.** 3:16 KJB). Read **Php.** 2:5-11 KJB. Jesus is not only the eternal infinite only begotten Son of the Father, He is also now forever the head of all man-kind, being the Mediator and Advocate thereof. Jesus asks the Father in these capacities and offices / positions. The Father is then "greater" in each of these senses, but keep in mind Jesus is **not** saying that He is **not** God (Deity). He is simply demonstrating the position He has always been in (as Son), and even the new one that He is now forever in (as of man).

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QUESTION 024: Didn't Jesus say, "... He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (Jhn. 14:12 KJB), and does that not teach that Jesus cannot be God (Deity) since other human beings will do "greater works" than He did?

ANSWER 024: Yes, Jesus did say, "... He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (**Jhn.** 14:12 KJB), but it does not mean that others amongst mankind would accomplish mightier miracles that the ones performed by Jesus in the Father's name. It simply means that once the disciples of Jesus received the Holy Ghost / Spirit they would do similar miracles (**Mat.** 10:8; **Act.** 3:2-8, 6:8, 8:6,13, 9:40, 15:12, 19:11, 20:9-11; **1 Cor.** 12:10,28-29; **Gal.** 3:5; **Heb.** 2:4 KJB) that Jesus did on a **wider** (larger, greater) scale. Jesus was more-or-less confined to a rather local area, namely Judaea (**Mat.** 10:6, 15:24 KJB), and a little bit outside of those areas (Samaria, Decapolis area), but the commission of the disciples was to be a **global, or world-wide**, mission field, ever broadening to reach all on earth. The context is in the receiving of the Holy Ghost by the disciples to accomplish on a universal scale those same and similar things which Jesus did in the confined area / arena of Judaea, &c.

> John 14:10 KJB - Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth **the works**.
>
> John 14:11 KJB - Believe me that I *am* in the Father, and the Father in me: or else believe me for **the very works**' sake.
>
> John 14:12 KJB - Verily, verily, I say unto you, He that believeth on me, **the works that I do shall he do also**; and **greater *works* than these shall he do; because I go unto my Father**.
>
> John 14:13 KJB - And **whatsoever ye shall ask in my name, that will I do**, that the Father may be glorified in the Son.
>
> John 14:14 KJB - **If ye shall ask any thing in my name, I will do *it***.
>
> John 14:15 KJB - If ye love me, keep my commandments. (Citing **Exo.** 20:6 KJB.)
>
> John 14:16 KJB - And **I will pray the Father**, and **he shall give you another Comforter, that he may abide with you for ever**;
>
> John 14:17 KJB - *Even* **the Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
>
> Acts 1:8 KJB - But **ye shall receive power**, **after that the Holy Ghost is come upon you**: and **ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth**.

Keep in mind that Jesus is the One, through the Holy Ghost and disciples (Christians), that is still accomplishing those miracles (**Jhn.** 14:13-14 KJB), which occur in His name (**Act.** 3:6 KJB). The text demonstrates that Jesus is God (Deity).

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QUESTION 025: Some people who say that Jesus is finite in His personality, say there is a difference between 'created', 'birthed' ('begotten') and 'brought into existence' or 'given life', is that true, and / or correct?

ANSWER 025: Yes, there are some people who attempt to make distinctions between 'created', 'birthed' ('begotten') and 'brought into existence', or 'given life' when it comes to Jesus' personality and their incorrect theology, but the Bible knows no such distinction between the terms. Consider the origins of Adam and of Eve for instance:

Genesis 1:26 KJB - And God said, Let us **make** man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:26 HOT - ויאמר אלהים **נעשֶׂה** אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השׁמים ובבהמה ובכל־ הארץ ובכל־הרמשׂ הרמשׂ על־הארץ׃

Genesis 1:26 HOT Transliterated - waYomer élohiym **naáseh** ädäm B'tzal'mënû Kid'mûtënû w'yir'Dû vid'gat haYäm ûv'ôf haSHämayim ûvaB'hëmäh ûv'khäl-hääretz ûv'khäl-häremes häromës al-hääretz

Genesis 1:26 HOT with Strong's Numbers - ויאמרH559 אלהיםH430 **נעשֶׂהH6213** אדמH120 בצלמנוH6754 כדמותנוH1823 וירדוH7287 בדגתH1710 הימH3220 ובעוףH5775 השׁמיםH8064 ובבהמהH929 ובכלH3605 הארץH776 הרמשׂH7431 הרמשׂH7430 עלH5921 הארץ׃H776

Genesis 1:27 KJB - So God **created** man in his own image, in the image of God **created** he him; male and female **created** he them.

Genesis 1:27 HOT - ויברא אלהים את־האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה ברא אתם׃

Genesis 1:27 HOT Transliterated - **waYiv'rä** élohiym et-häädäm B'tzal'mô B'tzelem élohiym **Bärä** otô zäkhär ûn'qëväh **Bärä** otäm

Genesis 1:27 HOT with Strong's Numbers - **ויברא H1254** אלהיםH430 אתH853 האדמH120 ונקבהH5347 **בראH1254** זכרH2145 אתוH853 **בראH1254** אלהיםH430 בצלמוH6754 בצלמH6754 אתמ׃H853

Genesis 2:2 KJB - And on the seventh day God ended his work which he had **made**; and he rested on the seventh day from all his work which he had **made**.

Genesis 2:2 HOT - ויכל אלהים ביום השׁביעי מלאכתו אשׁר **עשׂה** וישׁבת ביום השׁביעי מכל־מלאכתו אשׁר **עשׂה**׃

Genesis 2:2 HOT Transliterated - way'khal élohiym BaYôm haSH'viyiy m'lakh'Tô ásher **äsäh** waYish'Bot BaYôm haSH'viyiy miKäl-m'lakh'Tô ásher **äsäh**

Genesis 2:2 HOT with Strong's Numbers - ויכלH3615 אלהיםH430 ביוםH3117 השׁביעיH7637 מלאכתוH4399 אשׁרH834 **עשׂהH6213** וישׁבתH7673 ביוםH3117 השׁביעיH7637 מכלH3605 מלאכתוH4399 אשׁרH834 **עשׂה׃H6213**

Genesis 2:3 KJB - And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God **created** and **made**.

Genesis 2:3 HOT - ויברך אלהים את־יום השׁביעי ויקדשׁ אתו כי בו שׁבת מכל־מלאכתו אשׁר־**ברא** אלהים **לעשׂות**:

Genesis 2:3 HOT Transliterated - way'värekh' élohiym et-yôm haSH'viyiy way'qaDësh otô Kiy vô shävat miKäl-m'lakh'Tô ásher-**Bärä** élohiym **laásôt** f

Genesis 2:3 HOT with Strong's Numbers - ויברךH1288 אלהיםH430 אתH853 יוםH3117 השׁביעיH7637 ויקדשׁH6942 אתוH853 כיH3588 בוH7673 שׁבתH3588 מכלH3605 מלאכתוH4399 אשׁרH834 **בראH1254** אלהיםH430 **לעשׂות:H6213**

Genesis 2:4 KJB - These are the generations of the heavens and of the earth when they were **created**, in the day that the LORD God **made** the earth and the heavens,

Genesis 2:4 HOT - אלה תולדות השׁמים והארץ **בהבראם** ביום **עשׂות** יהוה אלהים ארץ ושׁמים:

Genesis 2:4 HOT Transliterated - ëLeh tôl'dôt haSHämayim w'hääretz B'hi**Bär'äm** B'yôm **ásôt** J'HVäH élohiym eretz w'shämäyim

Genesis 2:4 HOT with Strong's Numbers - אלהH428 תולדותH8435 השׁמיםH8064 והארץH776 ושׁמים:H8064 בH776 ארץH430 אלהיםH3068 יהוהH3117 ביוםH1254 **בהבראם** **עשׂותH6213**

Genesis 2:7 KJB - And the LORD God **formed** man of the dust of the ground, and breathed into his nostrils the breath of life; and man **became** a living soul.

Genesis 2:7 HOT - **וייצר** יהוה אלהים את־האדם עפר מן־האדמה ויפח באפיו נשׁמת חיים ויהי האדם לנפשׁ חיה:

Genesis 2:7 HOT Transliterated - **waYiytzer** J'HVäH élohiym et-häädäm äfär min-häádämäh waYiPach B'aPäyw nish'mat chaYiym **way'hiy** häädäm l'nefesh chaYäh

Genesis 2:7 HOT with Strong's Numbers - **וייצרH3335** יהוהH3068 אלהיםH430 אתH853 חייםH2416 נשׁמתH5397 באפיוH639 ויפחH5301 האדמהH127 מן H4480 עפרH6083 האדם H120 **ויהיH1961** האדם H120 לנפשׁH5315 חיה:H2416

Genesis 2:8 KJB - And the LORD God planted a garden eastward in Eden; and there he put the man whom he had **formed**.

Genesis 2:8 HOT - ויטע יהוה אלהים גן־בעדן מקדם וישׂם שׁם את־האדם אשׁר **יצר**:

Genesis 2:8 HOT Transliterated - waYiṬa y'hwäh élohiym Gan-B'ëden miQedem waYäsem shäm et-häädäm ásher **yätzär**

Genesis 2:8 HOT with Strong's Numbers - ויטעH5193 יהוהH3068 אלהיםH430 גן H1588 בעדן H5731 מקדמH6924 וישׂם H7760 שׁם H8033 אתH853 האדם H120 אשׁרH834 **יצר:H3335**

Genesis 2:18 KJB - And the LORD God said, It is not good that the man should be alone; I will **make** him an help meet for him.

Genesis 2:18 HOT - ויאמר יהוה אלהים לא־טוב היות האדם לבדו **אעשׂה**־לו עזר כנגדו:

Genesis 2:18 HOT Transliterated - waYomer J'HVäH élohiym lo-ţôv héyôt häädäm l'vaDô **eéseH**-Lô ëzer K'neg'Dô

Genesis 2:18 HOT with Strong's Numbers - ויאמרH559 יהוהH3068 אלהיםH430 לאH3808 טובH2896 היותH1961 האדמH120 לבדוH905 **אעשׂהH6213** לוH5828 עזר כנגדוH5048:

Genesis 2:22 KJB - And the rib, which the LORD God had taken from man, **made** he a woman, and brought her unto the man.

Genesis 2:22 HOT - **ויבן** יהוה אלהים את־הצלע אשׁר־לקח מן־האדם לאשׁה ויבאה אל־האדם:

Genesis 2:22 HOT Transliterated - **waYiven** J'HVäH élohiym et-haTZëlä ásher-läqach min-häädäm l'iSHäh way'viehä el-häädäm

Genesis 2:22 HOT with Strong's Numbers - **ויבנH1129** יהוהH3068 אלהיםH430 אתH853 הצלעH6763 אשׁרH834 לקחH3947 מנH4480 האדמH120 לאשׁהH802 ויבאהH935 אלH413 האדם:H120

Genesis 2:23 KJB - And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was **taken out of** Man.

Genesis 2:23 HOT - ויאמר האדם זאת הפעם עצם מעצמי ובשׂר מבשׂרי לזאת יקרא אשׁה כי מאישׁ **לקחה**־זאת:

Genesis 2:23 HOT Transliterated - waYomer häädäm zot haPaam etzem mëátzämay ûväsär miB'säriy l'zot yiQärë iSHäh Kiy mëiysh **luqóchäh**-Zot

Genesis 2:23 HOT with Strong's Numbers - ויאמרH559 האדמH120 זאתH2063 הפעמH6471 עצמH6106 מעצמיH6106 ובשׂרH1320 מבשׂריH1320 לזאתH2063 יקראH7121 אשׁהH802 כיH3588 מאישׁH376 **לקחהH3947** זאתH2063:

Job 33:4 KJB - The Spirit of God hath **made** me, and the breath of the Almighty hath **given me life**.

Job 33:4 HOT - רוח־אל **עשׂתני** ונשׁמת שׁדי **תחיני**:

Job 33:4 HOT Transliterated - rûªch-ël **äsät'niy** w'nish'mat shaDay **T'chaYëniy**

Job 33:4 HOT with Strong's Numbers - רוחH7307 אלH410 **עשׂתניH6213** ונשׁמתH5397 שׁדיH7706 **תחיני:H2421**

Isaiah 43:7 KJB - Even every one that is called by my name: for I have **created** him for my glory, I have **formed** him; yea, I have **made** him.

Isaiah 43:7 HOT - כל הנקרא בשׁמי ולכבודי **בראתיו** **יצרתיו** אף־**עשׂיתיו**:

Isaiah 43:7 HOT Transliterated - Kol haNiq'rä vish'miy w'likh'vôdiy **B'rätiyw** **y'tzar'Tiyw** af-**ásiytiyw**

Isaiah 43:7 HOT with Strong's Numbers - כלH3605 הנקראH7121 בשׁמיH8034 ולכבודיH3519 **בראתיוH1254 יצרתיוH3335** אךH637 **:עשׂיתיוH6213**

The word "begotten" **[G1080]**, "γεννάω", "gennaw" means to come to be born, generated (on this world; **Luk.** 20:34 KJB), and is **not** the same word **[G3439]**, "μονογενής", "monogenēs":

1 John 5:18 KJB - We know that whosoever is **born of** God sinneth not; but he that is **begotten of** God keepeth himself, and that wicked one toucheth him not.

1 John 5:18 GNT TR - οιδαμεν οτι πας ο **γεγεννημενος εκ** του θεου ουχ αμαρτανει αλλ ο **γεννηθεις εκ** του θεου τηρει εαυτον και ο πονηρος ουχ απτεται αυτου

1 John 5:18 GNT TR Transliterated - oidamen oti pas o **gegennemenos ek** tou theo ouch amartanei all o **gennetheis ek** tou theou terei eauton kai o poneros ouch aptetai autou

1 John 5:18 GNT TR with Strong's Numbers and Robinson's Morphological Codes - οιδαμενG1492 V-RAI-1P οτιG3754 CONJ παςG3956 A-NSM οG3588 T-NSM **γεγεννημενοςG1080 V-RPP-NSM εκG1537 PREP** τουG3588 T-GSM θεουG2316 N-GSM ουχG3756 PRT-N αμαρτανειG264 V-PAI-3S αλλG235 CONJ οG3588 T-NSM **γεννηθειςG1080 V-APP-NSM εκG1537 PREP** τουG3588 T-GSM θεουG2316 N-GSM τηρειG5083 V-PAI-3S εαυτονG1438 F-3ASM καιG2532 CONJ οG3588 T-NSM πονηροςG4190 A-NSM ουχG3756 PRT-N απτεταιG680 V-PMI-3S αυτουG846 P-GSM

The epistle of **2 Pet.** 2:12 KJB, GNT TR even translates the word to be "made" (born):

2 Peter 2:12 KJB - But these, as natural brute beasts, **made** to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

2 Peter 2:12 GNT TR - ουτοι δε ως αλογα ζωα φυσικα **γεγενημενα** εις αλωσιν και φθοραν εν οις αγνοουσιν βλασφημουντες εν τη φθορα αυτων καταφθαρησονται

2 Peter 2:12 GNT TR Transliterated - outoi de ws aloga zwa physika **gegenemena** eis alwsin kai phthoran en ois agnoousin blasphemountes en te phthora autwn kataphtharesontai

2 Peter 2:12 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ουτοιG3778 D-NPM δεG1161 CONJ ωςG5613 ADV αλογαG249 A-NPN ζωαG2226 N-NPN φυσικαG5446 A-NPN **γεγενημεναG1080 V-RPP-NPN** εισG1519 PREP αλωσινG259 N-ASF καιG2532 CONJ φθορανG5356 N-ASF ενG1722 PREP οιςG3739 R-DPM αγνοουσινG50 V-PAI-3P βλασφημουντεςG987 V-PAP-NPM ενG1722 PREP τηG3588 T-DSF φθοραG5356 N-DSF αυτωνG846 P-GPM καταφθαρησονταιG2704 V-2FPI-3P

When the word **[G1080]** "begotten" is used in connection with Jesus, it speaks of His **created human flesh nature** (**Psa.** 8:5, 51:5; **Jhn.** 1:14; **Rom.** 1:3; **Gal.** 3:16, 4:4; **Heb.** 1:4, 2:9,16-17, 10:5 KJB), **not** His eternal nature as God (Deity; which is "from everlasting"; **Mic.** 5:2 KJB).

Jesus "born" (human flesh nature) – **Mat.** 1:16,20, 2:1,4, 19:12; **Luk.** 1:35; **Jhn.** 16:21, 18:37 KJB; resurrected (Deity's nature cannot die) – **Act.** 13:33 KJB; high priest – **Heb.** 5:5 KJB.

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QUESTION 026: Doesn't the typology of Eve coming out of the side of Adam display the beginning origin of the Son (Jesus) from out of the Father in eternity past, as the typology shows in Gen. 1:26-27, 2:7,18-25 KJB?

ANSWER 026: The short answer is, "No."

While there is indeed a typological link in regards Adam & Eve and the Father & Son (Jesus), some quite abuse the typology, and create typological errors, known as 'typos' (oops).

Adam, himself, represented Godhead, without Eve, as head (representing the Father) and body (representing the Son, Jesus; the 'arm of the Lord') working in unison together with the Holy Spirit (**Gen.** 2:7 KJB). In other words, the individual living man "Adam" was the unified image of Godhead, which all exists together, at the same time, working harmoniously. He does **not** represent a Roman Catholic "trinity" (as the Father, Son and Holy Ghost are individual, separate Persons / Beings), **neither** an arian or unitarian position.

> **[1.]** Head of Adam = The Father, as it is written, "... the head of Christ is God." (**1 Cor.** 11:3 KJB), in perfect relation to the:
>
> **[2.]** Body of Adam = The Son, also called the "arm of the LORD" (**Isa.** 51:9, 52:10, 53:1, 62:8; **Jhn.** 12:38 KJB), which carries out the "will" of the Father (**Psa.** 40:8 KJB), even as anyone's arm, carries out the will of their mind / heart, and this by:
>
> **[3.]** The spirit of life = The Holy Spirit / Ghost of JEHOVAH (**Job** 33:4; **Rev.** 11:11 KJB).

Additionally, Adam's Head and Body share a nature, just as the Son's nature is of the Father's nature (**Heb.** 1:3 KJB). The nature of the Holy Spirit is still a mystery.

Also, Adam can represent just Christ Jesus, as a "child" or "son of God" (**Luk.** 3:38 KJB) in subjection to the Father (Creator; **Rev.** 4:11 KJB), and the mysterious Spirit between them. This does **not** mean that the type shows Jesus, in His nature of Deity, to be created (that would be a 'typo', an error, since Deity cannot be created or destroyed, being Life itself, Original, Unborrowed, Underived). What it can show is that Jesus, as Son in a new, or additional, way, would take on the nature of mankind at some point (**Php.** 2:5-11 KJB), and that second nature (of mankind) would be created (**Psa.** 8:5, 51:5; **Jhn.** 1:14; **Rom.** 1:3; **Gal.** 3:16, 4:4; **Heb.** 1:4, 2:9,16-17, 10:5 KJB).

Time (moment of creation, coming into existence) has nothing to do with Deity's nature or personality, but only the nature of mankind that Jesus was to later take upon Himself. Some err here, and misapply the time to Deity's nature, and some to His personality, which is a contradiction since Deity, in nature and personality, is timeless, from everlasting to everlasting (**Psa.** 90:2 KJB), always existing as "I AM" (**Exo.** 3:14; **Jhn.** 8:58 KJB), never the 'I came to be (exist)'.

In fact, some, who were already in error previously, contradict themselves here, erring twice-over, in that they teach that Jesus' personality came into existence, but the nature of the Son that came from the Father has always existed, and yet still use the above 'typo' of Adam (type of Jesus) coming into existence (when Adam's personality and nature were both brought into existence). This is why it is so important to be very careful with typology lest it break the given rules and words of God elsewhere. In a final thought upon this particular point, mankind was made in the image of God, not that God is made in the image of mankind. Mankind is a created **finite** entity, **made in time**, while Godhead is eternal, infinite, not-created, not-made, not-coming into existence, always existing.

The Tree of Life in **Genesis**, in another typology, shows the same as above. All three (Tree, Seed, Fruit) exist simultaneously:

[1.] Tree (the fullness of the tree expressed), as type of the Father,

[2.] Seed (fullness of the tree compacted), as type of the Son,

[3.] Fruit (the fullness of tree bearing seed compacted), as type of visible results of the Holy Ghost / Spirit.

Just beware of not abusing that typology either, since the Tree was planted, and also deals with time, &c. The Tree is in the Seed. The Seed is in the Tree. The Fruit bears the Seed from the Tree, but is neither the Seed, nor the Tree. The whole Tree, Seed and Fruit are Life. Just do not take these things too far. It can only represent Godhead in type so far. In point of fact, **Genesis** is replete with 3's, since the number 3 represents 'all sufficiency':

[1] "God said" (The Father; **Gen.** 1:3 KJB),
[2] "God made" (the Son; **Gen.** 1:7 KJB),
[3] "God saw" (the Holy Ghost; **Gen.** 1:18 KJB); Godhead is the Christian's sufficiency.

[1] "the grass" (**Gen.** 1:11a KJB),
[2] "the herb yielding seed" (**Gen.** 1:11b KJB),
[3] "the fruit tree yielding fruit after his kind" (**Gen.** 1:11c KJB). Sufficient vegetation, central to was the Tree of Life, being comprised of the 'Tree, Fruit, & Seed'.

[1] "greater light" (sun; **Gen.** 1:16a KJB),
[2] "lesser light" (moon; **Gen.** 1:16b KJB),
[3] "the stars (local planets & stars; **Gen.** 1:16c; **2 Kin.** 23:5 KJB) also" (see also **1 Cor.** 15:41 KJB). Sufficient natural light for the natural things.

[1] "the dry land Earth" (**Gen.** 1:10a KJB),
[2] "the gathering together of the waters called he Seas" (**Gen.** 1:10b KJB),
[3] "the firmament Heaven" (**Gen.** 1:8 KJB); all three also known as the 'land, sea & air', or 'solid, liquid, gas'. Sufficient habitat.

[1] "man" (Adam),
[2] "woman" (Eve) united in marriage by
[3] "God" (**Mat.** 19:6; **Mar.** 10:9 KJB); the sufficient household (**Gen.** 2:24; **Mat.** 19:5; **Mar.** 10:7; **Eph.** 5:31 KJB).

[1] time (**Gen.** 1:14 KJB),
[2] space (spatial, area),
[3] matter (**Gen.** 1:1 KJB). Sufficient universe / world.

[1] past,
[2] present,
[3] future (**Gen.** 1:14; **Rev.** 1:4,8, 4:8 KJB, "was ... is ... and is to come") (**Ecc.** 1:9, 3:15 KJB). Sufficient time.

[1] "length" (**Gen.** 6:15a KJB),
[2] "breadth" (width; **Gen.** 6:15b KJB),
[3] "height" (**Gen.** 6:15c KJB). Sufficient space.

Another instance is found in that Noah had "three sons" (**Gen.** 6:10, 9:19 KJB), with their "three wives" (**Gen.** 7:13 KJB), which was sufficient to repopulate the whole earth (**Gen.** 6:18, 7:1,3,7,13,23, 8:16-19, 9:1,7-17, 10:1,5,32, 11:1; **1 Chr.** 1:4; **2 Pet.** 2:5 KJB).

There is also the three component parts to the Tabernacle / Sanctuary / Temple, or House of God, first found explicitly mentioned in **Exodus**, though there are allusions to such in **Genesis** in the Garden of Eden on earth to be sure.

[1] The outer-court (courtyard; **Exo.** 27:9 KJB; &c.),
[2] Holy Place (**Exo.** 26:33a KJB),
[3] Most Holy Place (**Exo.** 26:33b KJB). Sufficient for the irreducible plan of salvation / redemption to be made known in type.

As a New Testament example, Paul's missionary journeys were also three, which were sufficient to establish the churches (**Act.** 15:4, 16:5 KJB):

2 Corinthians 13:1 KJB - This *is* **the third *time*** I am coming to you. **In the mouth of two or three witnesses shall every word be established**.

There are three witnesses in Heaven (**1 Jhn.** 5:7; "three"; 1. Father, 2. Son, 3. Holy Ghost / Spirit), and in earth (**1 Jhn.** 5:8; "three"; 1. Spirit, 2. Water, 3. Blood). "Holy, holy, holy" (**Isa.** 6:3; **Rev.** 4:8 KJB); "earth, earth, earth" (**Jer.** 22:29 KJB); "Woe, woe, woe" (**Rev.** 8:13 KJB); &c. There are many more such examples in scripture (KJB), but for limitations of time & space, these examples should be quite ample to demonstrate the point.

In Adam's creation, an "help meet" (**Gen.** 2:18,20 KJB) was also "made" (**Gen.** 2:22 KJB) for him. This creation of God was the "woman" (**Gen.** 2:22,23 KJB), eventually named "Eve" (**Gen.** 3:20 KJB). They are also a type of the Godhead, with Adam as the "head" of the union, and Eve as the "body", and the Spirit of God which unites them in marriage, or family. This typology has real merit, but it too must not be taken beyond what the word of God (KJB) teaches. The marriage itself is the picture (type), along with the nature (as Eve is of the same nature as Adam, just as the Son is of the same nature as the Father's nature), yet not in the 'timing' in relation to Deity, for Godhead is "infinite" (**Psa.** 147:5 KJB), "eternal" (**Deu.** 33:27 KJB), "from everlasting to everlasting" (**Psa.** 90:2 KJB), etc., though it can point to a time in which the Son would take upon a second nature, the human nature (as Eve was made to have the nature of mankind). Marriage & Nature (not timing):

[1] Adam does represent the Person / Being of the Father, as Head of the union. The nature of Adam is original (from God). This is why the Father is 'ton monon alethinon theon, ton theon' ("the only true God", "[the] God"; **Jhn.** 17:3; **Jhn.** 1:1b).

[2] Eve does represent the Person / Being of the Son (not as a woman, obviously, but as submitted to the will of the Father "from everlasting", as the body, and who carries out the will of the Head of the union). The nature of Eve is from Adam (**Gen.** 2:23 KJB; from God), just as the nature of the Son is from / of the Father. This is why the Son is 'ton monogene, logos en o theos' ("the only begotten", "the Word was God"; **Jhn.** 3:16; **Jhn.** 1:1c).

The 'timing' (order of creation) **cannot be used in the typology in relation to everlasting Deity's nature or personality**. Any who teach that because Eve came into existence after and from Adam, therefore the Son (either personality, nature or both; depending on the person one is speaking with) was brought into existence in eternity past have abused the typology and made a 'typo'.

Think of the inconsistency in that il-logic, in that it cannot maintain consistency and breaks down. Notice, that same person who holds such a position, would also have to say the same of Adam, in that Adam was also brought into existence by that which was before Adam. This then would not only teach that the Son (Eve) came into existence, from the Father (Adam), but that the Father (Adam) came into existence by the Spirit (God), or an unknown Entity existing before. Such theology (misapplied 'timing') becomes broken very quickly.

Again, **the typology can be used to refer to the additional nature (nature of mankind) that Jesus would later (in appropriate and prophetically fulfilled time) take upon Himself**. There is also no problem with Jesus being represented in the type as female, since Jesus Himself also occasionally does this (**Mat.** 23:37; **Luk.** 13:34 KJB), as does the Holy Ghost in the OT (**Pro.** 8, referring to "Wisdom" (Christ Jesus) as "she", "her", not as a nature, but in a submission to will of the Father; **Exo.** 20:15 KJB).

[3] God which unites the two, as representing the Person / Being of the Holy Spirit of God, unifying the Head and Body so that there is never division, but only perfect harmony, and where the will and purpose of the Head (Father, Adam) is, the Body (Son, Eve) carries out that will and purpose by and through the Spirit which unites them.

The problem with attempting to say (as some erroneously do) that 'just as Eve came into existence from that which already existed, so too the Son came into existence from that which already existed' is to teach, by very definition, that the Son is "made" (created, built (**1 Kin.** 22:39 KJB), see also connected to "'asah" (**[H6213]**; **Eze.** 27:5 KJB, HOT), see also **1 Tim.** 2:13, "formed" (**[G4111]**, "επλασθη") or Isa. 43:7 KJB, HOT, where three words are used in parallel fashion, **[H1254, bara]**, **[H3335, yatsar]**, **[H6213, 'asah]**, or **Isa.** 45:18 similarly; or **Heb.** 3:4, "built" **[G2680, "κατασκευασας"]**, as God is **not** limited to a single word to describe the same events / items). Scripture is clear:

Genesis 2:18 KJB - And the LORD God said, *It is* not good that the man should be alone; I will **make** **[H6213]** him an help meet for him.

Genesis 2:22 KJB - And the rib, which the LORD God had taken from man, **made** **[H1129]** he a woman, and brought her unto the man.

1 Timothy 2:13 KJB - For Adam was first **formed** **[G4111, "επλασθη"]**, **then** Eve.

It would also teach that the Father did not bring forth the Son, but the Spirit of God did (**Job** 33:4 KJB), since in **Gen.** 2, it is seen that "God" **forms** Adam first, then (forms) Eve (from out of Adam). Are Christians to take from this broken theological 'typo' that the Father is also not actually eternal? If not, why not? Why not apply equal scales of balance rather than picking and choosing? Why not simply go according to the correct and balanced scales of the word of God itself, wherein Deity's nature and personality (yea, all of Deity) is never made, created, brought into existence?

If, as stated, by the persons who teach that the Son (as Eve from Adam) came into existence from the Father (Adam), then logically, this would teach by the same understanding that the Father was brought into existence by the Spirit, and then the Son by the same, for **Adam brought no one forth**, and **thus the Father could have brought no one forth**. The theological 'typo' is extremely broken, and leads to all manner of aberrant teachings / doctrines when seen to their actual conclusions, and applying their il-logical to the entirety, and not to parts only.

FINAL NOTE: If the Person / Being of the "Ancient of Days" (**Dan.** 7:9,13,22 KJB) existed by Himself (alone) at any point in eternity past, this makes Him, in character / attribute, not "the Father" for all that existence. There can be **no** characteristic / attribute of "Father" without a "child", the "Son" in existence. The mystery of the eternal existence of the Father "with" the Son (and also Holy Ghost / Spirit) is a requirement, not only for JEHOVAH Elohiym (God / Gods, plurality of Persons / Beings) to be "love" (**1 Jhn.** 4:8,16 KJB), having a love-r, a be-loved, and spirit of love, but also to not be evolutionary.

This is **very** serious, for their broken theological 'typo' teaches that a characteristic / attribute was at some point 'gained,' 'improved upon,' 'added' to this Person / Being (Ancient of days), which makes Him 'evolutionary,' 'changeable,' 'malleable,' & 'mercurial'. If such an attribute as "Father" can be 'added' or 'gained' or 'made' at some point in eternity past, then how does anyone know that other characteristics / attributes were also not 'added' before?

How does anyone really know then (following to the conclusion of the il-logic) that in eternity past that Ancient of days which exists presently now as "The Father", began from nothing 'adding' every present attribute, with possible future 'attributes' still to come (and so arrive at the general idea of atheistic evolutionism)? If that which was 'added' (attribute of Father) in eternity past, came to exist (by causing the Son, either in personality, nature, or both, to come into existence, and so become a Father in attribute), then why cannot such also be 'taken away' and 'lost' in eternity future (for all things which come into existence have the possibility to cease to be in existence)? What prevents "the Father" from bringing into existence another like the Son in some point in eternity future (as like certain portions of LDS theology)? What prevents "the Father" from undoing the Son's existence (as Islamic theology claims as a possibility (surah 5:17; al-Hilali-Khan) for its satanic idolatrous singularity called "allah" and the imaginary created being "'Isa"; **surah** 3:45,47,59, 4:171, 19:35 (al-Hilali-Khan); **Tafsir of al-Jalalayn** on surah 5:39)? There is nothing preventing according to their own broken, sad, horrendous theology.

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QUESTION 027: There is a group of persons (LDS – The Church of Jesus Christ of Latter-day Saints) that also believe that the Father has a "form", "shape", "likeness" having a 'spirit-body' and lives on a world up in the heavens and creates His children through 'sexual union' with His several 'spirit wives', and that Jesus and the fallen angel Lucifer are "brothers". Is that theology correct?

ANSWER 027: The LDS theology takes **some** truths from scripture such as the Father having "form", "shape", "image", "likeness", "body" and "parts", and existing in Heaven (see 'Kolob', LDS book of 'Abraham' 3:2-18) on a world (**Psa.** 102:19; **Isa.** 40:22; **Mat.** 6:9; **Luk.** 11:2 KJB), ruling from the eternal throne (see **Chapter 4**), and either adds or takes away from the written word of God (**Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 1:3, 22:18-19 KJB) through their additional 'gospel' (**Gal.** 1:8-9 KJB), the 'Book of Mormon' which wrests many of the God's words (**Psa.** 56:5; **2 Pet.** 3:16 KJB), given by the 'angel 'Moroni" (**2 Cor.** 11:13-15 KJB), along with the 'Pearl of Great Price', 'Doctrine and Covenants' or other materials by their eldership or self-designated 'prophets' (**Mat.** 24:11; **1 Jhn.** 4:1 KJB), so **erring** tremendously from the faith (**1 Tim.** 1:6 KJB).

The phrase 'spirit-body' does **not** exist in scripture (KJB), and is actually a contradiction in terms, since the bible says that the "body" is physical, while the "spirit" is something different:

> Luke 24:39 KJB - Behold **my hands** and **my feet**, that it is **I myself**: **handle me**, and see; for **a spirit hath not flesh and bones, as ye see me have**.

The Bible (KJB) does use the phrase "spirit**ual** body", but this is simply the physical body under the complete submission to the Holy Ghost in the resurrected and glorified form, being without sin:

> 1 Corinthians 15:35 KJB - But some *man* will say, **How are the dead raised up**? And with what **body** do they come?
>
> 1 Corinthians 15:36 KJB - *Thou* fool, **that which thou sowest** is not quickened, except it die:
>
> 1 Corinthians 15:37 KJB - And that which thou sowest, thou sowest not that **body** that shall be, but bare grain, it may chance of wheat, or of some other *grain:*
>
> 1 Corinthians 15:38 KJB - But God giveth it a **body** as it hath pleased him, and to every seed his own **body**.
>
> 1 Corinthians 15:39 KJB - All **flesh** *is* not the same **flesh**: but *there is* one *kind of* **flesh** of men, another **flesh** of beasts, another of fishes, *and* another of birds.
>
> 1 Corinthians 15:40 KJB - *There are* also celestial **bodies**, and **bodies** terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
>
> 1 Corinthians 15:41 KJB - *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.
>
> 1 Corinthians 15:42 KJB - So also *is* **the resurrection of the dead**. It is sown in corruption; **it is raised in incorruption**:
>
> 1 Corinthians 15:43 KJB - It is sown in dishonour; **it is raised in glory**: it is sown in weakness; **it is raised in power**:
>
> 1 Corinthians 15:44 KJB - It is sown a natural **body**; it is raised a spiritual **body**. There is a natural **body**, and there is a spiritual **body**.
>
> 1 Corinthians 15:45 KJB - And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
>
> 1 Corinthians 15:46 KJB - Howbeit that *was* not first which is spirit**ual**, but that which is natural; and **afterward** that which is **spiritual**.
>
> 1 Corinthians 15:47 KJB - The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
>
> 1 Corinthians 15:48 KJB - As *is* the earthy, such *are* they also that are earthy: and as *is* **the heavenly**, such *are* they also that are heavenly.

1 Corinthians 15:49 KJB - And as we have borne **the image** of the earthy, we shall also bear **the image of the heavenly**.

The Bible (KJB) is clear that "flesh" and "spirit" are two things, not one and the same:

John 3:6 KJB - **That which is born of the flesh is flesh**; and **that which is born of the Spirit is spirit**.

Hebrews 4:12 KJB - For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul [A1]** and **spirit [B1]**, and of **the joints and marrow [A2]**, and *is* a discerner of **the thoughts and intents of the heart [B2]**.

More importantly, the Bible (KJB) teaches that JEHOVAH Elohiym (Father, Son and Holy Ghost / Spirit) create, not through 'sexual union' or 'procreation', but through their "word", when "God **said**, Let there be ..." – **Gen.** 1:3,6,9,11,14,20,24,26,28,29 KJB.

Psalms 33:9 KJB - For **he spake**, and it was *done;* **he commanded**, and it stood fast.

Psalms 148:5 KJB - Let them praise the name of the LORD: for **he commanded**, and **they were created**.

Psalms 148:6 KJB - He hath also stablished them for ever and ever: **he hath made a decree** which shall not pass.

Job 37:5 KJB - God thundereth marvellously **with his voice; great things doeth he, which we cannot comprehend**.

Job 37:6 KJB - For **he saith to the snow, Be thou *on* the earth**; likewise to the small rain, and to the great rain of his strength.

Jeremiah 10:12 KJB - He hath made the earth **by his power**, he hath established the world **by his wisdom**, and hath stretched out the heavens **by his discretion**.

Jeremiah 10:13 KJB - When **he uttereth his voice**, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 11:3 KJB - Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were **not made of things which do appear**.

Even the birth of the Son of the Father through Mary (an adopted (through Christ Jesus) daughter of God) came about **not** through 'sexual union' of God the Father and her (**GOD FORBID!, PERISH THE THOUGHT!**, a disgusting horrendous pagan carnal theology) but by the word (spoken power / authority / command) of the Father (**Luk.** 1:35 KJB) in fulfilment of the original promise to Adam / Eve (**Gen.** 3:15,21 KJB) in the beginning, as reminded through others (**Isa.** 7:14, 9:6 KJB, &c.).

As for the claim by the 'LDS' that Jesus and "Lucifer" ('Heylel'; **Isa.** 14:12 KJB, HOT) were "brothers", there is **some** truth in it, **in the sense of** their being 'spiritual' (not physical, or by nature) brothers (as 'sons of God'; the One Son (Jesus / Michael, &c.) original & eternal, the other (Lucifer / Heylel) created to be a "son"; see **Job** 1:6, 2:1 KJB, though Lucifer had already long ago fallen by this point in history (time of Job) and was known as "satan"; **Job** 1:6-9,12, 2:1-4,6-7 KJB) as 'fellow' messengers (**Heb.** 1:2,7,9,14 KJB) for the Father originally. However, the nature of the only begotten Son of the Father is eternal Deity (God; **Php.** 2:6; **1 Tim.** 3:16 KJB), not of the nature of the created angelic hosts (**Heb.** 2:16 KJB), having always existed "with" (**Pro.** 8:30; **Jhn.** 1:1-2 KJB) the Father, and there are **no others** like Him, while Lucifer's whole being, spiritual (personality / mind / heart) and his physical nature (**Eze.** 28:12-19; **1 Cor.** 15:38-40; **Heb.** 2:16; **Jud.** 1:7 KJB) were created by the word of the Godhead - JEHOVAH Elohiym, the Father, Son and Holy Ghost / Spirit at some point in eternity past before the creation of the earth (**Job** 38:4-7; **Pro.** 8:22, "works of old" KJB) and is finite. The two (Jesus & Lucifer) are **not** physical brothers that came about by some 'sexual union' of the Father with a nameless 'spirit-wife' (unscriptural). Finally, the Bible is clear that the Father made all things through the Son (Jesus) and His spoken word; **Pro.** 8:22-31; **Jhn.** 1:1-18; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:2-3 KJB; &c. and that would include "Lucifer / Heylel" originally.

Beware of false prophets bearing another gospel, as they are very dangerous to one's eternal life in Christ Jesus. While they cannot force one out of Jesus' hand, they can entice one to leave of their own accord and free will simply by presenting something that has some truth in it, but is mixed with deceptive falsehood, as satan, through the medium of the serpent, had done for Eve in **Gen.** 3 KJB.

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QUESTION 028: There is another group (WTS / JW, the WatchTower and Tract Society, known as the Jehovah's Witnesses) that teaches that Jesus is not "τον θεον," "ton theon," "[the] God" in Jhn. 1:1b, and that the phrase "θεος ην ο λογος," "theos en o logos," "the Word was God" in Jhn. 1:1c means that the "Word" (Jesus) was simply "divine" (the 'word was divine' or 'a god' (Jhn. 1:1 NWT) - https://www.jw.org/en/library/bible/study-bible/books/john/1/) in nature but not "ton theon" ("[the] God"). Is that correct?

ANSWER 028: They (WTS / JW) are **partially** correct and **partially** incorrect, as all false theology essentially is. They are correct in that the Word / Jesus is not "τον θεον ", "ton theon", "[the] God" in **Jhn.** 1:1b, as that is a reference specifically to the Person / Being of the Father, there identified as "[the] God" "with" Whom "the Word" had always existed alongside. Consider:

> John 1:1 KJB - **[a]** In the beginning was the Word, **[b]** and the Word was with **[the] God**, **[c]** and the Word was God.
>
> John 1:1 GNT TR - εν αρχη ην ο λογος και ο λογος ην προς **τον θεον** και θεος ην ο λογος
>
> John 1:1 GNT TR Transliterated - en arche en o logos kai o logos en pros **ton theon** kai theos en o logos
>
> John 1:1 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ενG1722 PREP αρχηG746 N-DSF ηνG1510 V-IAI-3S οG3588 T-NSM λογοςG3056 N-NSM καιG2532 CONJ οG3588 T-NSM λογοςG3056 N-NSM ηνG1510 V-IAI-3S προςG4314 PREP **τονG3588 T-ASM θεονG2316 N-ASM** καιG2532 CONJ θεοςG2316 N-NSM ηνG1510 V-IAI-3S οG3588 T-NSM λογοςG3056 N-NSM

Jhn. 1:1b shows **two** Persons / Beings:

[1] "ο λογος", "the Word" – the Son (**Jhn.** 1:14,17,18 KJB),

[2] "τον θεον", "[the] God" – the Father (**Jhn.** 1:13-14,18 KJB).

Jesus / the Word is therefore **not** "τον θεον", "[the] God" of **Jhn.** 1:1b, but is instead "the Word" of "[the] God" in **Jhn.** 1:1b, and in **this aspect** of the theology, the WTS / JW are correct in their position. Yet, they **err** in the latter point when attempting to remove the eternal Son's Deity from Him, making Him a lesser being ('a god'; lowercase), a created creature with divine attributes.

The koine Greek word used in reference to the Word is **[G2316]**, "θεός", "theos", "God", and is the **exact same word with differing ending** (Son - "θεός", N-NSM, vs. N-ASM, "θεον" - Father) as used for the Father in that verse, **[G2316]**, "θεον", "theon", "God". The **only** difference is merely grammatical between the 'accusative' ("θεον" - Father) and the 'nominative' ("θεός" - Son) forms.

Even the Person / Being of the Father is associated with the koine Greek "ο θεος", "o theos" in **Heb.** 1:9 (citing **Psa.** 45:6-7 KJB), as is the Son, "ο θεος", "o theos"!

> Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; therefore God, even thy **God**, hath anointed thee with the oil of gladness above thy fellows.
>
> Hebrews 1:9 GNT TR - ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε ο θεος **ο θεος** σου ελαιον αγαλλιασεως παρα τους μετοχους σου
>
> Hebrews 1:9 GNT TR Transliterated - egapesas dikaiosunen kai emisesas anomian dia touto echrisen se o theos **o theos** sou elaion agalliasews para tous metochous sou
>
> Hebrews 1:9 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ηγαπησαςG25 V-AAI-2S δικαιοσυνηνG1343 N-ASF καιG2532 CONJ εμισησαςG3404 V-AAI-2S ανομιανG458 N-ASF διαG1223 PREP τουτοG3778 D-ASN εχρισενG5548 V-AAI-3S σεG4771 P-2AS οG3588 T-NSM θεοςG2316 N-NSM **οG3588 T-NSM θεοςG2316 N-NSM** σουG4771 P-2GS ελαιονG1637 N-ASN αγαλλιασεωςG20 N-GSF παραG3844 PREP τουςG3588 T-APM μετοχουςG3353 A-APM σουG4771 P-2GS

In **Jhn.** 1:1 KJB, John is simply distinguishing between Two Persons / Beings Whom are both Deity (God) in their own right, being two Gods working harmoniously together; the One Person / Being, the Father, "τον θεον," "ton theon," "[the] God" and the Other Person / Being, the Son / Word, "θεος," "theos," "God," and so says essentially that "God" (Word / Son) was "with" "[the] God" (Father) "in the beginning", even as the Son is always at the right hand of the Father in one way or another. Turning to **Genesis** 1, where "In the beginning" from **Jhn.** 1:1 is being referenced from, any may read about the "God" which "made" according to all things which the "God" had said. Two Persons / Beings identified as "God" (Deity). "God" (Son) was "with" "the God" (Father).

[1] "God said" (throughout **Gen.** 1) – The Father
[2] "God made / created" (throughout **Gen.** 1; also **Pro.** 8:22-31 KJB) – The Son

The only **true** God (**Jhn.** 17:3 KJB) exists always **with** the only **begotten** God (**Jhn.** 1:1,14,18 KJB). The phrase "only true" = 'underived in nature', & "only begotten" only deals with nature, not time.

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QUESTION 029: Some persons have said that 1 Tim. 3:16 is incorrectly given in the KJB, and should not read "God was manifest in the flesh", because it is not in the majority of manuscripts. Is that correct?

ANSWER 029: No, those statements are not correct. **1 Tim.** 3:16 KJB is perfectly sound, and is indeed in the majority of manuscripts, both Greek, Latin and others. Here is the evidence:

> 1 Timothy 3:16 KJB - And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
>
> 1 Timothy 3:16 GNT TR - και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον **θεος εφανερωθη εν σαρκι** εδικαιωθη εν πνευματι ωφθη αγγελοις εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω ανεληφθη εν δοξη

The word "**θεος**" for "God", in "**God** was manifest" do **not** occur in the following corrupted / emended texts, but generally read 'he, or he who, or which was' (see **1 Tim.** 3:16 NWT, NIV, ASV, CSB, CEB, CJB, DLNT, DRA, EHV, ESV, ESVUK, EXB, GNT, HCSB, ICB, ISV, PHILLIPS, LSB, LEB, MSG, MOUNCE, NABRE, NASB (& '95), NCB, NCV, NET, NIVUK, NRSVA, NRSVACE, NRSVCE, NRSVUE, NTFE, OJB, RSV, RSVCE, TLV, VOICE, ; "Jesus" NIRV ; "Christ" CEV, ERV, EASY, TLB, NLV, NLT; "that thing" WEV; &c.) "manifest in the flesh":

> **Greek:** Aleph (Sinaiticus), (A*, Alexandrinus), (C*??), D*, G-gr, F-gr, pc,
> **Old Latin & Latin:** ar, c, d, dem, div, f, g, mon, x, z, Vulgate,
> **Syriac:** Peshitta, Harclean **(However, there remains several hundred mss in Syriac which have not been checked!)**
> **Coptic:** Sahidic, Bohairic;
> **&.c:** Gothic, Armenian, Ethiopic

Here is the vast extant literature which has the word "**θεος**" for "God", in "**God** was manifest" in them:

A Closer Look: Early Manuscripts & The A.V.; by Jack Moorman, page 135

> "... **[page 135]** Aleph-c, A-c, C-2, D-2, K, L, P
> Psi
> Cursives: MAJORITY, fam 13
> Old Latin: Vulgate-ms
>
> Also extant in 056, 061, 075, 0142, 0150, 0151, 0241. We have placed A and C on the revised side only because textual criticism insists in telling us that this is where they belong. In fact, that most careful of scholars, H. C. Hoskier believed the firsthand palimpsest C read "God", and codex A, F.H.A. Scrivener wrote during the latter nineteenth century:
>
> > Cod. A, however, I have examined at least twenty times within as many years ... seeing (as every one must see for himself) with Berriman and the earlier collators that Cod. A read **THEOS** ... the evidence of Young, of Huish, of Mill, of Berriman and his friends, when the page was comparatively unworn, cannot thus be disposed of (Plain Introduction, pp 639, 640 note). ...

... According to Scrivener, it is quoted by some of the very earliest fathers as Ignatius (110), and Hippolytus (235). Of the more than 250 cursive manuscripts containing I Timothy, Theos is found."

Early Church Fathers and The Authorized Version, by Jack Moorman, page 57

"... **[page 57]** GREGORY OF NYSSA, Against Eunomius (III 5:101, 155, 176, 232) ..."

WEBSITE:

"1 Timothy 3:16:
TEXT: "He was made apparent in the flesh"
EVIDENCE: S* A* C* G 33 syr(pal) syr(p,h)? cop?
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

**NOTES: "God was made apparent in the flesh"
EVIDENCE: Se A2 C2 Dc K L P Psi 81 104 614 630 1241 1739 1881 2495 Byz Lect
TRANSLATIONS: KJV ASVn RSVn NASVn NIVn**

NOTES: "Which was made apparent in the flesh"
EVIDENCE: D* lat vg syr(p,h)? cop?
TRANSLATIONS: ASVn RSVn

COMMENTS: The word "who" was changed to "which" by some copyists to refer to "mystery." In an older manuscript that does not have accents and breathing marks, all that is required to change the Greek word for "who" (OS) to the abbreviation for "God" (OS) is to add two marks. This happened to several manuscripts, apparently to give a definite subject to the following verbs." -
https://web.archive.org/web/20060907123043/http://web.ovu.edu/terry/tc/lay23tim.htm

WEBSITE:

"1 Timothy 3:16

"God" has been altered to "He" or "Who" by RV, Ne, NIV, NKJV marg., RSV, GN, LB, AMP, NASV, NEB, NWT, JB. The DR has "which".

The alteration of "God" to "He" or "Who" obviously constitutes an attack on the Deity of Jesus Christ by the modern textual critics. This alteration has been discussed exhaustively by Burgon (14) pp 101-5, 424-504, whose researches have been summarized by the TBS (58) "God was Manifest in the Flesh." See also Fuller, citing the TBS, (32) p 24A1. The TBS, ibid, state that all the early Greek editions of the New Testament (Ximenes, Erasmus, Beza, Stephens-see Berry's Greek text, the Elzevirs) read "God was manifest in the flesh" and hence this must have been the reading of the manuscripts available to those editors. The wording of their editions is reflected in all the early English translations (Tyndale 1534, Great Bible 1539, Geneva 1557, Bishops' 1568) except the surviving copies of Wyclif (1380) derived in part from the Vulgate. Moreover, the European versions associated with true Bible believers (Italian (Diodati), French (Osterwald), Spanish (Valera), German (Luther), Portuguese (Almeida)) all concur with this passage.

However, the 19th and 20th century Greek editions of the New Testament, culminating in those of Westcott and Hort and Nestle, all rejected “God” in 1 Tim. 3:16 in favour of “who.” These corrupt texts form the basis for most of the modern translations. According to Burgon, p 443, the only ancient witness in support of “who” is Aleph (4th cent.), while D (6th cent.) has “which.” C (5th cent.) and F and G (9th cent.) are indistinct in this place and their testimony therefore equivocal, while Codex B does not contain 1 Timothy. In addition, Burgon p 99, cites only one cursive copy of Paul's Epistles, designated “Paul 17,” as reading “who” in 1 Tim. 3:16. (“Paul 73,” a second copy, was thought to be possibly in agreement with “Paul 17” but Burgon, p 99, states it is actually an abridgment of Ecumenius' citation- see later, which reads “God.”) Burgon p 483, states that of the ancient versions, only the Gothic (4th cent.) unequivocally witnesses to “who.”

Agreeing with D in exhibiting “which” in 1 Tim. 3:16 are the Old Latin (2nd cent.), Vulgate (4th cent.), Peshitta Syriac (2nd cent.) Coptic and Sahidic (3rd and 4th cent.) and Ethiopic (6/7th cent.) versions. The Armenian and Arabic versions are indeterminate in this place (Burgon, ibid p454).

The only fathers in opposition to “God” are Gelasius of Cyzicus (476 AD), who cites “which” and an unknown author of uncertain date, who also cites “which.”

The TBS ibid p 8, state that the Latin, Peshitta and other versions may well have been influenced by the erroneous reading in D, of the “Western” family. Later copies of the Peshitta (4th cent.) may have been influenced by the views of Nestorius, who evidently denied that Christ was both God and man. It is probable therefore, that the earliest copies of the Peshitta, now non-extant, in fact read “God,” rather than “who.”

The most ancient Greek uncial in favour of “God” in 1 Tim. 3:16, is Codex A (5th cent.). Burgon (p 432-436) cites in detail the witnesses who attest to the horizontal stroke of “Theta” in “Theos” being clearly visible up to the mid 18th century. The TBS pamphlet provides an excellent Summary. In support of A are uncials K, L and P, (“Mosquensis,” “Angelicus” and “Porphyrianus” resp.) all of the 9th century.

The extant cursive copies of Paul's letters number 300, of which 254 (designated “Paul 1” to “Paul 301”) contain 1 Tim. 3:16. Of these, no less than 252 read “God,” in agreement with this passage. (The two exceptions, which have already been discussed, are “Paul 17” and “Paul 73,” of which the latter is a doubtful witness.) Added to this favourable testimony are 29 out of 32 Lectionary copies from the Eastern Church, reaching back to earliest times, i.e. before Aleph, which support the reading “God.” (Burgon, p 478, declares the 3 exceptions to be “Western documents of suspicious character.”)

Burgon p 450, 454, 489-90. also cites the Georgian (6th century), Harkleian Syriac (616 AD) and the Slavonic (9th cent.) versions as reading “God.” The fathers in support of this passage are as follows (Burgon, p 486-90):

1st Century: Bamabus, Ignatius (90 AD); 2nd Century: Hippolytus (190 AD); 3rd Century: Apostolic Constitutions, Epistle ascribed to Dionysius of Alexandria (264 AD), Gregory Thaumaturgus; 4th Century: Basil the Great (355 AD), Chrysostom (380 AD), Didymus (325 AD), Diodorus (370 AD), Gregory of Nazianzus (355 AD), Gregory of Nyssa (370 AD).

"Euthalian" chapter title of I Tim. 3, attesting to "God in the flesh."; 5th Century: Anon. citation in works of Athanasius (430 AD), Cyril of Alexandria (410 AD), Euthalius (458 AD), Macedonius 11(496 AD), Theodoret (420 AD); 6th Century: Severus, Bishop of Antioch (512 AD); 8th Century: Epiphanius of Catana (787 AD), John Damascene (730 AD), Theodorus Studita (790 AD); 10th Century: Ecumenius (990 AD); 11th Century: Theophylact (1077 AD); 12th Century: Euthymius (1116 AD).

See also Fuller (4) p 110-1, (32) p98, 260 (summarizing Burgon's final findings as 300 Greek manuscripts (uncial, cursive, lectionary), reading "God" in 1 Tim. 3:16, vs. 7 which do not), Hills (3) p 137-8, Ruckman (31) See also Part 3 for further discussion on the evidence for this passage reading for this verse." - https://ecclesia.org/truth/manuscript_evidence.html

WEBSITE:

"1 Tim. 3:16

By Martin A. Shue

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Perhaps the most axiomatic of all the Fundamentals of the Christian faith is the Deity of Jesus Christ. One of the most explicit verses in the Bible testifying to the fact that Jehovah-God became incarnate in the flesh is 1 Timothy 3:16. In 1857 Jonathan Philpott (The Gospel Standard) prophesied that this very verse would be tampered with should any revision of the AV be attempted by anybody. Very ominously Philpott's prediction was fulfilled by B.F. Westcott and F.J.A. Hort and the entire Revision Committee of 1881. Just as Philpott had foretold Hort convinced the Revision Committee to remove "God" from His own Incarnation in 1 Tim. 3:16. In place of the AV reading, "God was manifest in the flesh" the Revised Version (RV) reads "He who was manifested". Those that support such a reading along with the many omissions and changes in the modern versions purport that no doctrine has been effected. However, this is simply not true as you can see by the example set before us. One of the members of the Revision Committee, Dr. Vance Smith, certainly did not see it this way. Dr. Vance Smith, the Unitarian Minister of S. Saviour's Gate Chapel, York, openly denied the Godhead of our Lord Jesus Christ yet he was permitted to work on the translation of the RV. On June 22, 1870 Dr. Smith attended a Communion service with the rest of his fellow Revisers in Westminster-Abbey in Henry VII's Chapel. Here at this service Dr. Smith partook of Holy Communion only to declare the next day "that he received the Sacrament on this occasion without 'joining in reciting the Nicene Creed,' and without 'compromise,' (as he expressed it,) of his principles as an 'Unitarian.'" Despite what our modern textual critics and supporters of the modern versions say Dr. Smith positively believed that by changing 1 Tim. 3:16 they were changing doctrine. Dr. Smith made the following comments regarding this passage:

> The old reading is pronounced untenable by the Revisers, as it has long been known to be by all careful students of the New Testament....It is in truth another example of the facility with which ancient copiers could introduce the word God into their manuscripts,--a reading which was the natural result of the growing tendency in early Christian times...to look upon the humble Teacher as the incarnate Word, and therefore as 'God manifested in the flesh'" (Burgon quoting Dr. Smith, Revision Revised, p. 515)

From Dr. Smith's quote you can see very clearly that altering this verse does in fact affect doctrine. Because of this we will be examining the possible readings for 1 Tim. 3:16 in this article in order to determine which is the correct reading.

It would be to our advantage to first set forth and explain the possible Greek readings. There are in essence three possible Greek readings for this passage of Scripture: 1) qeos (Theos or God) 2) os (Hos or Who) 3) o (Ho or Which). In reality the two rival readings are Qeos efanerwqh ('God was manifested') and to ths eusebeias musthrion, os ("the mystery of godliness, who"). We should also explain the "nomina sacra", which simply means that words such as "God", "Christ" and "Jesus" were routinely abbreviated in the Unicals. In the example set before us "Theos" would be abbreviated QC with a line written over both letters (which unfortunately I am unable to duplicate here so just remember there is supposed to be a line over the letters) indicating that an abbreviation has taken place. It should also be noted that "who" is written OC in the Unicals without the line above the letters. By now it should be growing increasingly obvious how some of the MSS. were corrupted to read OC (who) instead of QC (God) (remember the line above the letters) since the only thing that distinguishes the two are two horizontal strokes---one above the letters and the other a small stroke that distinguishes Q (Theta) from O (Omikron). One of the causes of such corruption is due to the fact that it was the custom by scribes to make these lines "so wonderously faintly" that on occasion they escape detection. To demonstrate what I am talking about we will look at the often disputed Codex A (Alexandrinus).

Bishop Ellicott, head of the Revision Committee of 1881, stated that "Os is read with A [indisputably; after minute personal inspection...]". In making this proclamation Bp. Ellicott joined Westcott/Hort, Griesbach, Tregelles, Tischendorf, et al. Ellicott claimed that the reason Codex A appeared to read (Theos) was because on the back of the page was found an Epsilon (E), which he professed had bled through the page thus making the Omikron (O) appear to be a Theta (Q). However, he was, as is common among the textual critics, long on theory but short on facts. Scrivener, Burgon and many others proved him to be wrong by a simple experiment, viz. by holding the MS. up to a very bright light proving that the sagitta of the Epsilon only covered one third of the Theta and as Prebentary Scrivener pointed out it "cuts much too high" to be mistaken for the diameter of the Theta (Q). In addition to this we have the testimony of others who have either collated A or have personally inspected the MS.

Patrick Young was the first to collate Codex A (1628-1652) and it is certain that he read "Theos" (God). For Young transmitted this reading to Archbishop Ussher, who in turn passed this reading on to Hammond before 1653. It is certain that the scholar Huish read "Theos" in Codex A when he sent his collation to Brian Walton, who published his New Testament in 1657. In 1659 Bishop Pearson unquestionably read "Theos" when he made the statement, "we find not os (who) in any copy". Then 16 years later (i.e. 1675) Bishop Fell further witnessed to the fact that Codex A reads "Theos" when he published his New Testament. Another individual, Mill, who worked on the New Testament from 1677 to 1707 declares that he read "Theos" in this place in the MS. Another who collated Codex A, Bentley (1716), knew no other reading than "Theos" in 1 Timothy 3:16. Still yet, one of the most resounding testimonies was made by Wooton in 1718:

> "There can be no doubt" (he says) "that this MS. always exhibited QC [remember the horizontal line over the letters]. Of this, any one may easily convince himself who will be at the pains to examine the place with attention (Burgon citing Wooton, Revision Revised, p. 433)." [words in brackets mine]

In 1716 Wetstein relayed to the Rev. John Kippax that someone had apparently "retouched" the middle stroke of the Q but that the original stroke of the Q could still be seen protruding from each end of the correctors stroke. In addition to this Berriman, who gave Lectures on the authentic reading of 1 Timothy 3:16 in 1737-1738, reached the following conclusion,

> "If therefore" (he adds) "at any time hereafter the old line should become altogether undiscoverable, there will never be just cause to doubt but that the genuine, and original reading of the MS. was QC: and that the new strokes, added at the top and in the middle by the corrector were not designed to corrupt and falsify, but to preserve and perpetuate the true reading, which was in danger of being lost by the decay of Time (Burgon citing Berriman (1741), Revision Revised, p. 433)."

Many others who examined the Codex also testified that it read "Theos", however, so as not to abuse the patience of my readers I shall only mention two more. Perhaps one of the greatest and most learned scholars of all time, F. H. A. Scrivener, had this to say concerning Codex A:

> I have examined Codex A at least twenty times within as many years and seeing (as every one must) with my own eyes, I have always felt convinced that it reads QC (Scrivener, Introduction, p.553)

The next and last witness we shall call is Adam Clarke. In his commentary on this verse Clarke makes the following observation:

> This is very frequent in the oldest MSS., and is continually recurring in the Codex Bexae, and Codex Alexandrinus. If, therefore, the middle stroke of the "Theta", in "Theos", happened to be faint, or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS., then QC, the contraction for "Theos", God, might be mistaken for "os" which or who; and vice versa. This appears to have been the case in the Codex Alexandrinus, in this passage. To me there is ample reason to believe that the Codex Alexandrinus originally read "Theos", God, in this place; but the stroke becoming faint by length of time and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a thick black line. This has destroyed the evidence of this MS., as now it can neither be quoted pro or con, though it is very likely that the person who supplied the ink line, did it from a conscientious conviction that "Theos" was the original reading of this MS. I examined this MS. about thirty years ago, and this was the conviction that rested then on my mind. I have seen the MS. several times since, and have not changed my opinion. The enemies of the Deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the only one by which it can be supported; they must be aware that John 1:1, and 14, proclaim the same truth; and that in those verses there is no authority to doubt the genuineness of the reading. We read, therefore, God was manifested in the flesh, and I cannot see what good sense can be taken out of, the GOSPEL was manifested in the flesh; or, the mystery of godliness was manifested in the flesh. After seriously considering this subject in every point of light, I hold with the reading in the commonly received text (Adam Clarke, Clarke's Commentary, Vol. 8, ppg.151-152).

I couldn't agree more with Clarke as to the enemies of the Deity of Christ going through "much pains" to destroy the evidence that this verse offers. It would seem obvious that these enemies have succeeded in destroying this evidence in the many modern versions. I would also concur with Mr. Clarke that the reading of the modern versions makes no "good sense" and that the reading of the "commonly received text" is the genuine reading. With this we will dismiss ourselves from the discussion surrounding Codex A.

We will now turn our attention to the evidence afforded us by the whole body of Greek manuscripts. In order not to confuse the reader I will deal with each of the 3 variants separately:

1) We will begin by looking at the evidence for the reading "HO" or "which" as it is translated into English. There is very little evidence attesting to this particular reading. It has the support of five ancient versions, viz. the Latin, the Peshitta, the Coptic, the Sahidic, and the Ethiopic Versions. This type of support is certainly not to be overlooked but if it is to be considered authentic it should also have the support of the Greek MSS. as well as Patristic support. This is where the support for the reading "which" breaks down severally. Of the mass of Greek MSS. the reading "HO" is found in only Codex D (Claromontanus) (6th century). Further it is only cited by two Church Fathers, viz. Gelasius of Cyzicus (A.D. 476) and an unknown author of a homily in the Appendix to Chrysostom. Thus, with such support, or rather lack of, it would seem obvious that "HO" ("which") is not the original reading of 1 Timothy 3:16. We pass on to our next variant.

2) We will now look at the evidence for the reading "HOS" or "who". The fact of the matter is "HOS" doesn't fair much better than "HO" in its support. Among the ancient versions it receives the support of only one version, the Gothic. Interesting to note it does not receive support, in the way of a citation, by a single Greek Church Father. Likewise, it is only to be found in six Greek extant MSS., Aleph (Sinaiticus), Paul 17, 73; Apostolic 12, 85, 86. It may be of some interest to the reader to note that the revered B (Vaticanus) is silent concerning 1 Tim. 3:16 because it does not contain the book of 1 Timothy at all. Considering the reading "HOS" ("who") rests on such scant evidence it has no doubt found its way into the modern versions due to it being found in the other adored MS., Aleph. It is simply unfathomable how any serious textual critic or any translational committee would even give earnest consideration to this reading. Yet, it was adopted by Westcott and Hort in their Greek Text. In like manner it is the reading found in the Nestle/Aland Greek Text and the UBS Greek Text. Therefore, nearly all of the modern versions have rejected "Theos" (God) in favor of "HOS" (who). Some of the popular translations read as follows:

New International Version- "He appeared in a body,"

New American Standard Version- "He who was revealed in the flesh,"

New Revised Standard Version- "He was revealed in flesh,"

American Standard Version- "He who was manifested in the flesh,"

Today's English Version- "He appeared in human form,"

As you can readily see most of the modern versions don't really follow ANY Greek Text in this passage. In a weak attempt to avoid using "Theos" and to make sense out of an unintelligible sentence most versions have erroneously inserted the word "He". This shows willful intent on their part because "He" is not found in ONE SINGLE GREEK MANUSCRIPT. As Dean Burgon said,

> "And now, will you listen while I state the grounds on which I am convinced that your substitution of "HOS" for "Theos" in 1 Tim. iii. 16 is nothing else but a calamitous perversion of the Truth (Burgon, Revision Revised, p. 485)?"

3) The reading "God" in 1 Tim. 3:16, without a doubt, rests on the most overwhelming evidence by the ancient authority (i.e. Greek MSS., Church Fathers, Ancient Versions). We will address the Greek MSS. evidence first. In his masterful Dissertation on 1 Tim. 3:16 John Burgon pointed out that there existed 302 cursive copies of Paul's Epistles. Burgon stated,

> Out of this number, 2 are fabulous:--1 has been destroyed by fire:--and 6 have strayed into unknown localities. Add, that 37 (for various reasons) are said not to contain the verse in question; while of 2, I have been hitherto unsuccessful in obtaining any account:--and it will be seen that the sum of the available cursive copies of S. Paul's Epistles is exactly 254 (Burgon, Revision Revised, ppg. 491-492)

It has already been noted that 2 of these cursive copies (Paul 17 and 73) read "who". I am happy to say that the other 252 copies read "Theos" (God). Consider that for a moment---out of the 254 cursive copies 252 copies read "God" just as the Authorized Version does at 1 Tim. 3:16. In addition to these 252 manuscripts we have already established that the Unical Codex A exhibits "God", to this we can add K, L and P (all of the 9th century) and we would not think ourselves dishonorable to also claim for our side C (5th century), F and G (9th century). We can also add to this number 33 ancient copies of the 'Apostolus'. The 'Apostolus' is simply the book of the Lectionaries which contains Paul's Epistles. These Lectionaries are significant in that they reflect the Ecclesiastical Tradition. In the early church the various Scripture readings where divided up into lections and were read in the churches based on the lectionary schedule. As you can see these Lectionaries reflect the text the early church used and consider original. Again, Burgon demonstrated that there are 36 known copies of the 'Apostolus'--out of these 36 copies "God" is found in 33 of the copies and "Who" survives in only 3 copies. It is plain to see that the Ecclesiastical Tradition is clearly against the readings "who" or "which" being almost unanimously in favor of "God" in this passage.

Now we will examine the evidence provided us of the Early Church Fathers. In his Dissertation on I Tim. 3:16 Dean Burgon cites no less than 23 Fathers who support the reading "Theos". A few of these follow:

Ignatius (A.D. 90) writes:

> "There is one physician, both fleshly and spiritual; made and not made; God in the flesh" (Ephe. 2:7) and "God himself being made manifest in the form of a man." (Ephe. 4:13).

It is of particular interest to note that Ignatius uses the Greek word for God (theos), and for flesh (sarki) in the first citation and the Greek word for manifest (using the form peanerasas) in the second, as does the Greek text of the KJV in 1 Timothy 3:16.

Hippolytus (A.D. 190) writes:

> "A man, therefore, even though he will it not, is compelled to acknowledge God the Father Almighty, and Christ Jesus the Son of God, who, being God, became man, to whom also the Father made all things subject," and "And even as He was preached then, in the same manner also did He come and manifest Himself, being by the Virgin and the Holy Spirit made a new man; for in that He had the heavenly (nature) of the Father, as the Word and the earthly (nature), as taking to Himself the flesh from the old Adam by the medium of the Virgin, He now, coming forth into the world, was manifested as God in a body, coming forth too as a perfect man (Hippolytus, Against The Heresy Of One Noetus, viii and xvii)

Gregory of Nyssa (A.D. 370) writes:

> How is it that he who speaks thus fails to understand that God when manifested in flesh did not admit for the formation of His own body the conditions of human nature, but was born for us a Child by the Holy Ghost and the power of the Highest; (Gregory, Against Eunomius, 2:7)

Gregory of Nyssa is found to quote this place at least 22 times, each time he quotes "Theos" (God).

The ancient versions that attest to "Theos" are, the Georgian Version (6th century), the Harkleian Version (7th century) and the Slavonic Version (9th century). This reading is also authenticated by the following English translations:

Tyndale 1534--God was shewed in the flesshe.

Great Bible 1539--God was shewed in the flesshe.

Geneva N.T. 1557--God is shewed in the fleshe.

Bishops' Bible in 1568--God was shewed manifestly in the flesh.

Young 1862--God was manifested in flesh.

Here we will bring to a close our discussion of 1 Timoty 3:16. I believe as one surveys the evidence set forth that no other conclusion can be reached other than the fact that "Theos" was the word penned by the beloved Apostle Paul. It must also be concluded that the modern versions (NIV, NASV, NRSV, NLT, etc.) have indeed erred at 1 Tim. 3:16 by rendering this verse "He who" etc. and by doing so have altered one of the most fundamental of all Christian doctrines. Further, this reading makes no logical sense in the context of the verse. For there is no "great mystery" in a man being manifest in the flesh. I concur with Dr. Berriman who concluded:

> "From whence can it be supposed that this general, I may say this universal consent of the Greek MSS. should arise, but from hence,---That "Theos" is the genuine original reading of this Text (Burgon quoting Berriman, Revision Revised, p.446)?"

The readings of the modern versions are so absurd that even James White (The King James Only Controversy p.207ff), who is certainly no friend of the Traditional Received Text nor of the Authorized Version, admits that "there is much to be said in defense of the KJV rendering," and that he "prefer[s] this reading, and feel[s] that it has more than sufficient support among the Greek manuscripts."

Sanctify them through thy truth: thy word is truth. John 17:17" - https://web.archive.org/web/20210314043059/https://avdefense.webs.com/1tim3-16.html

WEBSITE:

"... *Footnote in 1881 RV on "He" - The word God, in place of He who, rests on no sufficient ancient evidence. Some ancient authorities read which.

Textus Receptus
καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Hort-Westcott
καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· Ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Corrupted Manuscripts
This verse is corrupted in the following manuscripts:
A 02 - Alexandrinus - Fifth century (original)
C 04 - Ephraemi Rescriptus - Fifth century (original)
33 (Minuscule) - Ninth Century

Manuscripts which agree with the Textus Receptus for this verse
Byzantine Text (450-1450 A.D.)
Aleph 01 - Sinaiticus - Nineteenth Century Counterfeit
A 02 - Alexandrinus - Fifth century (corrected)
C 04 - Ephraemi Rescriptus - Fifth century (corrected)
D 06 - Paris: Claromontanus - Sixth century (corrected)
K 018 - Ninth century
L 020 - Ninth century
P 025 - Ninth century

Do you remember what the footnote stated under 1881 RV concerning the evidence for using "God" instead of "He" in the text? They stated that there is no sufficient ancient evidence. The use of "God" in the text has for its evidence These manuscripts ranging from the third century to the ninth. Hort and Westcott used the Sinaiticus as one of their primary manuscripts for their Greek text and yet they reject what it is saying here about Jesus being "God manifest in the flesh."

It has five ancient manuscripts and three middle ages manuscripts plus there would also be more that are unnamed. So Hort and Westcott lied about the evidence for this verse. This is why the modern versions cannot be trusted in any way because of the nefarious history of the manuscripts behind them.

Published Critical Greek Texts with Corruptions
Reads “he who was manifest” instead of “God was manifest”
Greisbach, Johann - 1805
Lachmann, Karl - 1842
Tischendorf, Constantine - 1869
Tregelles, Samuel - 1857
Alford, Henry - 1849 revised in 1871
Wordsworth, Christopher - 1856 revised in 1870
Westcott and Hort - 1881
Weiss, Bernhard - 1894
Nestle - 1927 as revised in seventeenth edition in 1941
Nestle-Aland - 1979 - Twenty Sixth Edition
Nestle-Aland - 1993 - Twenty Seventh Edition
United Bible Societies - 1983 - Fourth Edition
Von Soden, Freiherr - 1902

Evidence from Early Father's Usage
Ignatius lived from 35AD to 108AD and says: “God Himself being manifested in human form”

Gregory of Nyssa lived from 335AD to 395AD, and says: “Whose are the fathers, and of whom, as concerning the flesh, Christ came, Who is over all, God blessed for ever,” and writing to his disciple Titus, “According to the appearing of Jesus Christ the great God and our Saviour,” and to Timothy, proclaims in plain terms, ““God was manifest in the flesh, justified in the spirit .” Since then the fact has been demonstrated on every side that the Only-begotten God is God”

John Chrysostom lived from 347AD to 407AD, and he says: “And wonder not that Paul saith in another place, “God was manifested in the Flesh””

Theodoret of Cyrus lived from 393AD to 460AD, and he says: “The divine apostle, writing to Timothy, also says “without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (Thanks to a good friend Thomas Golda for these 4 quotes)

Affected Teaching
1 Timothy 3:16 is one of the most clearest teachings on the incarnation of Christ and His Deity. The Gnostics had removed “qeos” (Theos-God) which is a noun and changed it to ““Oς” (Hos-He), which is a pronoun. This is a glaring attack upon the Lord Jesus Christ by removing the fact that He was and is God, and specifically as God being the Savior. (Isa 43:11 KJV) I, even I, am the LORD; and beside me there is no saviour.

If Christ, as God, did not die upon that cross for His children, then we are still in our sins. For no mere man can die for another and have their sins removed, for who will remove the sins of the one sacrificing himself? Sinner cannot redeem sinner!

Gnostic teaching did not allow for any deity to dwell in sinful flesh, so they removed the name of God and changed it to He, which can now make room to substitute anyone else's name. The problem here is that this attack is answered by another verse of Scripture. (1 John 4:3 KJV) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Let us look at 1 John 4:3 in the NIV and you will see a pattern emerge. (NIV - 1 John 4:3) "but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world." What is missing from that verse? The part about Jesus coming in the flesh! Do you see the underlying spirit of Satan which permeates these modern versions? They remove "God" in 1 Timothy 3:16 and so no one will question it, they remove the reference of Christ coming in the flesh in 1 John 4:3. It is a shame that so many churches and Christians are doing the work of Satan by proliferating these evil books under the name of Christianity.

By removing the name of God, in reference to the incarnation of the Lord Jesus Christ, the authors of the modern Bibles are admitting their books are not from God but from Antichrist, who is Satan himself. They are not confessing that Jesus Christ came in the flesh, which makes these counterfeit versions, as rooted in Satan and not in God. Christians must begin to realize that these modern versions are not the Bible and will not yield any fruit in the lives of any Christian or church which uses them. In fact, if we use a version which is hostile to biblical truth, we are, in essence, in rebellion against God, simply because we are accepting the false teachings in the false versions and some Christians go so far as to defend these Gnostic books, simply because they refuse to do any research into the versions they use. They will research the stock market for investments, yet their spiritual life seems very unimportant to them.

If you will notice the footnote in the original 1881 Revised Version, which also appears verbatim in the American Standard Version of 1901, you will see that they claim that "God" appearing in this verse "rests on no sufficient ancient evidence." This is probably one of the biggest lies attached to these versions. The truth is that "God" is missing from only 4 of the manuscripts. Of course, the main one that "God" is missing from is Aleph (Sinaiticus). The word "God" is found in over 300 cursives (manuscripts written in script) and many lectionaries. "Theos" in these lectionaries goes back as far as the first century with Ignatius who died around 110 A.D. Lectionaries were used by the church for Bible lessons. This means that "God" was in the original manuscripts but was removed by Satan's intellects in Alexandria and the horror of it is that the modern scholar agrees wholeheartedly with Satan's 2nd century intellects. If your Bible reduces the Lord Jesus Christ to a mere man, then you do not have the Bible, you have an inferior imposter." - https://www.scionofzion.com/1_timothy_3_16.htm

WEBSITE:

"1 Timothy 3:16 "God was manifest in the flesh" or the Vatican Versions?

1 Timothy 3:16 ""GOD was manifest in the flesh?" or the Vatican Versions' "He" or even "Christ""?

1 Timothy 3:16 KJB – "And without controversy great is the mystery of godliness: GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

1 Timothy 3:16 ESV (NIV, NASB, NET, Jehovah Witness NWT, Catholic St. Joseph, New Jerusalem) – "Great indeed, we confess, is the mystery of godliness: HE was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory."

If you think versions like the ESV, NIV, NASB, Jehovah Witness NWT and modern Catholic versions teach the same truth of the absolute deity of the Lord Jesus Christ in this verse, then you cannot read plain and simple English.

At a Christian forum called Intense Bible Study, a professing "Christian" posted the following perverted bible version verse from the New Living Translation. This is just one more of the modern Vatican Supervised Critical text versions like the ESV, NIV, NASB, NET, Holman Standard, etc. But in this case, there is NO Greek text on the earth that reads this way. But they have an agenda, and it doesn't seem to bother them at all to use a perverted "bible" version to try to promote it.

The New Living Translation 2015 says: "Without question, this is the great mystery of our faith. CHRIST was revealed in a human body and vindicated by the Spirit. He was seen by angels and announced to the nations. He was believed in throughout the world and take up to heaven in glory."

And the comment on this picture was "It was CHRIST who was revealed in human body, not GOD."

The Muslims are all over the internet posting against the reading found in the King James Bible and telling Christians and others that the reading of "GOD was manifest in the flesh" is not the original reading but a corruption of the text.

The Muslims of course do NOT believe that the Lord Jesus Christ is God and they try as hard as they can to discredit the King James Bible and any other translation that clearly teaches that He is GOD. They have NO problem with the ESV, NIV, NASB, JW reading.

Here is one such site that a Muslim posted at the Facebook forum called Jesus Saves. The site is called Discover the Truth, Calling Humanity Back to Islam. You can see their article here.

http://discover-the-truth.com/2013/07/29/1-timothy-316-did-god-become-manifest-in-flesh/

This anti "GOD was manifest in the flesh" article is posted by a Muslim who calls himself Kaleef K. Karim and his article starts off with these words:

“King James Bible (Cambridge Ed.) 1 Timothy 3: 16 – “And without controversy great is the mystery of godliness: GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” Although the above verse reads as “GOD was manifest in flesh”, the majority of Trinitarian Bible Translations, it reads as: “He was manifest in flesh.” A lot of Scholars agree that the word “God” was not in the original text, but was added by later scribes. The earliest and best manuscripts does not have the word “God” in it but rather “He who” or “which.”

Furthermore, even the modern (Trinitarian) Bible Translations disagree with the KJV and few other translations for putting the word “God” in 1 Timothy 3: 16. Let's now show what the other Bible Translations put for 1 Timothy 3:16.” (End of Muslim quotes)

This Muslim site is full of misinformation and uses the quotes of various “scholars” who are in favor of the Vatican Versions UBS / Nestle-Aland critical texts which is the textual basis of such modern versions as the ESV, NIV, NASB, Holman, NET as well as the Jehovah Witness NWT and the modern Catholic versions like the St. Joseph New American Bible and the New Jerusalem bible of 1985.

This ever changing Critical Text is result of a formal agreement with the Vatican to produce a common "interconfessional" text. See the Undeniable Proof of this from their own words in this article called "Undeniable Proof the ESV, NIV, NASB, Holman Standard, NET, Jehovah Witness NWT etc. are the new “Vatican Versions”

http://brandplucked.com/realcatholicbibles.htm

First of all it should be pointed out that there is nothing special about the Vatican supervised Critical text reading of “HE was manifested in a body.” I have been manifested in a body. YOU have been manifested in a body. EVERYBODY has been manifested in a body. There is nothing special about that. But when the Bible says that GOD was manifested in a body, then this is something altogether different and unique.

Some Vatican Version promoters try to defend their reading of “He was manifest in the flesh” by telling us that the antecedent of “He” is “God” as found in the previous verse. It isn't. It is “godliness”, which is feminine.

Let's look at the verses. “But if I tarry long, that thou mayest know how thou doughtiest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: GOD (or “He) was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

The antecedent is “godliness”. The most you can legitimately get out of the Vatican versions is that godliness was manifest in the flesh. There have been many godly men and godly lives that have been manifest in the flesh. But this does not make them God. You simply cannot prove that Jesus Christ is God from this verse using the Critical Text versions.

Secondly, the textual evidence for the reading “GOD was manifest in the flesh” is massive. It is the reading found in the Majority of all remaining Greek manuscripts we have today. Of the 300 known Greek cursive copies we have of the epistle of Paul to Timothy 254 of them read “GOD was manifest in the flesh”.

This is also the reading found in Sinaiticus correction, A correction, C correction and D correction. Even among these 4, in their previously uncorrected forms, they disagreed with each other and none of them is grammatically correct. Sinaiticus, Alexandrinus and C used to read "who" (ὃς) and manuscript D used to read "which" (ὃ) but neither reading is even good Greek grammar.

There is no antecedent noun in the false texts for either "he", "who" or "which".

Their Greek texts don't even agree with each other, and the main ones that read differently were later corrected to read like the KJB - God - θεὸς

1 Timothy 3:16 - the Traditional text and the Majority of all manuscripts read θεὸς ἐφανερώθη ἐν σαρκί = God was manifest in the flesh.

There is no Vaticanus reading of 1 Timothy. Sinaiticus as well as Alexandrinus and C originals all read ὃς, which means "Who" as a subject, but it is a masculine relative pronoun and there is nothing grammatically that it refers to.

All three of these were later corrected to read GOD was manifest.

Then there is manuscript D which read ὃ ἐφανερώθη ἐν σαρκί = ὃ is a neuter, nominative (subject) relative pronoun, meaning "that", and again, there is no antecedent noun to which it can possibly refer.

Neither reading is grammatically correct, and D itself was also later changed to read θεὸς= God.

The reading of "GOD was manifest in the flesh" is that of the Majority of all Greek manuscripts as well as θεὸς א2 A2 C2 D2 K L P Ψ 075 0150 6 81 (88 ὁ θεὸς) 104 181 263 326 330 424 436 451 459 614 629 630 1241 1319 1573 1739 1852 1877 1881 1912 1962 1984 1985 2200 2492 2495 Byz Lect vgms geo2 slav Apollinaris Diodore Gregory-Nyssa Didymusdub Chrysostom Ps-Dionysius Euthalius Theodoret

There is NO Vaticanus reading because the Vatican manuscript is missing all of First and Second Timothy, as well as Titus, several chapters of Hebrews as well as the entire book of Revelation. In other words, ALL four of the so called 5 great uncial copies that contain this portion of the Scriptures were seen as being defective and were corrected very early on by Christian Scribes.

"GOD was manifest in the flesh" is the reading of other uncial copies as well including K, L, P, Psi. It is the reading found in the early Byzantine Lectionaries, the Georgian and Slavonic ancient versions and is so quoted by numerous early Christian writers.

In his book, The Revision Revised, Dean Burgon (pages 450, 454, 489-90) also cites the Georgian (6th century), Harkleian Syriac (616 AD) and the Slavonic (9th cent.) versions as reading "God." The fathers in support of this passage are as follows (Burgon, p 486-90):

1st Century: Ignatius (90 AD); 2nd Century: Hippolytus (190 AD); 3rd Century: Apostolic Constitutions, Epistle ascribed to Dionysius of Alexandria (264 AD), Gregory Thaumaturgus; 4th Century: Basil the Great (355 AD), Chrysostom (380 AD), Didymus (325 AD), Diodorus (370 AD), Gregory of Nazianzus (355 AD), Gregory of Nyssa (370 AD). "Euthalian" chapter title of I Tim. 3, attesting to "God in the flesh.";

5th Century: Anon. citation in works of Athanasius (430 AD), Cyril of Alexandria (410 AD), Euthalius (458 AD), Macedonius 11(496 AD), Theodoret (420 AD); 6th Century: Severus, Bishop of Antioch (512 AD); 8th Century: Epiphanius of Catana (787 AD), John Damascene (730 AD), Theodorus Studita (790 AD); 10th Century: Ecumenius (990 AD); 11th Century: Theophylact (1077 AD); 12th Century: Euthymius (1116 AD).

Hippolytus (170-236 A.D.) “God was manifested in the flesh.” (Against the Heresies of Noetus I: 1:17), and Dionysius (3rd cent.) “For God was manifested in the flesh.” (Conciliations I: 1:853)

“GOD was manifest in the flesh” is also the reading of the Greek texts of Ximenes, Erasmus, Stephanus 1550, Beza 1598, Elzevir 1624, Scrivener 1894 and the Hodges and Farstad Majority Text Greek New Testament 1982. It IS the Reformation text.

The KJB and every major Reformation bible in history are correct in saying “GOD was manifest in the flesh, justified in the Spirit”.

These include Tyndale 1525 – “GOD was shewed in the flesshe was iustified in the sprete was sene of angels was preached vnto the gentyls was beleved on in erth and receaved vp in glory.”, Coverdale 1535 -"GOD was shewed in the flesshe", the Great Bible 1540 – “GOD was shewed in the flesshe”, Matthew's Bible 1549- “GOD was shewed in þe fleshe”, the Bishops’ Bible 1568, the Geneva Bible 1587 – “great is the mysterie of godlinesse, which is, GOD is manifested in the flesh”, Beza’s New Testament 1599, and of course, it is the reading of God's Masterpiece, the Authorized King James Holy Bible – “GOD was manifest in the flesh.”

Also agreeing with the King James Bible reading of “God was manifest in the flesh, justified in the Spirit” are The Bill Bible 1671, Mace's New Testament 1729, John Wesley's translation 1755 – “GOD was manifested in the flesh, was justified by the Spirit”, the Worsley Version 1770, the Clarke N.T. 1795, the Thomson Bible 1808, The Revised Translation 1815, Webster’s translation 1833, the Dickinson N.T. 1833, The Longman Version 1841, the Hussey N.T. 1845, The Morgan N.T. 1848, the Boothroyd Bible 1853, the Calvin Bible 1856, Julia Smith Translation 1855, The Revised New Testament 1862, Darby 1890, Young’s 1898, Anderson N.T. 1865, the Smith Bible 1876, the Worrell N.T. 1904, The NKJV 1984, the Amplified Bible 1987, The Word of Yah 1993, the Third Millennium Bible 1998, Interlinear Greek New Testament 1997 (Larry Pierce), Lawrie Translation 1998, God’s First Truth 1999, Last Days Bible 1999 – “GOD appeared to us in a human body”, The World English Bible 2000, The Tomson Bible 2002, the Apostolic Polyglot Greek Bible 2003, The Evidence Bible 2003, the Complete Apostle’s Bible 2005, Green’s Literal 2005, The Pickering N.T. 2005, A Conservative Version 2005, The Resurrection Life N.T. 2005, The Revised Geneva Bible 2005, the Faithful New Testament 2009, Bond Slave Version 2009, Holy Scriptures VW Edition 2010, Jubilee Bible 2010, Hebraic Transliteration Scripture 2010 - Elohim was manifest in the flesh, Online Interlinear Greek N.T. 2010 (André de Mol), Disciples Literal New Testament 2011, Conservative Bible 2011 – “GOD appeared in the flesh”, The Far Above All Translation 2011, World English Bible 2010, the 2012 Natural Israelite Bible – “And without controversy great is the mystery of godliness: YAHWEH was manifested in the flesh, Justified in His Spirit” and the Holy Bible, The English Majority Text N.T. 2013, The Hebrew Names Version 2014 The Modern English Version 2014 and The Modern Literal Version 2014 – “GOD was manifest in the flesh”

All foreign language Reformation Bibles also read the same way. His is a partial list: Luther's German Bible of 1545, German Elberfelder 1905 and the German Schlachter Bible of 2000 – "GOTT ist offenbaret im Fleisch, gerechtfertiget im Geist", French Martin 1744 and Ostervald 1996, the 2007 Louis Segond 21 – "DIEU a été manifesté en chair, justifié en Esprit", the Italian Diodati 1649 and New Diodati 1991 – "DIO è stato manifestato in carne, è stato giustificato nello Spirito", the Spanish Sagradas Escrituras 1569 and the Reina Valera 1909-2011 editions, and the R.V. Gómez Bible of 2010 – "DIOS se ha manifestado en carne; ha sido justificado con el Espíritu", the Portuguese Almeida 1681 – "DEUS se manifestou em carne, foi justificado no Espírito", the Polish Updated Gdansk Bible 2013 – "Bóg objawiony zosta? w ciele" – "GOD was manifest in the flesh"

Inconsistent NIVs

Even though the English version of the NIV does not say "God was manifest in the flesh" but rather "He appeared in the flesh", YET the NIV Portuguese bible of 1993 and 2000 DOES! The Portuguese Nova Versão Internacional says: "Deus foi manifestado em corpo". The Portuguese Almeida Corregida 1681 also reads "God was manifest in the flesh" – "Deus se manifestou em carne".

Also reading "God was manifest" are the Dutch Staten Vertaling of 1637 – "GOD is geopenbaard in het vlees" and the Modern Greek as well as the Greek Orthodox New Testament used throughout the Greek speaking churches today all agree -

Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι = "GOD was manifest in the flesh"

See the Greek Orthodox Archdiocese of America site here -
http://www.goarch.org/en/chapel/biblegreek/

Other foreign language Bible that read "GOD was manifest in the flesh" are the Afrikaans bible 1953 – "GOD is geopenbaar in die vlees, is geregverdig in die Gees", the Dutch Staten Vertaling bible – "GOD is geopenbaard in het vlees", the Chinese Union Traditional version, the Hungarian Karoli Bible – "Isten megjelent testben", and the Russian Zhuromsky New Testament and the Russian Synodal Bible, the 2014 Romanian Fidela Bible – "Dumnezeu a fost ara?tat în carne", and the 1998 Tagalog Ang Salita ng Diyos Bible – "Nahayag sa laman ang Diyos." = "God manifest in the flesh"

And it is the reading of the Modern Hebrew Bible - " ובודי גדול סוד החסידות אלהים נגלה בבשר נצדק ברוח נראה למלאכים הגד בגוים נתקבל באמונה בעולם נעלה בכבוד:"

You can see both the Modern Greek Bible and the Modern Hebrew Bible, both of which read "GOD was manifest in the flesh" at the Biola University website called Unbound Bible here -

http://unbound.biola.edu/

The Commentaries that use the true text -

Matthew Henry on 1 Timothy 3:16 – "The mystery of godliness is Christ. He is God, who was made flesh, and was manifest in the flesh. God was pleased to manifest himself to man, by his own Son taking the nature of man."

John Gill – "And without controversy great is the mystery of godliness,.... What follows is so, the incarnation of Christ, his birth of a virgin, the union of the two natures, divine and human, in his person; this is a mystery...God was manifest in the flesh; not God essentially considered, or Deity in the abstract, but personally; and not the first nor the third Person; for of neither of them can this or the following things be said; but the second Person, the Word, or Son of God; see 1 John 3:8 who existed as a divine Person, and as a distinct one from the Father and Spirit, before his incarnation; and which is a proof of his true and proper deity: the Son of God in his divine nature is equally invisible as the Father, but became manifest by the assumption of human nature in a corporeal way, so as to be seen, heard, and felt."

John Calvin – He also translated the verse into Latin and it reads just like the King James Bible – "Et sine controversia magnum est pietatis mysterium; Deus manifestatus est in carne, justificatus in Spiritu". He then comments: "The Vulgate's translator, by leaving out the name of God, refers what follows to "the mystery," but altogether unskillfully and inappropriately, as will clearly be seen on a bare perusal...All the Greek copies undoubtedly agree in this rendering, "God manifested in the flesh." He could not have spoken more appropriately about the person of Christ than in these words, "God manifested in the flesh." First, we have here an express testimony of both natures; for he declares at the same time that Christ is true God and true man. Secondly, he points out the distinction between the two natures, when, on the one hand, he calls him God, and, on the other, expresses his "manifestation, in the flesh." Thirdly, he asserts the unity of the person, when he declares, that it is one and the same who was God, and who has been manifested in the flesh. Thus, by this single passage, the true and orthodox faith is powerfully defended against Arius, Marcion, Nestorius, and Eutyches. There is also great emphasis in the contrast of the two words, God in flesh. How wide is the difference between God and man! And yet in Christ we behold the infinite glory of God united to our polluted flesh in such a manner that they become one."

John Darby – "The mystery of piety, which lies at the very centre of what the assembly maintains before the world, is great, and relates essentially to the Person of Christ...God had been manifested in the flesh; marvelous truth in fact! There, where all is confusion and sin, in the nature of him in whom all this sin and all this confusion are introduced, the Centre of all blessing, He who is Light itself, He who as the light puts every thing morally in its place, and who by the fact of His presence shews that love is above everything, God who is love, has been manifest in the flesh. Where sin was, there was love above the sin. Man, who is the slave of evil, sees here in his own nature the source and the power of all good. In the centre of evil and of weakness, in human nature, God Himself has been manifested."

B.W. Johnson's Commentary – "The mystery that God has revealed to us in the gospel in order to make men godly. The great things revealed in this mystery are next named, certainly wonderful things, well called great. God was manifest in the flesh. Was manifested in Jesus Christ."

John Wesley – "The mystery of godliness - Afterwards specified in six articles, which sum up the whole economy of Christ upon earth. Is the pillar and ground - The foundation and support of all the truth taught in his church. God was manifest in the flesh - In the form of a servant, the fashion of a man, for three and thirty years."

Adam Clarke's Commentary – "We read, therefore, God was manifested in the flesh, and I cannot see what good sense can be taken out of, the GOSPEL was manifested in the flesh; or, the mystery of godliness was manifested in the flesh. After seriously considering this subject in every point of light, I hold with the reading in the commonly received text."

David Guzik's Commentary on the Bible – "God was manifested in the flesh: This is the essence of the incarnation - that God, the Second Person of the Holy Trinity, added to His deity humanity - and was thus manifested in the flesh."

The People's New Testament Commentary – "God was manifest in the flesh. Was manifested in Jesus Christ."

Treasury of Scriptural Knowledge – "And without controversy great is the mystery of godliness: God was manifest in the flesh" God - Isaiah 7:14; 9:6; Jeremiah 23:5,6; Micah 5:2; Matthew 1:23; John 1:1,2,14; Acts 20:28; Romans 8:3; 9:5; 1 Corinthians 15:47; Galatians 4:4; Philippians 2:6-8; Colossians 1:16-18; Hebrews 1:3; Hebrews 2:9-13; 1 John 1:2; Revelation 1:17,18"

The Vatican Versions 1 Timothy 3:16

Now, by way of contrast, let's show how the Catholic versions and the new "Catholic" versions render this verse.

Jehovah Witness New World Translation 1961 – "HE was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory."

By the way, there is absolutely NO Greek manuscripts that read "HE". These modern Vatican versions have just made it up because the texts they follow don't make any sense by saying "WHO was manifest in the flesh". There is no antecedent for the word "who". "The mystery of godliness" is a thing, not a person.

NIV 1984 edition – "HE appeared in a body, was vindicated by the Spirit..."

NASB 1995 edition – "HE WHO was revealed in the flesh, was vindicated in the Spirit..."

RSV – "HE was manifested in the flesh, vindicated in the Spirit..."

ESV 2001 – "HE (R10) was manifested in the flesh, vindicated by the Spirit..." Footnote 10 - Greek Who; some manuscripts God; others Which.

Holman Standard 2003 – "HE was manifested in the flesh, justified in the Spirit"

ISV (International Standard Version) – "In flesh was HE revealed to sight, Kept righteous by the Spirit's might"

Weymouth's translation is another total paraphrase that says: "And, beyond controversy, great is the mystery of our religion-- that Christ appeared in human form." There is NO text on this earth that says "Christ" here, and you STILL cannot prove from this verse that He is GOD.

Catholic Douay-Rheims 1582 – "And evidently great is the mystery of godliness WHICH was manifested in the flesh, was justified in the spirit, appeared unto angels,"

Catholic Douay 1950 – "great is the mystery of godliness: WHICH was manifested in the flesh"

St. Joseph New American Bible 1970 – "HE was manifested in the flesh, vindicated in the Spirit..."

Catholic New Jerusalem bible 1985 – "HE was made visible in the flesh, justified in the Spirit..."

Catholic Public Domain Version 2009 – "this mystery of piety, which was manifested in the flesh"

No wonder the Muslims prefer these other bible versions. You cannot prove from them that Jesus Christ is GOD. THEY see it and they are right, even if so many professing Christians cannot or refuse to see the simple truth in their own English language.

The KJB is right, as always, and the modern Vatican Versions are wrong, as usual. "GOD was manifest in the flesh", the Second Person of the blessed Trinity. The same God-Man to whom the apostle Paul refers in Acts 20:28 when he tells the elders of the church to "feed the church of GOD, which HE hath purchased with HIS OWN BLOOD."

All of God's grace, believing God's Book, the King James Holy Bible. Accept no substitutes.

Will Kinney" - https://www.brandplucked.com/1timothy316godorhe.htm

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QUESTION 030: The WTS / JW Bible (NWT) in Col. 1:16-17 has the word "other" 4 times in relation to the Son creating all "other" things, which leaves the Son being the first-created of the Father. Is that a correct translation of the koine Greek text?

ANSWER 030: Yes, the WTS / JW (WatchTower & Tract Society - Jehovah's Witnesses) NWT (New World Translation) in **Col.** 1:16-17 reads:

> Colossians 1:16-17 NWT - "16 because by means of him all **other** things were created in the heavens and on the earth, the things visible and the things invisible,[q] whether they are thrones or lordships or governments or authorities. All **other** things have been created through him[r] and for him. 17 Also, he is before all **other** things,[s] and by means of him all **other** things were made to exist," - https://www.jw.org/en/library/bible/study-bible/books/colossians/1/

The reason that such is done, is because their (WTS / JW) theology has the Father creating the Son before everything else, and then has the Son create the rest.

No, the NWT at **Col.** 1:16-17 is **not** a correct translation of the GNT TR or any Greek ms (manuscript) that has **ever** existed, or any Latin, Syriack, &c., ms for that matter. It is a purposeful distortion, and are clearly additions to the Greek texts of the Bible in translation, in contrast to the King James Bible which translates correctly (only placing into italics, as an help, the words "*they be*"):

Colossians 1:16 KJB – For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

> Colossians 1:16 GNT TR – αυτόν εν αυτω εκτισθη τα παντα τα εν τοις ουρανοις και τα επι αυτόν γης τα ορατα και τα αορατα ειτε θρονοι ειτε κυριοτητες ειτε αρχαι ειτε εξουσιαι τα παντα δι αυτου και εις αυτόν εκτισται
>
> Colossians 1:16 GNT TR Transliterated – oti en autw ektisthe ta panta ta en tois ouranois kai ta epi tes ges ta orate kai ta aorata eite thronoi eite kyriotetes eite archai eite exousiai ta panta di autou kai eis auton ektistai
>
> Colossians 1:16 GNT TR with Strong's Numbers and Robinson's Morphological Codes – οτιG3754 CONJ ενG1722 PREP αυτωG846 P-DSM εκτισθηG2936 V-API-3S ταG3588 T-NPN πανταG3956 A-NPN ταG3588 T-NPN ενG1722 PREP τοιςG3588 T-DPM ουρανοιςG3772 N-DPM καιG2532 CONJ ταG3588 T-NPN επιG1909 PREP τηςG3588 T-GSF γηςG1093 N-GSF ταG3588 T-NPN οραταG3707 A-NPN καιG2532 CONJ ταG3588 T-NPN αοραταG517 A-NPN ειτεG1535 CONJ θρονοιG2362 N-NPM ειτεG1535 CONJ κυριοτητεςG2963 N-NPF ειτεG1535 CONJ αρχαιG746 N-NPF ειτεG1535 CONJ εξουσιαιG1849 N-NPF ταG3588 T-NPN πανταG3956 A-NPN διG1223 PREP αυτουG846 P-GSM καιG2532 CONJ εις G1519 PREP αυτονG846 P-ASM εκτισταιG2936 V-RPI-3S

Colossians 1:17 KJB – And he is before all things, and by him all things consist.

> Colossians 1:17 GNT TR – και αυτος εστιν προ παντων και τα παντα εν αυτω συνεστηκεν
>
> Colossians 1:17 GNT TR Transliterated – kai autos estin pro pantwn kai ta panta en autw sunesteken
>
> Colossians 1:17 GNT TR with Strong's Numbers and Robinson's Morphological Codes – καιG2532 CONJ αυτοςG846 P-NSM εστινG1510 V-PAI-3S προG4253 PREP παντωνG3956 A-GPM καιG2532 CONJ ταG3588 T-NPN πανταG3956 A-NPN ενG1722 PREP αυτωG846 P-DSM συνεστηκενG4921 V-RAI-3S

If the word "other" were present in the koine Greek texts, it would be either:

[G243], "ἄλλος", "allos", "other"; or
[G2087], "ἕτερος", "[h]eteros", "other (person, thing), another", or
[G1520], "εἰς", "eis", "other (one/s)", or
[G2548], "κακεῖνος", "kakeinos", "other (additional)", or
[G206], "ἄκρον", "akron", "other (part/s)", or
[G3391], "μία", "mia", "other (one/s)", or
[G3062], "λοιποί", "loipoi", "other (remaining)", or
[G3588], "ὁ / ἡ / τό", "ho / hē / to", "those (others)", or
[G1565], "ἐκεῖνος", "ekeinos", "others (of the same)"; &c.

However, those words are **not** present in the koine Greek text of **Col.** 1:16-17 GNT TR. Adding the word "other" as the NWT does, completely alters the text, and even worse it alters who the Son is in those texts. To add the word "other" (4 times no less), and without italics or brackets to indicate it is not a part of the original underlying ms, changes the eternal uncreated infinite **Deity** of the Son, who created "all" created "things", into a lesser created being. Yet, the Son is eternal **God**, not a creature.

~

QUESTION 031: The text of Jhn. 20:28 KJB has the Apostle Thomas saying, "My Lord and my God" in response to Jesus' personal resurrected appearance to him, but there are some who say the text should not be translated that way, or that Thomas was not referring to Jesus as God, but to the Father, or was rather claiming Jesus was simply his Judge. What is the truth of the matter?

ANSWER 031: It is generally the WTS / JW who provide such excuses (ie. See their notations at the verse - https://www.jw.org/en/library/bible/study-bible/books/john/20/), though others (as Islamic Dawah Muslims, &c.) also mimic their erroneous theological position. All of their responses are simply silly and fall apart under consideration. Here is the original context along with the 4 main replies that leave out the obvious (original) and plain reading of the text itself:

> John 20:26 KJB - And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
>
> John 20:27 KJB - Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.
>
> John 20:28 KJB - And Thomas answered and said unto him, My Lord and my God.
>
> > John 20:28 GNT TR - και απεκριθη ο θωμας και ειπεν αυτω ο κυριος μου και ο θεος μου
> >
> > John 20:28 GNT TR Transliterated - kai apekrithe o thwmas kai eipen autw o kyrios mou kai o theos mou
> >
> > > **[Harsh Literal English Translation of "ο κυριος μου και ο θεος μου, would be "the Lord of me and the God of me", which the KJB correctly translates in smooth proper English as "my Lord and my God".]**
> >
> > John 20:28 GNT TR with Strong's Numbers and Robinson's Morphological Codes - καιG2532 CONJ απεκριθηG611 V-ADI-3S οG3588 T-NSM θωμαςG2381 N-NSM καιG2532 CONJ ειπενG3004 V-2AAI-3S αυτωG846 P-DSM οG3588 T-NSM κυριοςG2962 N-NSM μουG1473 P-1GS καιG2532 CONJ οG3588 T-NSM θεοςG2316 N-NSM μουG1473 P-1GS
>
> John 20:29 KJB - Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Excuse 1. Thomas was surprised when he saw the Lord in their midst. "My God!" was just an 'kneejerk' expression or a "statement of surprise."

Excuse 2. Thomas was actually addressing both the Lord Jesus Christ and God the Father when he said, "My Lord and my God."

Excuse 3. It is not a teaching text (non-didactic text); actually, Thomas made a mistake when he said, "My Lord and my God."

Excuse 4. Thomas could have been saying my master and judge. The word 'theos' is generic and has many meanings and can mean 'judge'.

The Obvious Original Plain Reading of the Text in Truth. Thomas meant exactly what he said in referring to Jesus a both his personal "Lord" ("ο κυριος", "o kyrios") and personal "God" (Deity; "ο θεος", "o theos").

Response to Excuse 1 (Thomas was surprised!).

Taken from BibleGateway - https://www.biblegateway.com/verse/en/John%2020%3A28

English Bible Translations which use an exclamation (!) point.

KJ21, AMP, AMPC, CSB, CEB, CJB, CEV, DLNT, ERV, EASY, EHV, ESV, ESVUK, EXB, GW, GNT, HCSB, ICB, ISV, PHILLIPS, LSB, LEB, TLB, MSG, MEV, MOUNCE, NOG, NABRE, NASB (& '95), NCB, NCV, NET, NIRV, NIV, NIVUK, NKJV, NLV, NLT, NMB, NRSVA, NRSVACE, NRSVCE, NRSVUE, NTFE, OJB, RGT, RSV, RSVCE, TLV, WEB, WE

English Bible Translations which use a period (.) point.

ASV, BRG, DARBY, DRA, GNV, JUB, KJB, AKJV, VOICE, WYC

English Bible Translations which use a semicolon (;) point.

YLT

So, while there are many translations that do indeed use an "exclamation mark" there are also some which use a "period", and even one using a semicolon. While all that is so, does this easily close the case for those who make the "exclamation" argument? No. The koine Greek manuscripts (whether GNT TR, MAJORITY, Byzantine, or Alexandrian, or Egyptian, or other text types) have no such punctuation for either case. Sometimes an old MS would have a 'full stop', or a 'pause', which looks like a period in the middle, rather than at the bottom, looking like this (·). Other than some grammatical things which may aid in determination of punctuation (such as having 'question' type words in a sentence, such as 'who, what, where, when, why & how'), it was generally left up to grammarians among the translators to add the punctuation in the English (or other language) translations.

Consider the two made up sentences below for a moment as a comparison:

"JESUS is the anointed KING and MESSIAH." (Simply a statement.)

"JESUS is the anointed KING and MESSIAH!" (An exclamation of excitement!; though not necessarily surprise.)

Now the question then is, "Are the two sentences saying anything different in their core material? No. One is simply a statement. The other of bold exclamation! Just because a person may choose the "period" over the "exclamation", or vice-versa, does **not** alter the facts of the core message of the words in their context. If someone wants to have an "exclamation" in the place where others have a "period", or even a semicolon, so be it, but there should **never** be any doctrinal theology of scripture that should ever be hanging upon something so insignificant as an added punctuation. Either way is fine, in reverence and understanding - It is Jesus.; or even in awesome excitement - It is Jesus! It is still Jesus.

The second part to this is that Thomas did **not** merely 'blurt out' in a statement of frenzied excitement 'my God!', as if he had just stubbed his toe on the door.

Consider this thought a moment longer. Thomas, at first, after hearing the reports of Jesus being alive and resurrected, denied those reports (**Jhn.** 20:25 KJB) flat out, for his faith was lacking. It was not till after 8 days later (**Jhn.** 20:26 KJB), in the middle of the week, that Thomas suddenly found himself face to face with the bodily resurrected and glorified Jesus Christ, and being offered to directly place his (Thomas') own hands and fingers into the very wounds of Jesus. Jesus submitted to the very test Thomas had asked for days earlier!

A little speculation and a question, Would this not have moved him (Thomas) to tears, joy, reverence, excitement, awe and fear? A person not present at the time can only guess intelligently about it. So again, "period" or "exclamation", one may take their pick, but Thomas was suddenly in the presence of the risen Saviour, looking directly at the very wounds in His hands and side, and suddenly no longer "doubting" but believing!

Thomas in response to Jesus standing before him in such a manner, with a new revelation that Jesus was indeed risen & alive, proclaims unto Jesus, "my Lord and my God". Please notice that Thomas was **not** so overly excited as to miss out on formulating a complex sentence / exclamation / thought. This means Thomas has direct, involved and contemplative thought taking place. It is **not** as if the text is recorded in the same way as if anyone were to simply blurt out, "OUCH!" or "YEOW!", which would be something that takes very little cognitive ability, but rather what Thomas says, would be akin to anyone exclaiming "That really, really hurts and smarts!", which is clearly cognitive reasoning and much more than that of a sudden "OW!". This means the response is not a knee-jerk reaction being blurted out.

Look again. Thomas begins first with "... my LORD ..." and then continues with the combining word "... and ..." and follows up with "... my GOD". A deep and complex thought formulated into words – a realization expressed.

Response to Excuse 2 (Thomas was addressing the Father as Lord and / or God).

There are some who state that Thomas was addressing the entire phrase to God in heaven in thankfulness to the resurrection of Jesus, while others say that Thomas was addressing the phrase "my Lord" to Jesus standing before him on earth, and the phrase "my God" to the Father in heaven above for the credit of the resurrection.

Both answers really deny the immediate and local context. Jesus and Thomas were referring to no one else around. The exchange was personal to both of them. In **Jhn.** 20:26 KJB, Jesus appears amidst the remaining disciples and says "Peace *be* unto you (meaning: all of you)". Following this greeting, Jesus immediately turns to the doubting disciple (Thomas), who had just over a week prior made bold claims to test Jesus' earlier appearance on the early night portion of the first portion of the second day of the week after the resurrection (**Jhn.** 20:19-25; **Luk.** 24:13-26 KJB).

> John 20:27 KJB - Then **saith he [Jesus] to Thomas**, Reach hither **thy** finger, and behold **my** hands; and reach hither **thy** hand, and thrust *it* into **my** side: and **be** not faithless, but believing.

In response to this humble submission of Jesus to a doubting boastful sinful man (Thomas):

John 20:28 KJB – "And **Thomas** answered and said unto **him [Jesus]** ..."

God the Father is not immediately present in any of the context. It is just Thomas and Jesus, disciple and Master (Teacher), younger brother and elder brother, subject and King, creation and Creator, and the words they address to each other personally. The koine Greek word underlying the English "unto him" is **[G846]** "αυτω", "autw", which is the P-DSM form, or Personal Pronoun, Dative, **Singular**, Masculine. It is not a plural or 'them'. Thomas cannot be speaking to anyone other than "him" – Jesus in the text and context.

Also, the koine Greek words being addressed by Thomas to Jesus are specific to him (Jesus), being "ο κυριος μου και ο θεος μου", which is Thomas saying that Jesus ("him") is "the (definite article, specific)" "Lord of me (Thomas)", "and" (in addition to, also) "the (definite article, specific)" "God of me (Thomas)". The only "Lord" and "God" that was immediately present is the resurrected and glorified "God with [them]" – Jesus, JEHOVAH Immanuel.

One final thought is that Thomas may actually be unknowingly citing a **Psalm** by inspiration of the Holy Ghost, with the main words, "Lord" and "God" switched:

> Psalms 35:23 KJB - Stir up thyself, and awake to my judgment, even unto my cause, **my God and my Lord**.
>
> Psalms 34:23 Greek OT - ἐξεγέρθητι, κύριε, καὶ πρόσχες τῇ κρίσει μου, **ὁ θεός μου καὶ ὁ κύριός μου**, εἰς τὴν δίκην μου.

Thomas is not addressing, or thanking, or acknowledging God the Father, or anyone else other than Jesus with those words, which shows that he is clearly saying that Jesus is both the "Lord" and "God" of himself (Thomas). That persons continue to deny that Jesus is both their "Lord" and their "God" is their own problem, not Thomas' any more.

Response to Excuse 3 (Thomas erred).

Some attempt to hand-wave away the clear meaning of the text, and say that it is a non-didactic (non-teaching) text, but simply Thomas' statement in which he erred.

Such an 'explanation' simply ignores the passage of **2 Tim.** 3:16-17 KJB:

> 2 Timothy 3:16 KJB - **All scripture *is* given by inspiration of God**, and *is* profitable **for doctrine**, for reproof, for correction, **for instruction** in righteousness:
>
> 2 Timothy 3:17 KJB - That the man of God may be perfect, throughly furnished unto all good works.

Such an 'explanation' also focuses only upon the teaching of a man (humanity) in the scripture, rather than the present living eternal Teacher of the Holy Ghost / Spirit, which may use any such text to teach with. While **2 Tim.** 3:16-17 originally referred to the entire OT, it since that time also refers to the entire NT texts, as Peter shows of Paul's epistles (**2 Pet.** 3:16 KJB). The text clearly **teaches**, by instruction of the Holy Ghost, who not only inspired Thomas' words (like: **Mat.** 10:20, 16:17 KJB), but the text to be written (**2 Pet.** 1:21 KJB) in the first place, that Jesus is both the "Lord" and "God" of Thomas. If persons do not want Jesus to be their "Lord" and "God", why deny Thomas' expression and belief for himself?

As to the second part, that Thomas had erred in statement, also ignores how Jesus faithfully corrected the errors, in love (**Rev.** 3:19 KJB), in both speech and practice of His disciples. The only error that Thomas had at that moment was his doubt that Jesus was resurrected and alive:

> Matthew 16:23 KJB - But he **[Jesus]** turned, and said unto **Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men**.
>
> Mark 8:33 KJB - But when he had turned about and looked on his disciples, **he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men**.
>
> Matthew 17:25 KJB - He saith, Yes. And when he was come into the house, **Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers**?
>
> Matthew 26:52 KJB - Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword**.
>
> Matthew 26:53 KJB - **Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels**?
>
> Luke 24:25 KJB - Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken**:
>
> Matthew 8:26 KJB - And he saith unto them, **Why are ye fearful, O ye of little faith**? Then he arose, and rebuked the winds and the sea; and there was a great calm.
>
> Mark 4:40 KJB - And he said unto them, **Why are ye so fearful? how is it that ye have no faith**?
>
> Luke 24:38 KJB - And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts**?
>
> John 6:61 KJB - When Jesus knew in himself that his disciples murmured at it, he said unto them, **Doth this offend you**?
>
> John 6:62 KJB - ***What* and if ye shall see the Son of man ascend up where he was before**?
>
> John 6:67 KJB - Then said Jesus unto the twelve, **Will ye also go away**?
>
> John 20:29 KJB - Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed**: blessed *are* they that have not seen, and *yet* have believed.

See also **Exo.** 3:5; **Jos.** 5:13-15; **Act.** 7:33 KJB in regards to correcting footwear.

Jesus even corrected the devil himself (**Mat.** 4:10; **Luk.** 4:8 KJB).

Jesus does **not** correct Thomas' statement of "my Lord and my God", in the least, and accepts all the Thomas does and says in relation to Himself (Jesus) at that moment, and for posterity. As Jesus is truly the Son of the Father, Jesus is God (Deity; by His eternal nature in relation to His Father's nature) manifest in the flesh of mankind, died, buried, resurrected, glorified and ascended above all creation.

Response to Excuse 4 (Thomas meant Jesus was his Judge).

Some teach that Thomas' statement should be read, or even rendered in English, as, "my Lord and my Judge".

This explanation takes a massive leap in logic in regards word definitions. The koine Greek word used is **[G2316]**, "θεος", "theos", and it means "God". There is no place in the NT (KJB) where the word is ever translated 'judge/s'. This author does **not** know of any Bible translation which translates this word as 'judge/s' in the NT.

Some, not willing to be deterred from their error, cite various lexicons, which carry a secondary-sub-categorical definition in which it might be used as a magistrate (judge) under God's authority (as for instance, Thayer's Greek Lexicon 4th definition, and subcategory, "4a) God's representative or viceregent; 4a1) of magistrates and judges"). One of the problems with utilizing such sources, is that those very same sources often, if not altogether, in the same definition of the exact same word show **many** texts which refer to Jesus as "God" (Deity) (as Thayer's does in the 2nd definition and subcategory, "2) the Godhead, trinity ... 2b) Christ, the second person of the trinity"), and will cite **Jhn.** 20:28 as one of those examples among others. In example, Vine's Lexicon states on "theos":

> "... (b) The **divine attributes are likewise indicated or definitely predicated of Christ**, e.g., Matt. 20:18-19; **John** 1:1-3; 1:18, RV, marg.; 5:22-29; 8:58; 14:6; 17:22-24; **20:28**; Rom. 1:4; 9:5; Phil. 3:21; Col. 1:15; 2:3; Titus 2:13, RV; Heb. 1:3; 13:8; 1 John 5:20; Rev. 22:12, 13. ...
>
> ... In such phrases as "**the God of a person**," e.g., Matt. 22:32, the expression marks the relationship in which the person stands to God and God to him.
>
> (e) In the following the nominative case is used for the vocative, and always with the article; Mark 15:34; Luke 18:11, 13; **John 20:28**; (Acts 4:24 in some mss.); Heb. 1:8; 10:7. ..." - https://www.preceptaustin.org/john_12_commentary

Well, to be charitable, why not just concede (for a moment for the sake of argument) that maybe it should be translated "Judge / judge". What would it change? In scriptural terms not a thing in regards Jesus as Deity. Notice:

> Psalms 82:8 KJB - "Arise, **O God**, **judge** the earth ...",
>
> Romans 3:6 KJB - "... **God judge** the world?",
>
> Psalms 50:6 KJB - "... for **God *is* judge himself** ...",
>
> Psalms 75:7 KJB - "But **God *is* the judge** ...",

Ecclesiastes 3:17 KJB - "... **God** shall **judge the righteous** and the wicked ...",

Hebrews 12:23 KJB - "... to **God the Judge of all** ...",

Hebrews 13:4 KJB - "... whoremongers and adulterers **God** will **judge**."

Jesus Christ (God manifest in the flesh; **1 Tim.** 3:16 KJB) is the Christian's Judge:

Romans 14:10 KJB - "... for we shall all stand before **the judgment seat of Christ**.",

2 Corinthians 5:10 KJB - "For we must all appear before **the judgment seat of Christ** ...",

John 8:16 KJB - "And yet if **I judge, my judgment is true** ...",

John 5:22 KJB - "For **the Father judgeth no man**, but **hath committed all judgment unto the Son**:"

John 5:23 KJB - **That all *men* should honour the Son, even as they honour the Father**. He that honoureth not the Son honoureth not the Father which hath sent him.

Ezekiel 34:17 KJB - And *as for* you, O **my flock**, thus saith **the Lord GOD**; **Behold, I judge between cattle and cattle, between the rams and the he goats**.

Ezekiel 34:20 KJB - Therefore thus saith **the Lord GOD** unto them; **Behold, I, *even* I, will judge between the fat cattle and between the lean cattle**.

Ezekiel 34:22 KJB - Therefore **will I save my flock**, and they shall no more be a prey; and **I will judge between cattle and cattle**.

Matthew 25:31 KJB - When **the Son of man shall come in his glory**, and all the holy angels with him, **then shall he sit upon the throne of his glory**:

Matthew 25:32 KJB - And **before him shall be gathered all** nations: and **he shall separate them one from another**, as a shepherd divideth ***his* sheep from the goats**:

Matthew 25:33 KJB - And **he shall set the sheep on his right hand**, but **the goats on the left**.

John 10:16 KJB - And other **sheep** I have, which are not of this **fold**: them also I must bring, and **they shall hear my voice**; and there shall be one fold, *and* one shepherd.

John 10:27 KJB - **My sheep hear my voice**, and I know them, and **they follow me**:

Revelation 14:7 KJB - Saying with a loud voice, Fear **God**, and give glory to **him**; for **the hour of his judgment is come**: and **worship him that made heaven, and earth, and the sea, and the fountains of waters**.

[See also **Gen.** 2:2-3; **Exo.** 20:8-11; **Ecc.** 12:13-14; **Jhn.** 14:15; **Exo.** 20:6; **Eph.** 3:9; **Col.** 1:16-17; **Heb.** 1:2-3; **Jhn.** 1:1-3, etc.]

Jesus truly is this author's "Lord" ("LORD", JEHOVAH Immanuel, Jesus JEHOVAH) and "God" & "Judge"! Jesus is the "Lord" and "God" of this author. What of the reader then? What will it take to convince? Ask and receive as Thomas did. Cease from doubting and believe already.

The real explanation is plain in the text, and needs not any of these other superfluous vain excuses.

~

QUESTION 032: Doesn't Hebrews 1:1-14 show that Jesus, as the Son of the Father, is above all creation, all messengers for the Father, and God (Deity)?

ANSWER 032: Unequivocally, "YES!" **Hebrews** 1:1-14 is one of the most potent places in the NT demonstrating that Jesus is eternal God (Deity), and above all creation, as the only begotten Son of the Father. Notice:

Throughout the scriptures, there is a special emissary which comes down from heaven, bringing with Himself a word from the Majesty on High (the Person / Being of the Father), to those upon the earth. This extraordinary Being is sometimes called "angel" (messenger; **Exo.** 3:2; **Mal.** 3:1b; **Zec.** 3:1; **Rev.** 10:1 KJB; &c.), and "the Angel of the LORD", and at other times (sometimes even within the same context), identified as "God", "the LORD" (JEHOVAH, not the Father, but the Son by the same name of the Father), &c. The Bible additionally says of this Person (**Gen.** 48:16 KJB), that He is the very "God with us", named "Immanuel / Emmanuel":

Genesis 28:12 KJB - And he dreamed, and behold **a ladder set up on the earth, and the top of it reached to heaven**: and **behold the angels of God ascending and descending on it**.

Compare:

John 1:51 KJB - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and **the angels of God ascending and descending upon the Son of man**.

Genesis 28:13 KJB - And, behold, **the LORD** stood above it, and said, **I *am* the LORD God of Abraham thy father, and the God of Isaac**: the land whereon thou liest, to thee will I give it, and to thy seed;

Genesis 28:14 KJB - And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Genesis 28:15 KJB - And, behold, **I *am* with thee**, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; **for I will not leave thee**, until I have done *that* which I have spoken to thee of.

Genesis 28:20 KJB - And Jacob vowed a vow, saying, If **God will be with me**, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

Compare:

Psalms 46:7 KJB - **The LORD of hosts *is* with us**; **the God of Jacob** *is* our refuge. Selah.

Psalms 46:11 KJB - **The LORD of hosts *is* with us**; **the God of Jacob** *is* our refuge. Selah.

Isaiah 7:14 KJB - Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear **a son, and shall call his name Immanuel**.

Isaiah 8:8 KJB - And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, **O Immanuel**.

Isaiah 8:10 KJB - Take counsel together, and it shall come to nought; speak the word, and it shall not stand: **for God *is* with us**.

Matthew 1:23 KJB - Behold, a virgin shall be with child, and shall bring forth **a son, and they shall call his name Emmanuel**, which being interpreted is, **God with us**.

Genesis 26:24 KJB - And **the LORD appeared unto him** the same night, and said, **I *am* the God of Abraham thy father**: **fear not**, **for I *am* with thee**, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Genesis 31:3 KJB - And **the LORD said unto Jacob**, Return unto the land of thy fathers, and to thy kindred; and **I will be with thee**.

Genesis 46:4 KJB - **I will go down with thee** into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

Exodus 3:12 KJB - And he said, Certainly **I will be with thee**; and this *shall be* a token unto thee, that **I have sent thee**: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Compare, "... I have sent thee ..." (**Exo.** 3:12 KJB):

Matthew 10:16 KJB - Behold, **I send you** forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Matthew 23:34 KJB - Wherefore, behold, **I send unto you** prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

Luke 10:3 KJB - Go your ways: behold, **I send you** forth as lambs among wolves.

John 20:21 KJB - Then **said Jesus to them** again, Peace *be* unto you: **as *my* Father hath sent me**, even **so send I you**.

Philippians 2:19 KJB - But **I trust in the Lord Jesus to send** Timotheus shortly **unto you**, that I also may be of good comfort, when I know your state.

Deuteronomy 31:6 KJB - Be strong and of a good courage, fear not, nor be afraid of them: for **the LORD thy God**, **he *it is* that doth go with thee**; **he will not fail thee, nor forsake thee**.

Joshua 1:5 KJB - There shall not any man be able to stand before thee all the days of thy life: **as I was with Moses**, ***so* I will be with thee**: **I will not fail thee, nor forsake thee**.

1 Kings 8:57 KJB - **The LORD our God be with us**, **as he was with our fathers: let him not leave us, nor forsake us**:

1 Chronicles 28:20 KJB - And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for **the LORD God, *even* my God, *will be* with thee**; **he will not fail thee, nor forsake thee**, until thou hast finished all the work for the service of the house of the LORD.

Consider the New Testament usage of this "God / LORD with us", and Who it is that uses it of Himself:

Matthew 28:20 KJB - Teaching them to observe all things whatsoever I have commanded you: and, lo, **I (Jesus) am with you alway**, *even* unto the end of the world. Amen.

Acts 18:10 KJB - For **I (Jesus) am with thee**, and no man shall set on thee to hurt thee: for I have much people in this city.

The Apostle Paul, likewise, while writing the NT book of **Hebrews** under the inspiration of the Holy Ghost (**2 Tim.** 3:16-17; **2 Pet.** 1:21, 3:16 KJB), cites quite a bit of the OT texts (**Heb.** 1:7 (**Psa.** 104:4); **Heb.** 1:8-9 (**Psa.** 45:6-7); **Heb.** 1:10-12 (**Psa.** 102:12,25-27) KJB, &c.), in specific application, to demonstrate that the Son of the Father is both, **[1]** the highest (uncreated, eternal, infinite) messenger of the Father (**Heb.** 1:1-3,9 KJB, "Hath in these last days spoken unto us by his Son"), being a 'fellow' (**Heb.** 1:9 KJB) messenger (an office, a position) of the other (created, finite) messengers (**Heb.** 1:6,7,14 KJB; like Gabriel, 'Herald', &c.), and **[2]** "God", "Lord" (LORD; JEHOVAH, the Son; **1 Cor.** 12:3; **Php.** 2:11 KJB). Notice how Paul continues this same thought, found in **Hebrews** 1 (**Heb.** 1:12 KJB, "thou art the same"), in some of the final statements of **Hebrews** 13 (**Heb.** 13:8 KJB, "Jesus Christ the same") KJB:

Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

God the Father, in the past (contextually, OT times of the "fathers") utilized finite created messengers/ambassadors, who were of the nature of mankind, aka "the prophets" (**Hos.** 12:9-10 KJB; ie., Enoch, Moses, **Samuel**, **Isaiah**, **Jeremiah**, **Daniel**, **Ezekiel**, **Hosea**, &c).

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

God the Father, in the present times (contextually, NT times, "these last days"), utilized the infinite, uncreated Creator ("made the worlds") and eternal only begotten Son of the Father (who is of the same nature of the Father, "his Son", "heir") as a messenger / ambassador of the Father's will. The Son is "appointed" by the Father.

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

The only begotten Son of the Father is in the "express image" of the Father, truly glorious (**Jhn.** 17:5 KJB), having the eternal nature of God / Deity (**Php.** 2:6 KJB), able to sit on the eternal heavenly Throne of Deity, at the right hand of His Father ("the Majesty on high"), of which no created being may ever do, and yet took upon Himself an additional nature, that of mankind ("our", see also **Gal.** 4:4; **Php.** 2:7; **1 Tim.** 3:16; **Heb.** 2:14-17, 10:5 KJB), but never took upon Himself the nature of the created heavenly intelligences (**Heb.** 2:16 KJB).

Hebrews 1:4 KJB - Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

The only begotten Son of the Father, is by inheritance, higher than the created heavenly hosts, or messengers, because He shares the name & nature of the Father – JEHOVAH (Jesus JEHOVAH (**Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:9; **Psa.** 119:174 HOT) or JEHOVAH Immanuel (see **Psa.** 46:7,11 HOT)). The name "Jesus" means, "JEHOVAH is my Saviour / Salvation" (**Isa.** 1:2, 45:22; **Mat.** 1:21 KJB). Yet, in **Hebrews** 1:2 KJB, it is already seen that the Son of the Father, is also a messenger of the Father, but in a higher, or greater, sense than those mentioned in **Hebrews** 1:4 KJB; being preeminent in authority or rulership, infinite in the uncreated nature of Deity, &c. This shows that **Hebrews** 1:4 KJB (and **Heb.** 1:7,14 KJB) must be read in the previous context of **Hebrews** 1:1-3 KJB, showing that there are created "messengers" ("angels", both earthly ("prophets"), and heavenly), and two uncreated ones (the Son, and the Holy Ghost – the Person / Being who inspired Paul to write **Hebrews**; both of whom, are identified in scripture (KJB) as "angel" ("messenger"), see **Mal.** 3:1; **Rev.** 10:1, 18:1, &c.).

Hebrews 1:5 KJB - For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Which of the created heavenly intelligences have the nature of Deity, as the only begotten Son of the Father does? There are none. Which of the created heavenly intelligences were made like unto mankind in nature, meaning given another nature, that of mankind, and came through the womb of a woman of mankind and brought into the world, as the only begotten Son had? There are none.

Which of the created heavenly intelligences had lived as one of mankind, died, been buried, and resurrected, as the only begotten Son of the Father had? There are none. No scriptures even point to such among the created heavenly intelligences, unlike to those scriptures which are about the only begotten Son (**Gen.** 3:15; **Psa.** 2:6-12, 40:6-10, 110:1-4; **Isa.** 7:14, 9:6, 22:21-22, 53:1-12; **Jer.** 23:5-6; **Zec.** 6:12-13, 9:9-10 KJB).

Hebrews 1:6 KJB - And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

All the finite created messengers / ministers ("angels") of the Father are to worship the only begotten Son of the Father, who Himself, is the infinite, eternal, uncreated messenger / minister of the Father, as read in **Hebrews** 1:1-3 KJB. The word "all" is contextual to the created hosts, not to the uncreated Person / Being of the Son, or to the uncreated Person / Being of the Holy Ghost.

Hebrews 1:7 KJB - And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

The created heavenly and earthly hosts are addressed by the text of **Psalms** 104:4 KJB (**Psa.** 104:4 KJB - Who maketh his angels spirits; his ministers a flaming fire:) and cited, by Paul, in **Hebrews** 1:7,14 KJB. The surrounding context of **Psalms** 104:4 KJB, is that of created ("maketh"; **Psa.** 104:3,4 KJB) things (**Psa.** 103:20-22, 104:2b-35 (general) KJB), or God's "works" (**Psa.** 103:22, 104:13,24,31b KJB), in contrast to the uncreated Creator, God (**Psa.** 104:1-2a,31a,33-34 KJB) and His everlasting glory and character. Therefore, **Hebrews** 1:7 KJB is only referring to the created messengers ("angels"), and not to the uncreated messengers ("angels") of the Son, or Holy Ghost. Is not the Person / Being of the only begotten Son, also a "minister" (**Mat.** 20:28; **Mar.** 10:45; **Rom.** 15:8; **Heb.** 8:2,6 KJB) of "fire" (**Mat.** 3:11; **Luk.** 3:16, 12:49 KJB), even as also the Person / Being of the Holy Ghost is (**Mat.** 20:26; **Mar.** 10:43; **Act.** 2:3; **Eph.** 4:4,12 KJB)?

Hebrews 1:8 KJB - But **unto the Son** *he* **(the Father)** *saith*, **Thy throne, O God (the Son), *is* for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom.

Psalms 45:6 KJB - **Thy throne, O God, *is* for ever and ever**: the sceptre of thy kingdom *is* a right sceptre.

Psalms 45:7 HOT - שׁבט מישׁר שׁבט מלכותך: **כסאך אלהים עולם ועד**

Psalms 44:7 Greek OT - **ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος**, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

In contrast to the created hosts, the Son is uncreated and eternal "O God", who rules over all. **Hebrews** 1:8-9 is citing, **Psalms** 45:6-7 KJB.

Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; **therefore God (the Son)**, *even* thy God **(the Father)**, hath **anointed thee with the oil of gladness above thy fellows**.

Psalms 45:7 KJB - Thou lovest righteousness, and hatest wickedness: **therefore God**, **thy God**, **hath anointed thee with the oil of gladness above thy fellows**.

Psalms 45:8 HOT - אהבת צדק ותשׂנא רשׁע **על־כן משׁחך אלהים אלהיך שׁמן ששׂון מחבריך**:

Psalms 44:8 Greek OT - ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· **διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου**.

Paul, in writing **Hebrews** 1:8-9 KJB, cities **Psalms** 45:6-7 KJB, under inspiration of the Holy Ghost (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), and applies the words as being spoken by "God" the Father, unto the only begotten Son, who is also Deity ("God"), and shows that the Person / Being of the Father "anointed ... with the oil of gladness" (with the Holy Ghost, thus "Messiah", "Christ", at the river Jordan; **Mat.** 3:13-17; **Mar.** 1:9-11; **Luk.** 3:21-22; **Jhn.** 1:32-34 KJB), the Person / Being of the Son, and that even "above" the Son's "fellows", which "fellows" are all the created messengers / ministers ("angels"), whether heavenly or earthly. That the Son is a 'fellow' of the created hosts in the office of messenger, ambassador, or emissary, does not mean that His eternal nature is created, for the scripture is clear that the Son is the eternal "fellow" (**Zec.** 13:7 KJB) of the uncreated Father, both having the same eternal uncreated nature. That the Son is a 'fellow' of the created hosts (see also **1 Jhn.** 1:3 KJB), does not mean that He is of the same status in authority as they, for the scripture is clear in **Hebrews** 1, that the Son is over and "above" all creation (see also **Psa.** 97:9; **Eph.** 1:21, 4:10 KJB, &c.).

Hebrews 1:10 KJB - And, **Thou, Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Psalms 102:12 KJB - **But thou, O LORD**, shalt endure for ever; and thy remembrance unto all generations.

Psalms 102:13 HOT - לעולם תשׁב וזכרך לדר ודר: **ואתה יהוה**

Psalms 101:13 Greek OT - **σὺ δέ, κύριε**, εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

Psalms 102:26 HOT - לפנים הארץ יסדת ומעשׂה ידיך שׁמים:

Psalms 101:26 Greek OT - κατ᾽ ἀρχὰς σύ, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

Paul, in **Hebrews** 1:10-12 KJB, cites further scripture from the **Psalms**, being **Psalms** 102:12,24-27 KJB, all the while still applying those words found therein, unto the Son ("And ...", continuing from **Hebrews** 1:8-9 KJB). The Son is called by Paul, by the Psalmist, by the Holy Ghost and God the Father, "Lord", or "LORD", "JEHOVAH" (**Psa.** 102:12 KJB).

Hebrews 1:11 KJB - They shall perish; but **thou remainest**; and they all shall wax old as doth a garment;

Psalms 102:26 KJB - They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

Psalms 102:27 HOT - המה יאבדו **<u>ואתה תעמד</u>** וכלם כבגד יבלו כלבוש תחליפם ויחלפו׃

Psalms 101:27 Greek OT - αὐτοὶ ἀπολοῦνται, **<u>σὺ δὲ διαμενεῖς</u>**, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, (**Hebrews** 1:12 KJB begins here) καὶ ὡσεὶ περιβόλαιον ἀλλάξεις αὐτούς, καὶ ἀλλαγήσονται·

This present Earth and its first Heaven, shall perish (**Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10-11; **Rev.** 6:14 KJB), but JEHOVAH God (the Son) will not. The Son is above all created things, for the eternal Father (**Rev.** 4:11 KJB), by the eternal Son, "made" (**Heb.** 1:2 KJB) all created things (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:15-17 KJB; &c.).

Hebrews 1:12 KJB - And as a vesture shalt thou fold them up, and they shall be changed: but **<u>thou art the same</u>**, and thy years shall not fail.

Psalms 102:27 KJB - But thou *art* the same, and thy years shall have no end.

Psalms 102:28 HOT - ושנותיך לא יתמו׃ **<u>ואתה־הוא</u>**

Psalms 101:28 Greek OT - **<u>σὺ δὲ ὁ αὐτὸς εἶ</u>**, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

While the earth and its first heaven, were created (**Gen.** 1:1-2:3 KJB), and shall be "changed", the Son being their Creator, in contrast, is unchanging (**Mal.** 3:6 KJB), "the same", even as Paul repeats in **Hebrews** 13 (**Hebrews** 13:4-8 KJB, as **Hebrews** 13:8 KJB - Jesus Christ the same yesterday, and to day, and for ever.)

Hebrews 1:13 KJB - But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Paul quotes David in the **Psalms** (**Psalms** 110:1 KJB - A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.), and once again applies the words that are given there as the Father speaking to the Son. The mention of the "angels" in the sentence are in the same context as the previous mentions (**Heb.** 1:1,4,5,6,7,9 KJB), which means that those messengers are of (limited to) the created kind, not the uncreated (as the Son is; **Heb.** 1:2-3 KJB).

Hebrews 1:14 KJB - Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Paul is re-utilizing (**Heb.** 1:7 KJB) **Psalms** 104:4 KJB in **Hebrews** 1:14 KJB. In each place in **Hebrews** 1, the "angels" (messengers) that are referred to, only speak to the created, or made, kinds and not to the Son (**Heb.** 1:2-3 KJB), who is the uncreated and eternal "angel of the LORD" (**Exo.** 3:2 KJB), the "messenger (angel) of the covenant" (**Mal.** 3:1b KJB); "Michael (Who is like unto God (the Father)?) the arch (ruling / highest / greatest) angel (the sent messenger, emissary, ambassador)".

The Son is altogether "prophet" (**Deu.** 18:15,18; **Mat.** 13:57, 21:11,46; **Mar.** 6:4; **Luk.** 4:24, 7:16, 13:33, 24:19; **Jhn.** 4:19,44, 6:14, 7:40, 9:17; **Act.** 3:22-23, 7:37 KJB), "minister", "priest", "high priest", "Apostle", and "angel" (office of messenger), "archangel" (office of ruling, highest messenger), and yet, eternal uncreated Creator, "God", "LORD" (nature, Deity).

The entire point, is that the created heavenly messengers, are all to minister to the created peoples of the earth, that they might become the heirs of salvation, in Christ Jesus, the only begotten Son, who Himself, being uncreated and eternal, of the nature of the Father, is the greatest messenger of the Father's will. Michael / Jesus, is the Daysman, between the Uncreated and the created:

> **Job** 9:33 KJB - Neither is there any **daysman betwixt us, *that* might lay his hand upon us both**.

Hebrews 13:4 KJB - Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers **God will judge**.

> John 5:22 KJB - For **the Father judgeth no man**, **but hath committed all judgment unto the Son**:
>
> John 5:27 KJB - And **hath given him authority to execute judgment also, because he is the Son of man**.

Hebrews 13:5 KJB - Let your conversation be without covetousness; and be content with such things as ye have: for **he hath said**, **I will never leave thee, nor forsake thee**.

> See **Gen.** 26:24, 28:15, 31:3, 46:4; **Exo.** 3:12; **Deu.** 31:6; **Jos.** 1:5; **1 Kin.** 8:57; **1 Chr.** 28:20; **Psa.** 46:7,11; **Isa.** 7:14, 8:8,10; **Mat.** 1:23, 28:20; **Jhn.** 13:33, 14:18; **Act.** 18:10 KJB.

Hebrews 13:6 KJB - So that we may boldly say, **The Lord is my helper**, and I will not fear what man shall do unto me.

> Psalms 30:10 KJB - Hear, O LORD, and have mercy upon me: **LORD, be thou my helper**.
>
> Psalms 54:4 KJB - Behold, **God is mine helper: the Lord is with them** that uphold my soul.
>
> Matthew 15:25 KJB - Then came she and **worshipped him (Jesus)**, saying, **Lord, help me**.

Hebrews 13:7 KJB - Remember them which have the rule over you, who have spoken unto you the word of **God**: whose faith follow, considering the end of their conversation.

Hebrews 13:8 KJB - **Jesus Christ the same yesterday, and to day, and for ever**.

> Malachi 3:6 KJB - For **I am the LORD**, **I change not**; therefore ye sons of Jacob are not consumed.

Hebrews 1:12 KJB - And as a vesture shalt thou fold them up, and they shall be changed: but **thou (LORD; JEHOVAH, the Son) art the same**, and thy years shall not fail.

~

QUESTION 033: The WTS / JW organization states that Rev. 3:14 NWT, where it says that Jesus is, "the beginning of the creation of God;", along with Col. 1:15 NWT, where it states that Jesus is, "the firstborn of all creation", along with Pro. 8:22, where it states, "Jehovah produced me [Wisdom / personified Jesus] as the beginning of his way," is evidence that the Son was created in eternity past and place such teachings in their NWT notes - https://www.jw.org/en/library/bible/study-bible/books/proverbs/8/ Is their translation, and position, correct?

ANSWER 033: To answer the first part of the question about **translation**, their (current online edition of) NWT translation in those 3 specific places (**Rev.** 3:14; **Col.** 1:15; **Pro.** 8:22) are **mostly** accurate and are **comparable** to the KJB in the same places, with the exception of **Pro.** 8:22, which will need some in depth consideration. Here are the same three places as translated in the KJB, side by side with the NWT texts in full:

Revelation 3:14 KJB - And unto the angel of the **church** of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God**;

Revelation 3:14 NWT - "To the angel of the **congregation** in La·o·di·ce′a[z] write: These are the things that the Amen[a] says, the faithful and true[b] witness,[c] **the beginning of the creation by God**:[d]

[As a **SIDE NOTE** on **Rev.** 3:14 NWT, the WTS / JW organization does **not** use the word "church", in any part of its translation, to refer to its own membership body, as they believe that all '**church**ianity' (a coined phrase) is corrupt and part of the "great prostitute" (**Rev.** 17:1 NWT), the "mother of prostitutes" (**Rev.** 17:5 NWT), and so refer to themselves as those of the 'great hall' or "congregation". The koine Greek word **[G1577]**, "εκκλησιας", "ekklesias", means (according to Thayer's Greek Lexicon:

"1) a gathering of citizens called out from their homes into some public place, an assembly
1a) an assembly of the people convened at the public place of the council for the purpose of deliberating
1b) the assembly of the Israelites
1c) any gathering or throng of men assembled by chance, tumultuously
1d) in a Christian sense
1d1) an assembly of Christians gathered for worship in a religious meeting
1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake
1d3) those who anywhere, in a city, village, constitute such a company and are united into one body
1d4) the whole body of Christians scattered throughout the earth
1d5) the assembly of faithful Christians already dead and received into heaven"

Therefore, the word can be translated **"congregation" (of believers)**, **"assembly" (of out called ones**, see **Isa.** 52:11; **Jer.** 50:8, 51:6,45,50; **Mat.** 24:15-16; **Act.** 16:18; **2 Cor.** 6:17; **Rev.** 18:4 KJB**)**, **"company" (of faithful)**, and also **"church"** (which simply means a 'place of assembly' and possibly borrowed from 'the Lord's (house)' as the etymology of the word "church" shows:

> "Old English cirice, circe "place of assemblage set aside for Christian worship; the body of Christian believers, Christians collectively; ecclesiastical authority or power," from Proto-Germanic *kirika (source also of Old Saxon kirika, Old Norse kirkja, Old Frisian zerke, Middle Dutch kerke, Dutch kerk, Old High German kirihha, German Kirche).
>
> This is probably [see extensive note in OED] borrowed via an unrecorded Gothic word from Greek kyriake (oikia), kyriakon doma "the Lord's (house)," from kyrios "ruler, lord," from PIE root *keue- "to swell" ("swollen," hence "strong, powerful")." - https://www.etymonline.com/word/church)

There is therefore **no real distinction**, other than preference, and perhaps historical usage, since even John Wycliffe in AD 1382, in one of the first widely published English Bible Translations of a Latin text (and possibly some koine Greek texts), uses the English word "chirche" (**Col.** 1:18; **Heb.** 12:23; &c. - https://textusreceptusbibles.com/Wycliffe/51/1)

There is no real reason to specifically quarrel with the WTS / JW (organization or even individual member) over this difference in translations. It would be like arguing about whether the word "hop" would be better to use than the word "leap" in a sentence, when they are essentially synonyms that mean the same thing - https://www.thesaurus.com/browse/hop

The other slight difference in the two translations (of **Rev.** 3:14) is between the use of the words "of God" (KJB), and "by God" (NWT). The koine Greek text is written in the "genitive", or "possessive" form, and can mean "of" or "from", or "by":

> Revelation 3:14 GNT TR - και τω αγγελω της εκκλησιας λαοδικεων γραψον ταδε λεγει ο αμην ο μαρτυς ο πιστος και αληθινος η αρχη της κτισεως του θεου
>
> Revelation 3:14 GNT TR Transliterated - kai tw angelw tes ekklesias laodikewn graphon tade legei o amen o martus o pistos kai alethinos e arche tes ktisews tou theou
>
> Revelation 3:14 GNT TR with Strong's Numbers and Robinson's Morphological Codes - καιG2532 CONJ τωG3588 T-DSM αγγελωG32 N-DSM τηςG3588 T-GSF εκκλησιαςG1577 N-GSF λαοδικεωνG2994 N-GPM γραψονG1125 V-AAM-2S ταδεG3592 D-APN λεγειG3004 V-PAI-3S oG3588 T-NSM αμηνG281 HEB oG3588 T-NSM μαρτυςG3144 N-NSM oG3588 T-NSM πιστοςG4103 A-NSM καιG2532 CONJ αληθινοςG228 A-NSM ηG3588 T-NSF αρχηG746 N-NSF τηςG3588 T-GSF κτισεωςG2937 N-GSF τουG3588 T-GSM θεουG2316 N-GSM

The real difference between the two (Christianity & WTS / JW) positions is in how each group understands the verse. The phrase does **not** mean that the "Amen" and "true witness" (Jesus) is created by the Father. It simply means that all creation originates from, or begins with, God, the First Cause of all things caused. The context shows that Jesus is the "Amen" (second witness) of all that the Father says and does, and that He (the Son) is the "faithful and true witness" of the Father's Person / Being, along with His (the Father's) words and actions, and that He (Jesus) is the origination (the beginning, the origin, the cause, the One through whom) of all that the Father, by command of His (the Father's) word ("And God said ..."; **Gen.** 1:3,6,9,11,14,20,24, 26,28,29 KJB), created. In other words, Jesus is the One through whom God the Father chose to create (**Rev.** 4:11 KJB) all created things ("And God made / created ..."; **Gen.** 1:1,7,16,21,25,27,31, 2:2-4; **Pro.** 8:22-31; **Jhn.** 1:1-18; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:2-3 KJB, &c.).

Therefore, to argue over which word ("of", or "by") is better to use in that instance is in the same position as the previous example; meaning there is no real difference and is a waste of time to spend one's energy on. However, **what is important to keep in mind** is **the difference in understanding about what the phrase means**.

> **[1]** The phrase in **Rev.** 3:14 KJB **means** (Christian position) Jesus (Son of the Father) is the origination of "all" created things (**Jhn.** 1:1-3 KJB, &c.), which thus **excludes** Him as a created thing automatically. The Son having been in existence alongside (ever at the right hand of) the Father from all eternity means He is the "amen" and "the faithful and true witness" of **all** that the Father has ever said or done. That would not be possible **if** (as WTS / JW, &c. say / teach) Jesus were the first thing created by the Father in eternity past. An infinite amount of existence would exist before the Son's beginning to exist in the WTS / JW position. How could a finite Son then be an "amen" of the infinite? How could a finite Son be "the faithful and true witness" of an infinite existence of the Father? Never could be.
>
> Bible & Christian position:
>
> [Father's existence, infinite] <- ->
>
> [Son's existence, also infinite] <- >
>
> WTS / JW position:
>
> [Father's existence, infinite] <- ->
>
> [Son's existence, finite]
> **[infinite existence unknown to the Son]** "·(origin past) - - - - - - - - >
>
> **[2]** It does **not** mean (WTS / JW position) Jesus is a created thing, since the verse **excludes** that position, as Jesus could **not** be the "amen", or "the faithful and true witness" of **all** that the Father created if Jesus was the first thing created by the Father. How could Jesus have witnessed His own creation? He could not have. How could that which is finite with origins be a true "amen" and "faithful and true witness" of an infinite existence? He could never be.

Colossians 1:15 KJB - Who is the image of the invisible God, the firstborn of every creature:

> Colossians 1:15 NWT - He is the image of the invisible God,[o] the firstborn of all creation;[p]

Here, following, is the koine Greek texts from which the above two translations essentially come from (though the NWT on occasion uses and / or refers to corrupted / emended Alexandrian, Egyptian and Vatican mss, see their own notations at **Jhn.** 7:53-8:11 NWT; &c.):

> Colossians 1:15 GNT TR - ος εστιν εικων του θεου του αορατου πρωτοτοκος πασης κτισεως
>
> Colossians 1:15 GNT TR Transliterated - os estin eikwn tou theou tou aoratou prwtotokos pases ktisews
>
> Colossians 1:15 GNT TR with Strong's Numbers and Robinson's Morphological Codes - οςG3739 R-NSM εστινG1510 V-PAI-3S εικωνG1504 N-NSF τουG3588 T-GSM θεουG2316 N-GSM τουG3588 T-GSM αορατουG517 A-GSM πρωτοτοκοςG4416 A-NSM-S πασηςG3956 A-GSF κτισεωςG2937 N-GSF

There is a slight difference in the two English translations, but again, nothing to truly waste too much time over in debate. The KJB translates **[G3739]** "ος", "os" as "Who", which is a more correct translation (as the word means "who, which, what, that" according to Thayer's Lexicon, and never translated as "he" in the KJB) than the WTS / JW's translation of "He", but it is negligible, since the "Who" (KJB), or "He" (NWT), is the "Son" (KJB, NWT) of **Col.** 1:13, making the NWT slightly more 'dynamic' than 'literal' in its translation at this particular place.

The other slight difference in the two English translations, is in the words "creature" (KJB) and "creation" (NWT). This difference is only really modern in its point, since the English word "creature" originally means in its primary definition, and not restricted (more modern) sense:

Etymology online:

> "creature (n.) c. 1300, "anything created," hence "a thing" in general, animate or not ..." - https://www.etymonline.com/search?q=creature

Webster's 1828 Dictionary:

> "CREATURE, noun
>
> 1. That which is created; every being besides the Creator, or every thing not self-existent. The sun, moon and stars; the earth, animals, plants, light, darkness, air, water, etc., are the creatures of God. ..." - https://webstersdictionary1828.com/Dictionary/creature

Therefore, to argue over the word choice is a waste of time and energy, since they mean the exact same thing. **The real matter** is in how the verse in its entirety and context is understood in its meaning between Christianity and WTS / JW. In other words, does the verse mean that the Son (Jesus) is the Creator of all of God the Father's created things, or that the Son (Jesus) is the first of all things created, and as such, the Son is created by the Father? The two are polar opposite in their understanding. In essence, the two positions are talking about two completely different understandings of who the Son (Jesus) is, and thus, are speaking about two totally differing Sons.

The WTS / JW position has to **add** the word "other" 4 times in **Colossians** 1 to bolster its claims about its understanding of the verse (**Col.** 1:15). See:

> Colossians 1:16-17 NWT - "16 because by means of him all **other** things were created in the heavens and on the earth, the things visible and the things invisible,[q] whether they are thrones or lordships or governments or authorities. All **other** things have been created through him[r] and for him. 17 Also, he is before all **other** things,[s] and by means of him all **other** things were made to exist," - https://www.jw.org/en/library/bible/study-bible/books/colossians/1/

As stated before, in **QUESTION & ANSWER 030**, the word "other" is not present in any of the 5,600 (or so) extant koine Greek mss, and has never been in such to anyone's knowledge. The word is also not present in any of the 10,000 (or so) Latin texts, or any of the hundreds of Syriack texts, and so on. It does not exist in any lectionary or early Christian writings of this passage that is known by anyone of the past or modern eras. The word "other" only exists the 4 times in the English of the NWT of the WTS / JW. That fact ought to help anyone see there is a serious departure by the WTS / JW organization from all known Christian history. For more details on this, see **ANSWER 030**.

A simple and plain reading of the text shows that Jesus is "the **firstborn** of every creature:", "the firstborn of all creation;". Notice, that the two English translations know that the koine Greek word **[G4416]**, "πρωτοτοκος", "prwtotokos", means "firstborn":

> "**[Thayer's Greek Lexicon]**
> 1) the firstborn
> 1a) of man or beast
> 1b) of Christ, the first born of all creation"

From two koine Greek words:

> **[1] [G4413]**, "πρῶτος", "prwtos", meaning:
>
> > "**[Thayer's Greek Lexicon]**
> > 1) first in time or place
> > 1a) in any succession of things or persons
> > 2) first in rank
> > 2a) influence, honour
> > 2b) chief
> > 2c) principal
> > 3) first, at the first"
>
> **[2] [G5088]**, "τίκτω", "tiktw", meaning:
>
> > "**[Thayer's Greek Lexicon]**
> > 1) to bring forth, bear, produce (fruit from the seed)
> > 1a) of a woman giving birth
> > 1b) of the earth bringing forth its fruits
> > 1c) metaphorically to bear, bring forth

As such, the word **[G4416]**, "πρωτοτοκος", "prwtotokos" means "firstborn" and **not** 'first created' ("πρωτοκτιστος", "prwtoktistos").

Even the Roman Catholic and 'Orthodoxical' theological term in their reference to Mary, "θεοτοκος", "theotokos" means "God bearer" (one who gives birth to God), and does **not** mean 'God creator', though this author does **not** use such a term, and **disagrees with its unspoken implications**.

The text does **not** say that Jesus is the "first created of all created things".

This means that the WTS / JW **cannot** use **Colossians** 1 to demonstrate that the Father created Jesus first, or before, all "other" created things. The text, even in their own NWT translation, does **not** give them that position to stand upon. The best they could hope for, from their own NWT translation at this point, is that their (theological ideology of) Jesus is that He is the **first to be born** from out of the Father, by some means not shared in scripture. Such, would indicate according to that understanding, that there are / were **others also born from out of the Father** and not just Jesus (first). However, the WTS / JW position is that the Father **only** created (and / or gave rise to, birthed, generated) Jesus, and after Him, allowed Jesus to create every "other" created thing. Those "other" created things could not then be said to be directly "born" from out of the Father as Jesus was in WTS / JW theology. The best they could hope for, is that those "other" things created by Jesus, are credited to the Father, but that would not be what their own NWT text plainly says by clearly identifying Jesus as "the firstborn of all creation" (NWT). They cannot have it both ways.

What does the phrase, "the firstborn of every creature" actually mean then in the context of its words according to the Bible's (KJB) own use of the term throughout? It simply means that Jesus is "the chief", "the principle", "the head", "the primary, primate (first)", "the beginning, originator" "the pre-eminent" (See **Col.** 1:18 KJB), over all Creation.

> Colossians 1:17 KJB - And **he is before all things**, and **by him all things consist**.
>
> Colossians 1:18 KJB - And **he is the head** of the body, the church: **who is the beginning**, **the firstborn** from the dead; that **in all *things* he might have the preeminence**.

The nature of Deity of Jesus is uncreated, eternal and infinite, but the nature of mankind of Jesus, His human flesh is created / made, and yet was made to be "higher than the heavens" (**Heb.** 7:26 KJB), and "who is over all (creation)" (**Rom.** 9:5 KJB) having "All power ... in heaven and in earth" (**Mat.** 28:18 KJB), being given unto Him by the Father in His (the Son's) resurrected and glorified human form, and "He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (**Eph.** 4:10 KJB), "who is set on the right hand of the throne of the Majesty in the heavens" (**Heb.** 8:1, see also **Heb.** 1:3 KJB), just as it is written:

> Ephesians 1:20 KJB - Which he wrought in **Christ**, **when** he **raised** him **from the dead**, and **set *him* at his own right hand in the heavenly *places***,
>
> Ephesians 1:21 KJB - **Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come**:
>
> Ephesians 1:22 KJB - And hath put **all *things* under his feet**, and gave **him *to be* the head over all *things* to the church**,
>
> Ephesians 1:23 KJB - Which is his body, the fulness of him **that filleth all in all**.

The term "firstborn" has several meanings in the scriptures.

[1.] The word "firstborn" originally applies to "Every thing that openeth the matrix in all flesh" (**Num.** 18:15 KJB), and thus simply is that which passes from out of the female's womb into the world originally, applying directly to an only child (**Exo.** 11:5, 12:29 KJB, &c.) with no more to come after, as Jesus, John the Baptist, daughter of Jephthae, certain of the Egyptians in the days of Moses, &c.

> Jesus is the "firstborn" of Mary. Since Jesus is the "firstborn" (**Mat.** 1:25; **Luk.** 2:7 KJB) of Mary, does that mean that Mary had other children by Joseph afterwards? No. The term "**firstborn**" has a **range of meaning**, & for Mary, **Jesus was her only child**, & as God opened Mary's womb for Him, God also closed her womb (**Isa.** 22:22; **Rev.** 3:7 KJB) after.

[2.] "Firstborn" can also apply to the first in a series of children (**Gen.** 10:15, 19:31,33,34,37, 22:21, 25:13, 27:19,32, 29:26, 35:23, 36:15, 38:6,7, 41:51, 43:33, 46:8, 48:14,18, 49:3; **Exo.** 4:23, 6:14, 11:5, 12:12,29, 13:2,13,15, 22:29, 34:20; **Num.** 3:2,12,13,40,41,42,43,45,46,50, 8:16,17, 18:15, 33:4; **Deu.** 21:15,16,17, 25:6; **Jos.** 6:26, 17:1; **Jdg.** 8:20; **1 Sam.** 8:2, 14:49, 17:13; **2 Sam.** 3:2; **1 Kin.** 16:34; **1 Chr.** 1:13,29, 2:3,13,25,27,42,50, 3:1,15, 4:4, 5:1,3, 6:28, 8:1,30,39, 9:5,31,36, 26:2,4; **2 Chr.** 21:3; **Neh.** 10:36; **Psa.** 78:51, 105:36, 135:8, 136:10; **Mic.** 6:7; **Mat.** 1:25; **Luk.** 2:7; **Heb.** 11:28 KJB), such as Reuben of Jacob / Israel (**Gen.** 29:32, 35:23, 46:8, 49:3; **Exo.** 1:2, 6:14; **Num.** 1:20 KJB), and others.

> Some (generally Baptists, or IFB, like Peter. S. Ruckman, or NewIFB, et al.) will also attempt to cite **Psa.** 69:8; **Son.** 1:6 KJB; &c., and use those verses in a literal / natural application to the mother of Jesus, Mary, and say that she had other children. While the OT is primarily about Jesus (**Jhn.** 5:39; **Luk.** 24:27; **Psa.** 40:7; **Heb.** 10:7; **Act.** 3:18 KJB), yet, those verses do **not** teach any such thing in regards to the person of Mary, as their context is entirely different, referring to other "children".
>
> > Psalms 69:8 KJB - I am become a stranger unto **my brethren**, and an alien unto **my mother's children**.
> >
> > > The context of this verse in regards "mother" is **not** Mary specifically, as it is originally referring to David, & Zion, the blood-related (of Israel) peoples around him. Secondarily, in regards to its application to Jesus (as the true David; **Jer.** 30:9; **Eze.** 37:23-25; **Hos.** 3:5 KJB), the context is about **the children of Israel**, (who are indeed the 'brothers of Jesus' by flesh) and those that have forsaken God among them, see **Psa.** 69:4,6,9 (those of the 'house' of God),11,12,14,18,19,25,32 (compare to **Jhn.** 2:17 KJB); "**Zion**" (**Jer.** 6:2 KJB; like New Jerusalem above, being a "mother"; **Gal.** 4:26 KJB), "cities of Judah" (**Psa.** 69:35 KJB) and even the Romans (brothers of humanity, **Psa.** 69:21 KJB). In other words, the phrase "my mother's children" refers to Jerusalem / Zion, the City, and the Kingdom, and the people of it (see **Mat.** 5:47, 17:26, 23:8, 25:40; **Act.** 1:16, 2:29,37, 3:17,22, 7:2 KJB, &c.), **not** Mary specifically. Jesus even stated of his birth-mother, and his half-brothers by marriage (of Mary to Joseph) (**Mat.** 12:46-50; **Mar.** 3:31-25; **Luk.** 8:19-21 KJB):
> > >
> > > > Matthew 12:48 KJB - But he answered and said unto him that told him, **Who is my mother? and who are my brethren**?

Matthew 12:49 KJB - And **he stretched forth his hand toward his disciples**, and said, **Behold my mother and my brethren**!

Matthew 12:50 KJB - **For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother**.

Anyone who uses **Psa.** 69:8 KJB after reading this evidence and still says that Mary had other children because of that verse is simply **not** being honest with the context (locally (chapter), regionally (Psalms), nationally (OT), or globally (OT-NT). May Peter S. Ruckman rest in God until his resurrection, but he was simply **dead**-wrong on this point. He was trying too hard against Catholicism here, which essentially gets the point about Jesus being Mary's only child, and the others were the sons of Joseph by a previous deceased wife, correct, though they do err in their Roman theological dogma of the "perpetual virginity" of Mary, and their ideology of her "Immaculate Conception".

[**SIDE NOTE; Mary and virginity**:

Genesis 3:15 KJB- And I will put enmity between thee and the woman, and between thy seed and **her seed**; it shall bruise thy head, and thou shalt bruise his heel.

Isaiah 7:14 KJB - Therefore the Lord himself shall give you a sign; Behold, **a virgin** shall conceive, and bear a son, and shall call his name Immanuel.

Matthew 1:23 KJB - Behold, **a virgin** shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Luke 1:27 KJB - To **a virgin** espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

Was Mary originally a virgin or merely a young woman? – She was "the virgin" [**H5959**, "העלמה", "häal'mäh", a young woman who is sexually pure before marriage (**Gen.** 24:43; **Exo.** 2:8; **Psa.** 68:25; **Pro.** 30:19; **Son.** 1:3, 6:8; **Isa.** 7:14 KJB, HOT)] [**G3933**, "παρθενος", "Parthenos", always refers to a virgin, **Mat.** 1:23, 25:1,7,11; **Luk.** 1:27; **Act.** 21:9; **1 Cor.** 7:25,28,34,36-37(2); **2 Cor.** 11:2; **Rev.** 14:4 KJB, GNT TR; and **Matthew** & **John** were Jews knowing Hebrew & correctly used the Greek word "παρθενος" in referring to **Isaiah** 7:14's HOT, 'העלמה', "häal'mäh"; and like-wise **Luke**, a physician, knew the difference between a virgin and merely a young woman, in **Luk.** 1:27 GNT TR, "παρθενου", "parthenou"]. God in **Gen.** 3:5, told Eve directly that there would come a "seed" of the woman by God's promise, and no man (son of Adam) is mentioned in participation. Additionally, Mary's "firstborn", was Jesus (**Mat.** 1:25; **Luk.** 2:7 KJB)]

Consummation – Man (Joseph) & Wife (Mary), joined together, two as one flesh, man as Head, woman as Body, Marriage bed undefiled - (**Gen.** 2:21,24; **Mat.** 19:5-6; **Mar.** 10:8; **1 Cor.** 6:16, 7:28; **Eph.** 5:31 KJB).

> Hebrews 13:4 KJB - **Marriage *is* honourable in all, and the bed undefiled**: but whoremongers and adulterers God will judge.

Mary was originally "espoused" [ie. "betrothed"] (**Mat.** 1:18; **Luk.** 1:27, 2:5 KJB, GNT TR) [G3423, "μνηστευθεισης", "mnesteutheises"] to Joseph, which means to be promised in marriage (as **2 Cor.** 11:2 KJB), and yet, by the authority (power) of God the Father, and the Holy Ghost, was found [pregnant] with the child Jesus "before they [Joseph & Mary] came together" in the marriage union & bed (**Gen.** 2:24; **Mat.** 19:4-6; **Mar.** 10:6-9; **1 Cor.** 6:16, 7:2-4; **Eph.** 5:31 KJB).

Jerome's (revered by Roman Catholicism) stated belief was:

> "... Jerome maintains against Helvidius three propositions:—
>
> 1st. That Joseph was only **putatively**, **not really**, the husband of Mary. ..." - https://www.newadvent.org/fathers/3007.htm

Yet, Did Mary ever know Joseph in the marriage bed? Yes!, for it is no sin (**1 Cor.** 7:28,34 KJB). It was sometime after her purification (**Lev.** 12:2-4; **Luk.** 2:22 KJB), Joseph, "... knew (see **Gen.** 4:1,17,25, 38:26; **Luk.** 1:34; **Mat.** 1:25 KJB) her ...", for it is written that he "knew her **not till** she had brought forth her firstborn son ..." (**Mat.** 1:25 KJB). Both of them, under God, had no union of their flesh "with consent for a time" (**1 Cor.** 7:5 KJB), as it is written there is, "... a time to embrace, and a time to refrain from embracing;" (**Ecc.** 3:5 KJB) & afterwards of their agree timing, it was then the rightful God-given position of the married (Husband & Wife) to so join in the bonds of close intimacy (**Gen.** 2:24; **Exo.** 21:10; **Pro.** 5:18, 18:22; **Mat.** 1:25, 19:5; **Mar.** 10:7; **Eph.** 5:31; **Heb.** 13:4 KJB).

Then afterwards, Joseph, without fear (**Mat.** 1:20 KJB), having received the "good ... and perfect gift" (**Jam.** 1:17 KJB) of Mary as "wife" (**Pro.** 18:22 KJB) from God "took [her] unto him[self]" (**Mat.** 1:24 KJB), and would "perform the duty of an husband" (compare **Exo.** 21:10; **Deu.** 25:5,7 KJB) in all things, including loving intimacy in the marriage bed, while Mary would be in subjection to Joseph in godly matrimony, & intimate marital relations (**1 Cor.** 7:4,34; **Eph.** 5:22-24; **Col.** 3:8; **1 Pet.** 3:1 KJB).

Did Mary, therefore, remain a 'perpetual virgin' (as Romanism teaches)? No, but she never did get pregnant again, by God's mercy & grace, even with Joseph as her husband, and she his "wife", which is not the same as a "virgin" (**1 Cor.** 7:34 KJB).

This is not degrading, but rather, ennobling, to Mary as both "wife" and "mother", & set forth to us, for the example of the delight & joy of marriage & family, revealing their love one to another, in God, in the closest way possible, while preserving society, family & marriage from wandering from each other, to another.

Ask, Would it have been fair & just to Joseph, or Mary, both in the agreement of the covenant of marriage to not be able to enjoy such intimate relationship of the undefiled marriage bed? Is God cruel? No!, God is love (**1 Jhn.** 4:8,16 KJB)?

Jesus' brothers and sisters (sons of Joseph, being half brothers and sisters by marriage to Mary):

The Bible names four "brethren" (**Mat.** 12:47, 13:55; **Mar.** 6:3 KJB) of Jesus, "James, and Joses, and Simon, and Judas" (**Mat.** 13:55 KJB), and at least two (plural) unnamed "sisters" (**Mar.** 6:3 KJB), making Jesus the 7th and youngest. They are not 'cousins' of local family, as the OT & NT, are clear in familial relationships (**Gen.** 11:31, 19:12, 38:11; **Lev.** 18:15; **Num.** 10:29; **Mat.** 10:35; **Luk.** 1:36,58, 12:53; **Jhn.** 18:13 KJB; &c), even under marriage (**1 Sam.** 18:18,21, 26:17; **Rth.** 1:22, 2:2,8,20,22, 3:1,10-11,16,18, 4:15 KJB), & Mary is not once called the "sister" of Elizabeth, but is her "cousin". These are children of Joseph (by a previously unnamed & deceased wife), who were older than Jesus:

> **[1.]** Mary & the sons of Joseph, try to convince Jesus to come out, because the Pharisees convinced them that Jesus was casting out devils by the devil (**Mat.** 12:24,46-47; **Mar.** 3:20-22,30-32; **Luk.** 8:19-20 KJB), and could only do so it they were older and had seniority, or authority, as elder brethren;
>
> **[2.]** When Jesus briefly returned to Joseph's house, and the elder brethren tried to prescribe Jesus' duty and to announce His Messiahship, even though they did not yet believe in Him (**Jhn.** 7:3; type: **Act.** 7:25 KJB), and so attempted to dictate to Jesus as elder brethren would do;
>
> **[3.]** & at the Cross (**Jhn.** 19:26-27 KJB), when Mary (now a widower since before the wedding of Cana; **Jhn.** 2:1-12 KJB) is given into the care of **John**, and he to be a replacement for her only son (Jesus) & with Joseph being long-time deceased, & Jesus (having no earthly inheritance; **Mat.** 8:20; **Mar.** 10:29; **Luk.** 2:49, 9:58 KJB) about to die, & later to be gone into Heaven (**Jhn.** 16:28 KJB), for the elder sons of Joseph would have no legal obligation towards her.

See also the books, **Desire of Ages**, p. 86.2, 87.2, 90.1, 236.2, 326.3, 451.2, 485.2; **Daughters of God**, p. 53.1; **A Call To Stand Apart**, p. 9.3; **Spirit of Prophecy, Vol. 2**, p. 337.2; **From Heaven With Love**, p. 52.2, 55.1; **SDA Bible Commentary, Vol. 5**, p.1135.10; **The Upward Look**, p. 54.6; &c. for Seventh-day Adventist sources on the same information.]

Preservation of the Gospel by God, and preventing of Mary from having further children by the marriage bed by the closing of her womb while married to Joseph.

All of the evidence points to God, lovingly, preventing Mary (and Christians), from the utter & total confusion it would have been, for the people of that day (& of now), in considering any further possible children of Mary, as being also God (Deity), or Messiah, or Saviour, &c, or from thinking that some flesh & blood line was more pure or holy than another, or of entrusting the future of the religion of Christianity to a flesh & blood line of Mary, instead of the spiritual line of Christ Jesus. Think, briefly, for a moment, of how that would have been, if Mary, by Joseph, had other children that were around, or still existed, once Christ ascended. Would mankind have looked Heavenward, or to flesh & blood, knowing the heart of men? The Wisdom of God is indeed Wise.

Lesson: Remain focused upon Jesus Christ, & not trivial things, or Mary; for James (**Mat.** 13:55; **Mar.** 6:3; **Gal.** 1:19, 2:9,12; **Jam.** 1:1; **Jud.** 1:1 KJB) became a true "brother" in Christ Jesus by faith (**Jhn.** 1:12-15 KJB). The powerful lesson is, that Christ is no respecter of persons (**Act.** 10:34 KJB), neither of blood / flesh (**Gal.** 3:28; **Col.** 3:11 KJB), but if any person accepts Him, then they are truly His real "brothers" and "sisters" (**Mat.** 12:49-50; **Mar.** 3:34-35; **Luk.** 8:21 KJB). He can bring them from Enmity to Him, into Enmity with Sin! Amen!

Song of Solomon 1:6 KJB - Look not upon me, because I am black, because the sun hath looked upon me: **my mother's children were angry with me**; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

This is similar to **Psa.** 69:8's context and explanation, originally referring to Solomon, and his brethren, but also applied to Jesus, the real "prince of peace" (**Isa.** 9:6 KJB) not in a natural way, but the spiritual way (**1 Cor.** 15:46 KJB), and so again, refers not to Mary, but to Zion, Jerusalem, the Kingdom, and the people thereof. It was the peoples of Jerusalem and the countrymen of Jesus that were "angry with" Jesus (see **Mat.** 21:38, 27:18,22-23,25; **Jhn.** 5:16-18, 7:1,19,25, 10:36 KJB; &c.).

[3.] The word "firstborn" further means "the chief", "set before" [placed ahead of, or instead of], "might", & "beginning of strength", "excellency of dignity", "excellency of power", "be greater", "higher than the kings of the earth", "the preeminence" (**Gen.** 48:16-20; **Num.** 3:42,43, 18:15, 33:4; **Jdg.** 11:34; **Neh.** 10:36; **Psa.** 78:51, 105:36, 135:8; **Luk.** 1:7-80, 9:28 KJB, &c).

For instance,

[A.] Isaac over Ishmael (**Gen.** 22:2,12,16 KJB);

[B.] Ephraim was made firstborn, over Manasseh (**Gen.** 41:50-52, 48:16-20; **Jer.** 31:9 KJB);

[C.] Joseph over Reuben (**Gen.** 49:3; **1 Chr.** 5:1 KJB);

[D.] Jacob / Israel over Esau (**Gen.** 25:25-26; **Exo.** 4:22; **Hos.** 11:1; **Mat.** 2:13-15 KJB);

[E.] Levites over the others (**Num.** 3:41-45, 8:14-18 KJB);

[F.] David over others (**1 Sam.** 16:10-11; **Psa.** 89:20,27 KJB); David is a type of Christ (**Luk.** 24:27; **Jhn.** 5:39 KJB);

[G.] Simri, over others (**1 Chr.** 26:10 KJB);

[H.] Jesus over all (**Col.** 1:15-18; also **2 Cor.** 1:20; **Rom.** 9:5; **Col.** 1:26, 2:10; **Eph.** 1:21-23, 3:9, 4:15; **Heb.** 7:26; **Jhn.** 1:3 KJB); & Jesus is also the 'firstborn' (spiritually; **Luk.** 1:35 KJB) of the 'woman', that 'church in the wilderness (**Act.** 7:38 KJB), among many "brethren" (**Isa.** 9:6; **Luk.** 2:11; **Heb.** 2:10-12; **Rev.** 12:1-5,13 KJB);

[I.] other uses (**Job** 18:12-13; **Isa.** 14:30 KJB).

This third use is how **Col.** 1:15 KJB, GNT TR is utilizing the word "firstborn", and not because this author says so (God forbid!), but because Paul by inspiration of the Holy Ghost / Spirit defines it that way in the context (**Col.** 1:15-19 KJB), as elsewhere (already cited):

> Colossians 1:15 KJB - Who is the image of the invisible God, **the firstborn of every creature**:
>
> Colossians 1:16 KJB - For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**:
>
> Colossians 1:17 KJB - And **he is before all things**, and **by him all things consist**.
>
> Colossians 1:18 KJB - And **he is the head of the body**, the church: **who is the beginning, the firstborn from the dead**; that **in all *things* he might have the preeminence**.
>
> Colossians 1:19 KJB - For it pleased *the Father* that **in him should all fulness dwell**;

Jesus is the head of all creation, because He by the Father's command, created all things, which excludes Him from ever having being created. He is also the Head by redemption, being the new Head of all creation having purchased it with His own blood, after having taking the nature of humanity upon Himself (**Jhn.** 1:1-18; **Php.** 2:5-11; **Heb.** 2:7-18 KJB):

> Acts 20:28 KJB - Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which **he hath purchased with his own blood**.
>
> 1 Corinthians 15:47 KJB - The first man *is* of the earth, earthy: **the second man *is* the Lord from heaven**. [ie. The LORD – JEHOVAH Immanuel, Jesus JEHOVAH]

Proverbs 8:22 KJB - The LORD possessed me in the beginning of his way, before his works of old.

> Proverbs 8:22 NWT - Jehovah produced me as the beginning of his way,[p] The earliest of his achievements of long ago.[q]

This verse, in **Pro.** 8, has its own serious contextual study to be attended to, and this verse shall be addressed in the following **QUESTION & ANSWER 034**. However, in very brief, in **Pro.** 8:22 KJB, HOT, the Hebrew word **[H7069]**, "קנני", "qänäniy" has a **range of meaning** (along the lines of 'to erect / set up / to cause to arise' (as in cause to stand up), 'to possess / keep / obtain / get', 'to buy / purchase / redeem / recover / or sell') which will be discussed shortly, but it **cannot** be used to support the WTS / JW ideology that "Wisdom" (Christ Jesus) is created in **Pro.** 8. God **never** needs to create Wisdom, for Wisdom is eternally "with" the Father, always His (**Pro.** 8:30; **Jhn.** 1:1-2 KJB).

The WTS / JW position that Jesus (Son of the Father) is a created being is in error, and is the old error of Arius in the AD 300's, now called Arianism.

~

QUESTION 034: Some have said that Proverbs 8:22-31 in its referral to "wisdom" is a reference to Jesus, the Son of the Father, and that the context shows that He was created, or brought into existence, or birthed into existence by the Father (Pro. 8:22,24,25,30). Is that a correct understanding of Proverbs 8?

ANSWER 034: Jesus **is** being referred to in **Pro.** 8:22-31 KJB by the designation of "wisdom", for Jesus, the Son of the Father is called "the wisdom of God (the Father)" (**1 Cor.** 1:24 KJB), "wisdom" (**Luk.** 7:35, 11:49; **1 Cor.** 1:30; **Col.** 2:3 KJB).

However, looking back into **Proverbs** Chapters 1 (1:20), 2 (2:2,4), 3 (3:13,15-18), 4 (4:5-9) and 7 (7:4) "wisdom" is called "she", "her" and also called "My sister", and even "understanding" is called "kinswoman" and "instruction" called "her". In **Pro.** 8:1-3,12,32 KJB; &c. "wisdom" is again in the feminine identity. In **Pro.** 9:1-4 KJB, again, "wisdom" is "she", & "her". In other passages like **Psa.** 85:10-13 KJB it is written that, "Mercy and truth are met together; righteousness and peace have kissed each other."

Some might ask after reading all of that, How can "wisdom" be a reference to the Son (male, Jesus) of God, since "wisdom" in **Pro.** 8 (and surrounding) is feminine (**Pro.** 8:1-3 KJB, &c.)?

Simple, it is not referring to Jesus' (the Son's) gender, but His complete submission to the will of the Father (Jesus' Head; **1 Cor.** 11:3 KJB), and Jesus refers to Himself in the feminine in the NT by a parallelism ("... **I [Jesus]** have gathered thy children together, even **as a hen gathereth her chickens under her wings** ..." - **Mat.** 23:37; see also **Mat.** 11:19; **Luk.** 7:35, 11:49 (parallel also **Jer.** 7:25, 25:4, 26:5, 29:19, 35:15, 44:4), 13:34 KJB). Jesus is the "Lamb" (**Gen.** 3:15,21, 22:8; **Jhn.** 1:29,36; **1 Pet.** 1:19 KJB) of God the Father.

Even God in the OT uses such language (**Deu.** 32:11-12 JKJB):

> Deuteronomy 32:11 KJB - **As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings**:

Deuteronomy 32:12 KJB - ***So* the LORD alone did lead him**, and *there was* no strange god with him.

A typology exists in which there is a 'ewe' Lamb precious to its possessor (owner):

2 Samuel 12:3 KJB - But the poor *man* had nothing, **save one little ewe lamb, which he had bought and nourished up: and it grew up together with him**, and with his children; **it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter**.

The phrase "possessed me" (**Pro.** 8:22 KJB) carries with it the meanings of "keep" (as to raise cattle, like as to raise a sheep, as a Lamb; the Lamb of God in the Father's care), & "owner" (one who has a purchased possession, such as a cow or Lamb). The image then is of a tender compassionate Father caring for His Son, holding the Son in His arms, close to His bosom (as Jesus had done with John), cherishing the relationship as Father to Son.

The texts of **Pro.** 8:22-31 KJB, HOT will be presented here, so that no one may accuse that they have not been studied in their context. What will be shown from that context, along with word definitions, even as used throughout the Bible, is that "wisdom" (Jesus) is not created, but the ever-existing Son of the Father, from all eternity:

The words for deeper consideration will be underlined:

Proverbs 8:22 KJB - The LORD **possessed** me in the beginning of his way, before his works of old.

Proverbs 8:22 HOT - יהוה **קנני** ראשׁית דרכו קדם מפעליו מאז:

Proverbs 8:22 HOT Transliteration - J'HVäH **qänäniy** rëshiyt Dar'Kô qedem mif'äläyw mëäz

Proverbs 8:22 HOT with Strong's Numbers - יהוהH3068 **קנניH7069** ראשׁיתH7225 דרכוH1870 קדמH6924 מפעליוH4659 :מאזH227

Proverbs 8:23 KJB - I was **set up** from everlasting, from the beginning, or ever the earth was.

Proverbs 8:23 HOT - מעולם **נסכתי** מראשׁ מקדמי־ארץ:

Proverbs 8:23 HOT Transliteration - mëôläm **niŠakh'Tiy** mërosh miQad'mëy-äretz

Proverbs 8:23 HOT with Strong's Numbers - מעולמH5769 **נסכתיH5258** מראשׁH7218 מקדמיH6924 :ארץH776

Proverbs 8:24 KJB - When there were no depths, I was **brought forth**; when there were no fountains abounding with water.

Proverbs 8:24 HOT - באין־תהמות **חוללתי** באין מעינות נכבדי־מים:

Proverbs 8:24 HOT Transliteration - B'ëyn-T'homôt **chôläl'Tiy** B'ëyn ma'yänôt nikh'BaDëy-mäyim

Proverbs 8:24 HOT with Strong's Numbers - באיןH369 תהמותH8415 **חוללתיH2342** מיםH4325: נכבדיH3513 מעינותH4599 באיןH369

Proverbs 8:25 KJB - Before the mountains were settled, before the hills was I **brought forth**:

Proverbs 8:25 HOT - בטרם הרים הטבעו לפני גבעות **חוללתי**:

Proverbs 8:25 HOT Transliteration - B'ţerem häriym häţ'Bäû lif'nëy g'väôt **chôläl'Tiy**

Proverbs 8:25 HOT with Strong's Numbers - בטרמH2962 הרימH2022 הטבעוH2883 לפניH6440 גבעותH1389 **חוללתי:H2342**

Proverbs 8:26 KJB - While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Proverbs 8:26 HOT - עד־לא עשׂה ארץ וחוצות וראשׁ עפרות תבל:

Proverbs 8:26 HOT Transliteration - ad-lo äsäh eretz w'chûtzôt w'rosh äf'rôt Tëvël

Proverbs 8:26 HOT with Strong's Numbers - עדH5704 לאH3808 עשׂהH6213 ארץH776 וחוצותH2351 וראשׁH7218 עפרותH6083 תבלH8398:

Proverbs 8:27 KJB - When he prepared the heavens, **I was there**: when he set a compass upon the face of the depth:

Proverbs 8:27 HOT - בהכינו שׁמים **שׁם אני** בחוקו חוג על־פני תהום:

Proverbs 8:27 HOT Transliteration - Bahákhiynô shämayim **shäm äniy** B'chûqô chûg al-P'nëy t'hôm

Proverbs 8:27 HOT with Strong's Numbers - בהכינוH3559 שׁמיםH8064 **שׁם H8033** תהוםH8415: פניH6440 עלH5921 חוגH2329 בחוקוH2710 **אניH589**

Proverbs 8:28 KJB - When he established the clouds above: when he strengthened the fountains of the deep:

Proverbs 8:28 HOT - באמצו שׁחקים ממעל בעזוז עינות תהום:

Proverbs 8:28 HOT Transliteration - B'aM'tzô sh'chäqiym miMäal Baázôz iynôt T'hôm

Proverbs 8:28 HOT with Strong's Numbers - באמצוH553 שׁחקיםH7834 ממעלH4605 בעזוזH5810 עינותH5869 תהוםH8415:

Proverbs 8:29 KJB - When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Proverbs 8:29 HOT - בשׂומו לים חקו ומים לא יעברו־פיו בחוקו מוסדי ארץ:

Proverbs 8:29 HOT Transliteration - B'sûmô laYäm chuQô ûmayim lo yaav'rû-fiyw B'chûqô môš'dëy äretz

Proverbs 8:29 HOT with Strong's Numbers - בשׂומו H7760 לים H3220 חקו H2706 ומים H4325 לא H3808 יעברו H5674 פיו H6310 בחוקו H2710 מוסדי H4144 ארץ: H776

Proverbs 8:30 KJB - **Then I was by** him, **as one brought up with** him: and I was **daily** his delight, rejoicing **always** before him;

Proverbs 8:30 HOT - **ואהיה אצלו אמון** ואהיה שׁעשׁעים **יום יום** משׂחקת לפניו בכל־עת:

Proverbs 8:30 HOT Transliteration - **wäeh'yeh etz'lô ämôn** wäeh'yeh shaáshuiym **yôm yôm** m'sacheqet l'fänäyw **B'khäl-ët**

Proverbs 8:30 HOT with Strong's Numbers - **ואהיה H1961 אצלו H681 אמון H525** ואהיה H1961 שׁעשׁעים H8191 **יום H3117 יום H3117** משׂחקת H7832 לפניו H6440 **בכל H3605** **עת: H6256**

Proverbs 8:31 KJB - Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Proverbs 8:31 HOT - משׂחקת בתבל ארצו ושׁעשׁעי את־בני אדם:

Proverbs 8:31 HOT Transliteration - m'sacheqet B'tëvël ar'tzô w'shaáshuay et-B'në ädäm f

Proverbs 8:31 HOT with Strong's Numbers - משׂחקת H7832 בתבל H8398 ארצו H776 ושׁעשׁעי H8191 את H854 בני H1121 אדם: H120

The Primary words to consider:

[01] Pro. 8:22 - **[H7069]**, "קנני", "qänäniy", "possessed"
[02] Pro. 8:23 - **[H5258]**, "נסכתי", "niŠakh'Tiy", "set up"
[03] Pro. 8:24 - **[H2342]**, "חוללתי", "chôläl'Tiy", "brought forth"
[03] Pro. 8:25 - **[H2342]**, "חוללתי", "chôläl'Tiy", "brought forth"
[04] Pro. 8:27 - **[H8033]**, "שׁם", "sham", "there"
[05] Pro. 8:27 - **[H589]**, "אני", "äniy", "I was"
[06] Pro. 8:30 - **[H525]**, "אמון", "wäeh'yeh", "one brought up"
[07] Pro. 8:30 - **[H681]**, "אצלו", "etz'lô", "by"
[08] Pro. 8:30 - **[H1961]**, "ואהיה", "ämôn", "Then I was"
[09] Pro. 8:30 - **[H3117]**, "יום", "yôm", "day" x 2, ie. 'day by / to day', "daily"
[10] Pro. 8:30 - **[H3605]**, "בכל", "B'khäl", "all"
[11] Pro. 8:30 - **[H6256]**, "עת", "ët", "continually"; combined "always"

The definitions of these words, in their immediate context **eliminates** any idea of the Son of God the Father being "**created**" or **having come into existence** at some point in eternity past. They **strictly** teach that the Son (Wisdom) of God the Father, was **always and eternally with the Father**; ever at the Father's right hand.

There was **never** any point in eternity past that the Son's Person / Being was **not** in existence in close union and bond with the Father's Person / Being. Some of the verses teach that the Son (Jesus / Wisdom) was called upon by the Father to accomplish a Creative work (**Gen.** 1:1-2:3 KJB), as a Master-Builder / Worker, and so called forth by the Father for that purpose from the Throne (ie. "brought forth", going from one location to another; like the bringing forth of a King, or royal crown, &c.) to the location of where the earth was to be made. The Son always goes wherever the Father sends Him (**Exo.** 20:12; **Mal.** 1:6; **Jhn.** 8:29,49 KJB). Whenever the Father has need of the Son, the Father says, "My Son.", and the Son says, "Here am I, (my Father), send me." (See **Gen.** 22:1,11, 27:1,18, 31:11, 46:2; **Exo.** 3:4; **1 Sam.** 3:4,6,8,16; **Isa.** 6:8; **Act.** 9:10 KJB; &c.) Likewise, when the Son calls out for the Father, the Father says, "Here am I." (see **Gen.** 22:7; **Isa.** 58:9 KJB, &c.) It shows the eternal loving relationship between the Father & the Son that always existed, continually, without ever beginning or ending.

At Creation of the earth, as seen in **Gen.** 1, which **Pro.** 8:22-31 KJB relates, it was by the instrumentality or agency of the Person / Being of the Son (Wisdom), who was ever "with" the Father, that the Person / Being of the Father created the heavens (1st & 2nd) and the earth and the things thereof (**Gen.** 1:1; **Rev.** 4:11 KJB).

In **Gen.** 1 the Father spoke ("And God said ...") to the Son, and the Son made ("And God made / created ...") all things according to the Father's perfect will (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:2-3 KJB; &c.); while also the Person / Being of the Holy Ghost / Spirit "moved" (**Gen.** 1:2 KJB) in response and witnessed ("And God saw ...") all words and actions of the Father and the Son.

[01] Pro. 8:22 - **[H7069]**, "קנני", "qänäniy", "possessed me" is in the "V-Qal-Perf-3ms | 1cs" form, which is the "Verb-Qal (simple form)-Perfect ('past-completed')-3rd Person masculine singular | 1st person genitival pronoun singular". It simply means that another Person already had another Person in their care. "The LORD" (JEHOVAH Sr. – the Father) "possessed" (already had the care of) "me" (Wisdom / Jesus). There is no originating time in thought. It simply states a past tense ongoing action into the present. The Son always belongs to the Father, "My Son", just as the Holy Ghost / Spirit always belongs to the Father, "My Spirit". Everything belongs to God the Father.

Total KJB Occurrences: 86

buy, 24

Gen. 47:19; **Exo.** 21:2; **Lev.** 22:11, 25:15,44-45 (2); **Deu.** 28:68; **Rth.** 4:4-5 (2),8; **2 Sam.** 24:21,24; **2 Kin.** 12:12, 22:6; **1 Chr.** 21:24; **2 Chr.** 34:11; **Pro.** 23:23; **Jer.** 32:7-8 (4),25,44; **Amo.** 8:6

bought, 21

Gen. 33:19, 39:1, 47:20,22-23 (2), 49:30, 50:13; **Lev.** 25:28,30,50, 27:24; **Deu.** 32:6; **Jos.** 24:32; **Rth.** 4:9; **2 Sam.** 12:3, 24:24; **1 Kin.** 16:24; **Neh.** 5:16; **Isa.** 43:24; **Jer.** 32:9,43

get, 9

Pro. 4:5 (2),7 (2), 17:16 (3); **Jer.** 19:1 (2)

purchased, 5

Gen. 25:10; **Exo.** 15:16; **Rth.** 4:10; **Psa.** 74:2, 78:54

buyer, 3

Pro. 20:14; **Isa.** 24:2; **Eze.** 7:12

getteth, 3

Pro. 15:32, 18:15, 19:8

got, 3

Ecc. 2:7; **Jer.** 13:2,4

possessed, 3

Psa. 139:13; **Pro.** 8:22; **Jer.** 32:15

buyest, 2

Lev. 25:14; **Rth.** 4:5

possessor, 2

Gen. 14:19,22

attain, 1

Pro. 1:5

cattle, 1

Zec. 13:5 (2)

getting, 1

Pro. 4:7

gotten, 1

Gen. 4:1

jealousy, 1

Eze. 8:3

keep, 1

Zec. 13:5

owner, 1

Isa. 1:3

possessors, 1

Zec. 11:5

recover, 1

Isa. 11:11

redeemed, 1

Neh. 5:8

verily, 1

1 Chr. 21:24

The “me”, being that which is “possessed” of “the LORD”, is “wisdom” (**Pro.** 8:1,11,12,14 KJB), or the Son (Jesus).

Some will of course attempt to point to the definition as found in various Concordances & Lexicons, such as:

Strong’s Concordance:

“**H7069**

קָנָה
qânâh
kaw-naw’

A primitive root; to erect, that is, create; by extension to procure, especially by purchase (causatively sell); by implication to own: - attain, buy (-er), teach to keep cattle, get, provoke to jealousy, **possess (-or)**, purchase, recover, redeem, X surely, X verily.”

BDB – Brown-Driver-Briggs:

“**H7069**

קנה
qânâh

BDB Definition:

1) to get, acquire, create, buy, possess
1a) (Qal)
1a1) to get, acquire, obtain
1a1a) of God originating, creating, redeeming His people
1a1a1) possessor
1a1b) of Eve acquiring
1a1c) of acquiring knowledge, wisdom
1a2) to buy
1b) (Niphal) to be bought
1c) (Hiphil) to cause to possess

Part of Speech: verb"

The problem with simply pointing to a (any) definition in a Concordance or Lexicon, or even Dictionary, is that while a word may carry a range of meaning, it usually only utilizes one of those meanings in any given context (there are of course exceptions), and the meaning is not defined by the Concordance or Lexicon, but by the context in which the word exists, and is used.

While the word under consideration may have a definition, or meaning, of 'to erect' (to 'set up' or 'create' (as in **creating**, **setting up** or **establishing** a position / office / thing, &c.)), that does **not** mean that the **Pro.** 8:22 KJB text is using it that way automatically. There are a few places in which it can carry that extra meaning along with possession or ownership (**Gen.** 14:19,22 KJB) since it was JEHOVAH Elohiym who created (set up, established the order of things; see also **Psa.** 24:2, 78:69, 89:37, 119:90; **Pro.** 3:19, 8:28, 30:4; **Isa.** 45:18; **Jer.** 10:12, 51:15 KJB) the heaven and earth, and so owns / possesses them. The context and the form of the Hebrew word are to be taken into consideration before defining it.

Additionally, those Concordance & Lexicon sources draw from all manner of written materials, such as pagan sources, and not just the Bible, and therefore one must be careful to follow the rules of the Bible itself when coming to understanding of a word's definition, for God interprets God's own words (**Gen.** 40:8; **Isa.** 8:20, 28:10,13; **Jhn.** 10:35; **1 Cor.** 2:13; **2 Tim.** 3:16-17; **1 Pet.** 4:11; **2 Pet.** 1:20 KJB; &c.).

The "wisdom" of God is **not** created, since it was by "wisdom" that "all" (**[H3605]**, "כלם", "KuLäm", "all") things are created:

> Psalms 104:24 KJB - O LORD, how **manifold** are **thy works**! in **wisdom** hast **thou made them all**: the earth is full of thy riches.

It was by Jesus (**Jhn.** 1:1-18 KJB) / Word / Wisdom that "all" (**[G3956]**, "παντα", "panta", "all"] things were created:

> John 1:1 KJB - In the beginning was **the Word**, and the Word was with God, and the Word was God.
>
> John 1:2 KJB - **The same** was in the beginning with God.
>
> John 1:3 KJB - **All things were made by him**; and **without him was not any thing made that was made**.

1 Corinthians 8:6 KJB - But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one **Lord Jesus Christ**, **by whom *are* all things**, and we by him.

Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, **who created all things by Jesus Christ**:

Colossians 1:16 KJB - **For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

Colossians 1:17 KJB - And he is before all things, and **by him all things consist**.

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* Son, whom he hath appointed **heir of all things**, **by whom also he made the worlds**;

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

The Father made all things by wisdom, and it was by Jesus that the world was created:

Proverbs 3:19 KJB - **The LORD by wisdom hath founded the earth**; **by understanding hath he established the heavens**.

Job 9:8 KJB - Which **alone** spreadeth out the heavens, and treadeth upon the waves of the sea.

Psalms 95:5 KJB - **The sea *is* his, and he made it: and his hands formed the dry *land***.

Psalms 136:5 KJB - **To him that by wisdom made the heavens**: for his mercy *endureth* for ever.

Isaiah 45:12 KJB - **I have made the earth**, and **created man upon it**: I, *even* **my hands, have stretched out the heavens, and all their host have I commanded**.

Jeremiah 10:12 KJB - **He hath made the earth by his power**, **he hath established the world by his wisdom**, and **hath stretched out the heavens by his discretion**.

Jeremiah 51:15 KJB - **He hath made the earth by his power**, **he hath established the world by his wisdom**, and **hath stretched out the heaven by his understanding**.

The “wisdom” (even Truth & Love) of God is eternal, never created, and was eternally “with” the Father, being from everlasting to everlasting, unchanging, immutable:

Job 12:9 KJB - Who knoweth not **in all these that the hand of the LORD hath wrought this**?

Job 12:12 KJB - **With the ancient *is* wisdom**; and in length of days understanding.

Job 12:13 KJB - **With him *is* wisdom** and strength, he hath counsel and understanding.

Job 12:16 KJB - **With him *is*** strength and **wisdom**: the deceived and the deceiver *are* his.

Job 28:12 KJB - But **where shall wisdom be found**? and where *is* the place of understanding?

Job 28:30 KJB - **Whence then cometh wisdom**? and where *is* the place of understanding?

Daniel 2:20 KJB - Daniel answered and said, Blessed be the name of **God** for ever and ever: **for wisdom and might are his**:

Colossians 2:2 KJB - That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery **of God**, and **of the Father**, and **of Christ**;

Colossians 2:3 KJB - **In whom are hid all the treasures of wisdom** and knowledge.

Revelation 7:12 KJB - Saying, Amen: Blessing, and glory, and **wisdom**, and thanksgiving, and honour, and power, and might, ***be* unto our God for ever and ever**. Amen.

All of the scriptures are about Jesus (**Psa.** 40:7; **Luk.** 24:27; **Jhn.** 5:39; **Act.** 3:18; **Heb.** 10:7 KJB), and so when they say, "Happy is the man that findeth wisdom ..." (**Pro.** 3:13 KJB), truly happy is the one who finds their Saviour Jesus Christ, after searching for Him with all their heart (**Pro.** 8:17; **Isa.** 45:19, 51:1, 55:6, 58:2; **Jer.** 29:11-14; **Amo.** 5:4; **Mal.** 3:1 KJB). King Solomon, the 'prince of peace', had the "wisdom of God ... in him" (**1 Kin.** 3:28 KJB), and any may find the "wisdom of God" in Christ Jesus (the real "Prince of Peace"; **Isa.** 9:6 KJB) today (**Pro.** 1:2-3, 2:9; **Jhn.** 17:3; **Col.** 1:27 KJB) and He will lead them (**Psa.** 34:8-15, 86:11; **Isa.** 28:6,9; **Mic.** 4:2; **Luk.** 20:1; **Jhn.** 6:45, 8:2; **1 Thes.** 4:9 KJB) by His Holy Spirit (**Jhn.** 16:13 KJB). Yet some seek Him for the wrong reasons (**Jhn.** 18:8,37,40 KJB).

What does it mean to despise (turn away from & so hate) "wisdom" (**Pro.** 1:7, 30:9; **Psa.** 14:1, 53:1 KJB)? It is to despise Jesus (**Psa.** 22:6; **Pro.** 1:20; **Isa.** 5:24, 53:3 KJB), and a time comes when He will no longer be found (**Pro.** 1:28; **Jhn.** 7:34-36, 8:21, 12:35, 13:33 KJB).

As the Father possesses His Son, and is in all the thoughts of the Father's heart, even as the Father is in all the thoughts of the Son's heart (**Jhn.** 3:13, 14:10-11; **Col.** 3:1-2 KJB), does the Son possess the heart of the reader, and does the reader possess the heart of the Son (**Jhn.** 14:23 KJB)?

Proverbs 8:22 in context shows that the Son has **always belonged** to the Father. It presents an eternal loving relationship that has never been broken, even though it was severally tested in the plan of redemption for a lost world, for a creation that rebelled and chose to sin against that very love. The context of **Proverbs** 8 KJB shows that the Son was there "in the beginning of his way, **before his works of old**." (**Pro.** 8:22 KJB), "I was set up **from everlasting**, from the beginning" (**Pro.** 8:23 KJB), even as He Himself says, "I was there" (**Pro.** 8:27 KJB), "Then **I was by him**, **as one brought up with him**: and I was **daily** his delight, rejoicing **always** before him;" (**Pro.** 8:30 KJB). It demonstrates the plan of redemption being carried out in Christ Jesus. The Father exchanged words with the Son, who believed the Father and acted. The eternal interchange, and exchange of ideas (like as merchandising, a buying and selling of each other's thoughts), of the Father sharing His will with the Son, and the Son rejoicing always in that perfect and good will. Such love cannot be expressed in human words.

As the Father possesses His Son, does the Holy Ghost possess the heart (**Psa.** 139:13 KJB) of the reader? For if not, devils surely will possess it and take control of the mind and thoughts (**Jer.** 32:23 KJB). Does the reader possess heaven, the promises of God, and all things in Christ Jesus (**Jos.** 21:43 KJB)? Does Christ Jesus possess "all" of that which He purchased with His own blood? Take some time and prayerfully think on the following thoughts for a moment:

Education, by Ellen. G. White; pages 125.2, 263.1:

> "... **[page 125.2]** **The central theme of the Bible**, the theme about which every other in the whole book clusters, **is the redemption plan, the restoration in the human soul of the image of God**. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, "They shall see His face; and His name shall be in their foreheads" (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man's uplifting,—the power of God, "which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. ..." - https://m.egwwritings.org/en/book/29.588

> "... **[page 263.1]** Those who think of the result of hastening or hindering **the gospel** think of it in relation to themselves and to the world. **Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator**. All heaven suffered in Christ's agony; but **that suffering did not begin or end with His manifestation in humanity**. **The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God**. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that "His soul was grieved for the misery of Israel." "In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old." Judges 10:16; Isaiah 63:9. ..." - https://m.egwwritings.org/en/book/29.1387

Gospel Workers, by Ellen G. White, page 244.1:

> "... **[page 244.1]** The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, beneficence and truth. There is eloquence beyond that of words, in the quiet, consistent life of a pure, true Christian. We shall have temptations as long as we are in this world, but instead of injuring us, they will only turn to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace, but instead of working injury, it will only consume the dross, and bring forth the gold of the character, purer than before the trial. ..." - https://m.egwwritings.org/en/book/34.1084

Some may still balk at the idea that **Pro.** 8:22's "קנני", "qänäniy" means "possessed" and prefers to go with the definition of "erect", or to set up, or establish. For the sake of argument, let the idea be momentarily considered, and see that it shows that it still does not mean that "wisdom" was created or brought into existence at such a moment, but rather, that the Son was established as the principle through Whom all things are subject to God the Father.

The Father, in eternity past, was in eternal covenant agreement (called the "covenant of life and peace"; **Mal.** 2:5 KJB) with the Son (the "fellow" of the Father; **Zec.** 13:7 KJB), in regards the plan of redemption should sin arise. The Son was chosen as the "elect" (**Isa.** 42:1, 45:4, 65:9,22; **Mat.** 12:18; **1 Pet.** 1:20, 2:6; **Rev.** 13:8 KJB) of the Father in Whom all things were to be given (**Jhn.** 17:24 KJB), should be delivered, and purchased back, should they so choose the Son (**Rom.** 8:29; **1 Cor.** 2:7; **Eph.** 1:4; **2 Tim.** 1:9; **Tit.** 1:2 KJB).

This is why the NT can say that Jesus is the "firstborn" (chief-head of) of all creation (**Col.** 1:15 KJB), that "he is the head of the body ... that **in all *things* he might have the preeminence**." (**Col.** 1:18 KJB) and that the Father "... hath put **all things under his feet**, and **gave him to be the head over all things** to the church" (**Eph.** 1:22 KJB).

Was the Son therefore 'set up', 'established' by the Father to create all things, and so be the head of all things created? Yes, and this is truly what **Pro.** 8:23 KJB refers to:

> Pro. 8:23 KJB - **I was set up from everlasting**, from the beginning, or ever the earth was.

Does that mean that "wisdom" / Jesus was created? No. It simply means a position, or office, was given Him by the Father's will. This brings the study to the second word.

[02] Pro. 8:23 - **[H5258]**, "נסכתי", "niŠakh'Tiy", "set up"

> Some have pointed to this word as meaning that the Father issued forth from His own Person / Being (nature), another; bringing the Son into existence in eternity past. Yet, that is not what this word means in the context in which it is given. The word is used throughout the Bible to mean to pour something, to establish (by anointing), set up (by pouring anointing oil on prophet, priest or king), to install.
>
> **Total KJB Occurrences: 26**
>
> **poured, 10**
>
> **Gen.** 35:14; **Num.** 28:7; **2 Sam.** 23:16; **2 Kin.** 16:13; **1 Chr.** 11:18; **Isa.** 29:10; **Jer.** 19:13, 32:29, 44:19; **Eze.** 20:28
>
> **pour, 6**
>
> **Exo.** 30:9; **Jer.** 7:18, 44:17-19 (3),25
>
> **cover, 4**
>
> **Exo.** 25:29, 37:16; **Num.** 4:7; **Isa.** 30:1
>
> **offer, 2**
>
> **Hos.** 9:4 (2)
>
> **set, 2**
>
> **Psa.** 2:6; **Pro.** 8:23

melteth, 1

Isa. 40:19

molten, 1

Isa. 44:10

Strong's Concordance:

"**H5258**

נָסַךְ
nâsak
naw-sak'

A primitive root; to pour out, especially a libation, or to cast (metal); by analogy to anoint a king: - cover, melt, offer, (cause to) pour (out), set (up)."

BDB – Brown-Driver-Briggs Hebrew Lexicon:

"**H5258**

נסך
nâsak

BDB Definition:

1) to pour out, pour, offer, cast
  1a) (Qal)
    1a1) to pour out
    1a2) to cast metal images
    1a3) to anoint (a king)
  1b) (Niphal) to be anointed
  1c) (Piel) to pour out (as a libation)
  1d) (Hiphil) to pour out libations
  1e) (Hophal) to be poured out
2) to set, install
  2a) (Qal) to install
  2b) (Niphal) to be installed"

The Son (Jesus the "Christ" / Wisdom) is the "anointed" of God from all eternity (**Mat.** 2:4; **Luk.** 2:11,26 KJB). Yet, Jesus is **anointed multiple times** in scripture, for varying purposes, positions, such as being anointed of the Father by the Holy Spirit at His baptism in the river Jordan (**Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32 KJB), for His burial (**Mat.** 26:7-13 KJB), and again in Heaven at Pentecost (**Luk.** 12:49; **Jhn.** 14:16-17, 15:26, 16:13; **Act.** 1:4-5,7-8, 2:1-4,17-18,33; **Psa.** 133:1-3; **1 Pet.** 1:12; **Rev.** 5:6 KJB; see also **Exo.** 29:5-7; **Lev.** 8:12; **Heb.** 5:5, 6:20, 7:26, 9:11 KJB). Jesus was also the great gift 'poured out' from the Father in Heaven unto all the earth (**Jhn.** 3:16 KJB).

None of these things point to the Son being created, or being brought into existence (same thing as created, just couched in differing words to avoid using the word 'created') in eternity past. They also do not mean He is an idol or anything else, but only that He is the "elect" and "anointed" of the Father, who, as the eternal Son, was established by the Father's will, to rule over all created things (**Mat.** 28:18; **Mar.** 4:41; **Luk.** 4:36; **Jhn.** 17:2; **1 Cor.** 15:27; **Eph.** 1:22; **Heb.** 2:8 KJB). See also (**Psa.** 2:2,6-8.12 KJB).

[03] Pro. 8:24 - **[H2342]**, "חוללתי", "chôläl'Tiy", "brought forth"
[03] Pro. 8:25 - **[H2342]**, "חוללתי", "chôläl'Tiy", "brought forth"

Of course, not to be deterred by the overwhelming flow of evidence, the same persons will then 'produce', or 'put forth', or 'bring forth' the texts of **Pro.** 8:24-25 and point to the words "brought forth", and attempt, yet again, to try to demonstrate that "wisdom" (the Son – Jesus) is created, and / or brought into existence (birthed by the Father) in eternity past. Is the pattern of refusal to acknowledge plain and simple language beginning to really show yet? How many places will a person turn to, once they disregard the self-evident truth? Countless, for once a person rejects the truth, any other answer will suffice to justify their refusal of facts.

The Bible (KJB) defines the word in the following ways:

Total KJB Occurrences: 68			
pain, 6 - Isa. 13:8, 26:17-18 (2); **Jer.** 30:23; **Eze.** 30:16; **Mic.** 4:10		**formed, 5 - Deu.** 32:18; **Job** 26:5,13; **Psa.** 90:2; **Pro.** 26:10	
forth, 4 - Pro. 8:24-25 (2); **Isa.** 45:10, 66:8		**brought, 3 - Pro.** 8:24-25 (2); **Isa.** 45:10	
pained, 3 - Joe. 2:4-6 (3)	**calve, 2 - Job** 39:1; **Psa.** 29:9	**fall, 2 - Jer.** 23:19, 30:23	**fear, 2 - 1 Chr.** 16:30; **Psa.** 96:9
grieved, 2 - Est. 4:4; **Jer.** 5:3	**grievous, 2 - Psa.** 10:5; **Jer.** 23:19	**shaketh, 2 - Psa.** 29:8 (2)	**stayed, 2 - Gen.** 8:10; **Lam.** 4:6
travail, 2 - Isa. 23:4, 54:1	**travailed, 2 - Isa.** 66:7-8 (2)	**tremble, 2 - Psa.** 114:7; **Jer.** 5:22	**trembled, 2 - Psa.** 97:4; **Hab.** 3:10
wounded, 2 - 1 Chr. 10:3 (2)	**abide, 1 - Hos.** 11:6	**afraid, 1 - Psa.** 77:16	**anguish, 1 - Deu.** 2:25
bare, 1 - Isa. 51:2	**bring, 1 - Isa.** 66:8	**dance, 1 - Jdg.** 21:21	**danced, 1 - Jdg.** 21:23
driveth, 1 - Pro. 25:23 (2)	**great, 1 - Eze.** 30:16	**grievously, 1 - Jer.** 23:19	**hope, 1 - Lam.** 3:26
look, 1 - Job 20:21	**made, 1 - Job** 15:7	**patiently, 1 - Psa.** 37:7 (2)	**rest, 1 - 2 Sam.** 3:29
shapen, 1 - Psa. 51:5	**sorrow, 1 - Jer.** 51:29	**sorrowful, 1 - Zec.** 9:5	**tarried, 1 - Jdg.** 3:25
travaileth, 1 - Job 15:20	**trust, 1 - Job** 35:14	**wait, 1 - Psa.** 37:7	**waited, 1 - Mic.** 1:12

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Most of the definitional uses are excluded by the context of **Pro.** 8. As for instance, it does not mean "afraid", "anguish", "driveth", "fear", "grieved", "grievous", "grievously", "pain", "pained", "shaketh", "sorrow", "sorrowful", "travail", "travailed", "travaileth", "tremble", "trembled", "wounded", since the context says that "wisdom" was "rejoicing always" before the Father, and also that He "was the Father's "daily ... delight" in return (**Pro.** 8:30 KJB) and He rejoiced & delighted over creation (**Pro.** 8:31 KJB), which would be more along the definition of "dance" (rejoicing in leaping or movement of happiness / joy), or "danced". If anything was '**birthed**' in **Pro.** 8 KJB, it was the **creation** (**Pro.** 8:26-31 KJB) by the eternal Son at the command of the eternal Father ("And God (Father) said ... And God (Son) made ...").

The context shows that "wisdom" (Jesus) was ever ready at the right hand of the Father when the Father asked the Son to do something ("Then I was by him, *as* one brought up *with him:* ..."; **Pro.** 8:27-30 KJB), and **cannot**, in this context **mean**, "calve", "formed", or "shapen" since it is already demonstrated that "wisdom" was ever "with" God and not created, **but does fit** along with the definitions of "abide", "patiently", "stayed", "trust", "wait" (serve), "waited" (as to 'wait upon', to serve always). It shows the Son's Godly awesome reverential wonder at the beautiful and marvelous will of His eternal Father, and in the plan of redemption which included the cross (**Heb.** 12:2 KJB).

The words "brought forth", it is true, can mean in a certain sense to 'give birth' (**Deu.** 32:18; **Job** 26:5,13, 39:1; **Psa.** 29:9, 90:2; **Pro.** 26:10; **Isa.** 13:8, 26:17-18, 45:10, 66:8; **Mic.** 4:10 KJB) and sometimes it is literal & natural, while at other times it is figurative & spiritual. The words can also simply be used in the manner of calling something forth, as in "Bring forth the King! And they brought forth the King." "Bring forth the royal crown! And they brought forth the royal crown." "The King called for his son standing among the servants, and they brought forth his son." Modern usage is the same as the ancient usage. The words do not really mean to bring something into existence, as they really mean to call something from one place / location to another. Even a child that was in the womb and comes out is said to be "brought forth" into the world. The child was not created at that moment, but simply changed locations (from inside the womb to outside), and was already in existence.

In the same way is "wisdom" (Jesus) "brought forth", not by creation, but by the act of the Father calling forth the Son to be His Master-Worker in the creation of the heavens (1st & 2nd) and the earth (**Gen.** 1:1; **Pro.** 8:26-31 KJB). This is also what the text means "Then I was by him ..." (**Pro.** 8:30 KJB). The very moment that the Father needed the Son, the Son was ready at the Father's right hand to carry out the Father's will (**Psa.** 40:8 KJB) in all things down to the very last detail in the creation of the earth.

The only times that Jesus was "brought forth" in terms of a 'birth' is being born of the virgin Mary (and yet Jesus already existed (**Jhn.** 1:15,30, 8:58 KJB), and simply moved from one place (Heaven) to another (earth; and later back again, **Eph.** 4:9-10; **Psa.** 24:1-10; **Rev.** 12:5,13 KJB), and moved again from the womb (**Psa.** 51:5; **Gal.** 4:4 KJB) of Mary to the outside world (**Luk.** 1:35, 2:7,12 KJB), and again from the tomb to being resurrected; **Mat.** 28:6; **Luk.** 23:53 KJB).

The very phrase, "I AM THAT I AM", "I AM" (**Exo.** 3:14 KJB) and "I am" (**Jhn.** 8:58 KJB) means "I exist" unchangingly "the same, yesterday, and to day, and for ever" (**Psa.** 102:12,24-27; **Mal.** 3:6; **Heb.** 1:8-12, 13:4-8 KJB). It does not mean 'I came to be', or 'I came to exist'. No. It means an eternal ever-existing condition or state of being.

[04] Pro. 8:27 - **[H8033]**, "שׁם", "sham", "there"
[05] Pro. 8:27 - **[H589]**, "אני", "äniy", "I was"

These two words plainly state that "wisdom" (the Son – Jesus, in the form of a personal pronoun (Pro-1cs), "I") was there (in the place & time; Adverb) that the Father was, right by His side, at the very moment the earth was to be created. There is not even the shadow of a hint in these words that "wisdom" was created suddenly, but they all plainly speak to that which already existed and continued to do so.

[06] Pro. 8:30 – **[H525]**, "אמון", "wäeh'yeh", "one brought up"
[07] Pro. 8:30 – **[H681]**, "אצלו", "etz'lô", "by"
[08] Pro. 8:30 – **[H1961]**, "ואהיה", "ämôn", "Then I was"
[09] Pro. 8:30 – **[H3117]**, "יום", "yôm", "day" x 2, ie. 'day by / to day', "daily"
[10] Pro. 8:30 – **[H3605]**, "בכל", "B'khäl", "all"
[11] Pro. 8:30 – **[H6256]**, "עת", "ët", "continually"; combined "always"

These words ought to drive the point home that "wisdom" existed alongside of the Father from all eternity, as the Son was "one brought up" with the Father. Whatever the Father says and does in His eternal existence, the eternal Son is there to watch and do likewise (as the loving Son (**Exo.** 20:12 KJB), "Apostle" (**Heb.** 3:1 KJB) and "Amen" of the Father (**Rev.** 3:14 KJB)), even as Jesus says in the NT:

> John 5:19 KJB - Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but **what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise**.
>
> John 5:20 KJB - For **the Father loveth the Son, and sheweth him all things that himself doeth**: and he will shew him greater works than these, that ye may marvel.
>
> John 5:21 KJB - For **as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will**.
>
> John 15:15 KJB - Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; **for all things that I have heard of my Father I have made known unto you**.

The phrase "Then I was" is again stating that at **the very moment** that the Father needed the Son (**Pro.** 8:26-29 KJB), He came forward from where He was, ready to assist in what was needful. So, when the Father "... gave to the sea his **decree** ... his **commandment** ... he **appointed** the foundations of the earth ..." (**Pro.** 8:29 KJB; &c.), or as **Gen.** 1 KJB says, "And God said ...", afterward the Son took action, "And God made ...". In other words, the phrase is in an order of operation. First the Father issues His words to the Son, and then afterwards the Son carries them out in specificity to the Father's will.

How often was this order of operation accomplished? The text literally reads, "יום יום", "yôm yôm", or "day **[to / by]** day", or as the KJB says simply, "daily". The earth was created in 6 days (day to / by day things were spoken by the Father, and things were created / made by the Son in perfect harmony of wills), and they rested the 7th day – the Sabbath of JEHOVAH Elohiym. The entire while (time) this occurred, the Son 'at all times', or "always" (**Pro.** 8:30 KJB) rejoiced in the Father's great plan.

The Son is the eternal "help meet", or the "right hand of" (thus ever at His right hand) of the Father. The Son is the ever "faithful" one, the ever "obedient" one to His eternal Father. He is ever honouring His eternal Father's requests and commands, always "delight[ing]" (**Pro.** 8:30; **Psa.** 40:8 KJB) in doing His will. The Son is ever "rejoicing" in the will of His eternal Father. The Son eternally and ever "believes" the word of His eternal Father, and there is no doubt in the Son about the Father. When the eternal Father says, "My Son," the Son says, "Here am I, my Father." This is the most precious and eternal truth about Elohiym being love. The eternal family, of Father and Son united in the Holy Spirit. Dear reader, think of this eternal relationship and meditate on it. Pray right now, desiring to be within that eternal relationship. Ask, and it shall be given, but ask in faith, not wavering (**Mat.** 7:7; **Luk.** 11:9; **Jam.** 1:5-6 KJB). Lacking Jesus / wisdom?

James 1:5 KJB - If any of you lack **wisdom**, **let him ask of God**, that giveth to all *men* liberally, and upbraideth not; and **it shall be given him**.

Luke 12:32 KJB - Fear not, little flock; for **it is your Father's good pleasure to give you the kingdom**.

A very wise woman (Ellen G. White), imbued with the Holy Spirit of God, said:

The Review and Herald, April 5, 1906, pars. 6-9:

"... The world was made by him, "and without him was not anything made that was made." **If Christ made all things, he existed before all things**. **The words spoken in regard to this are so decisive that no one need be left in doubt**. **Christ was God essentially, and in the highest sense**. **He was with God from all eternity, God over all, blessed forevermore**. {RH, April 5, 1906 par. 6}

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "**The Lord possessed me in the beginning of his way**," he declares, "**before his works of old. I was set up from everlasting, from the beginning, or ever the earth was**. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, **I was there**: when he set a compass upon the face of the depth." {RH, April 5, 1906 par. 7}

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. **This is the light shining in a dark place, making it resplendent with divine, original glory**. **This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible**. {RH, April 5, 1906 par. 8}

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, **even from everlasting to everlasting, thou art God**." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." **Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne**. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting**." "We preach **Christ** crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, **Christ** the power of God, and **the wisdom of God**." {RH, April 5, 1906 par. 9} ..." - https://m.egwwritings.org/en/book/821.26594

The Signs of the Times, August, 29, 1900, pars. 12-15:

"... "Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" "Verily, verily, I say unto you," **Jesus** answered, "**Before Abraham was, I am**. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Their eyes were blinded that they might not see Him. ST August 29, 1900, par. 12

"**Before Abraham was, I am.**" **Christ is the pre-existent, self-existent Son of God**. **The message He gave to Moses** to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting**." ST August 29, 1900, par. 13

Through Solomon Christ declared: "**The Lord possessed Me in the beginning of His way, before His works of old**. I was set up **from everlasting**, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; **then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him**." ST August 29, 1900, par. 14

In speaking of His pre-existence, Christ carries the mind back through dateless ages. **He assures us that there never was a time when He was not in close fellowship with the eternal God**. **He to whose voice the Jews were then listening had been with God as one brought up with Him**. ST August 29, 1900, par. 15 ..." - https://m.egwwritings.org/en/book/820.16950

21LtMs, Lt 256, August 1, 1906, pars. 7-10 (citing Patriarchs and Prophets, p. 34):

"... Study carefully the first chapter in Patriarchs and Prophets. From this chapter, I quote: Lt256-1906 (August 1, 1906) par. 7

"**The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings**. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose, the only being that could enter into all the counsels and purposes of God**. 'His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace.' His 'goings forth have been from of old, **from everlasting**.' And t**he Son of God declares concerning Himself**: '**The Lord possessed Me in the beginning of His way, before the works of old. I was set up from everlasting**. When He appointed the foundations of the earth, **then was I with Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him**.' Lt256-1906 (August 1, 1906) par. 8

"The Father wrought by His Son in the creation of **all** heavenly beings. 'By Him were **all** things created, ... whether they be thrones, or dominions, or principalities, or powers. **All** things were created by Him, and for Him.' Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will. But the Son, the anointed of God, the 'express image of His person,' 'the brightness of His glory,' 'upholding all things by the word of His power,' holds supremacy over them all. 'A glorious high throne from the beginning,' was the place of His sanctuary; 'a scepter of righteousness,' the scepter of His kingdom. 'Honor and majesty are before Him. Strength and beauty are in His sanctuary.' Mercy and truth go before His face. ... Lt256-1906 (August 1, 1906) par. 9

"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God." But "there was one who perverted the freedom that God had granted to His creatures. Sin originated with him, who, next to Christ, had been honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, 'son of the morning,' was first of 'the covering cherubs, holy and undefiled.' He it was who by transgression became Satan, 'the adversary' of God and holy beings, and the destroyer of those whom heaven had committed to his guidance and guardianship." Lt256-1906 (August 1, 1906) par. 10 ..." - https://m.egwwritings.org/en/book/14071.8736001

13LtMs, Ms 37, March 10, 1898; pars. 1-2,11-13:

"... "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." What is John's testimony regarding Christ? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Ms37-1898 (March 10, 1898) par. 1

What is Christ's testimony regarding Himself? "**Before Abraham was, I am**." "I and my Father are one. For as the Father raiseth up the dead, and quickeneth whom he will, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father." Ms37-1898 (March 10, 1898) par. 2 ...

... **Christ** was an instructor, but in a simple and unassuming manner. Yet no one, looking upon the childlike countenance, shining with animation, could say He was just like other children. **He was God in human flesh**. And when urged by His companions to do a wrong action, His divinity flashed through humanity, and He spoke decidedly. In a moment He distinguished between right and wrong, and placed wrong actions in the light of God's commandments, holding up the law as a mirror which reflected its light upon the wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers. Yet His presence, the sorrow expressed in His countenance, His appeals and entreaties, revealed such a tender, earnest love for them, that they were ashamed that they had tempted Him to deviate from His strict sense of justice and nobility. Ms37-1898 (March 10, 1898) par. 11

"**Who by searching can find out God**?" Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God; "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ms37-1898 (March 10, 1898) par. 12

Who is this that was to come to our world and become incarnate? The only begotten Son of God. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." "**The Lord possessed me in the beginning of his way, before his works of old**," **Christ says**. "When he gave to the sea his decree that the waters should not pass his commandment: when He appointed the foundations of the earth: **Then was I by Him, as one brought up with him: and I was daily his delight, rejoicing always before him**." But Christ humbled Himself to come to this earth. This was the hiding of His glory. Ms37-1898 (March 10, 1898) par. 13 ..." - https://m.egwwritings.org/en/book/14063.5684001

What did sister White say in regards the Son & **Proverbs** 8?

[01] Jesus existed before all things,

[02] Christ was God essentially [meaning 'in essence, nature'], and in the highest sense,

[03] He was with God [the Person / Being of the Father] from **all** eternity,

[04] God [the Person / Being of the Son] over all, blessed forevermore,

[05] I [the Person / Being of the Son] was set up from everlasting,

[06] I [the Person / Being of the Son] was there [that is with the Person / Being of the Father],

[07] Given in the truth that Christ was one with the Father before the foundation of the world was laid,

[08] This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible, and past finding out

[09] [the Person / Being of the Son] even from everlasting to everlasting, thou [the Person / Being of the Son] are God [not the Person / Being of the Father or the Person / Being of the Holy Ghost / Spirit]

[10] the pre-existence of Christ [shines from] the eternal throne

[11] [the Person / Being of the Son] ruler ... whose goings forth have been from of old, from everlasting

[12] Christ is the power of God, and the wisdom of God

[13] Jesus [is the] "I AM" [the eternal] that spake unto Moses, He is **not** the 'I came to be'.

[14] Christ is the pre-existent, self-existent Son of God the Father

[15] In speaking of His pre-existence, Christ carries the mind back through **dateless** ages.

[16] He [the Person / Being of the Son] assures us that there **never was a time** when He was not in close fellowship with the eternal God [the Person / Being of the Father]

[17] The Son was "rejoicing always" before the Father

[18] The Sovereign of the universe [the Father] was not alone in His work of beneficence. He had an associate—a co-worker [the Son] who could appreciate His purposes, and could share His joy in giving happiness to created beings.

The Person / Being of the Son was always, eternally, the "wisdom of God [the Person / Being of the Father]". There is never a time that the "wisdom of God" could not be in the eternal past existence with the Father.

11LtMs, Lt 16, November 16, 1896, par. 6:

"... **[par. 6]** Strong is the strength which God supplies Through His **eternal Son**. ..." - https://m.egwwritings.org/en/book/14061.6980001

Signs of the Times, June 12, 1901, par. 7:

"... **[par. 7]** Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. **It has existed from all eternity, and is called the everlasting covenant**. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. ..." - https://m.egwwritings.org/en/book/820.17401

20LtMs, Ms 22, March 7, 1904, par. 13:

"... **[par. 13]** **From all eternity Christ was united with the Father**, and when He took upon Himself human nature, He was still **one with God**. ..." - https://m.egwwritings.org/en/book/14070.9384001

The Review and Herald, April 5, 1906, par. 5:

"... **[par. 5]** But while **God's Word speaks of** the humanity of **Christ** when upon this earth, it also **speaks decidedly regarding His pre-existence**. **The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father**. **From everlasting He was the Mediator of the covenant**, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, **the Word was with God, and was God**. ..." - https://m.egwwritings.org/en/book/821.26594

12LtMs, Ms 101, September 26, 1897, par. 28:

> "... **[par. 28]** No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come. When God asked, "Whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—"I have power over my own life. I have power to lay it down, and I have power to take it again." ..." - https://m.egwwritings.org/en/book/14062.6060001

11LtMs, Ms 9, March 23, 1896, par. 19:

> "... Before the foundations of the earth were laid, **the covenant was made** that all who were obedient, all who should through the abundant grace provided become holy in character, and without blame before **God**, by appropriating that grace, should be children of God. **This covenant, made from eternity**, was given to Abraham nineteen hundred years before **Christ** came. ..." - https://m.egwwritings.org/en/book/14061.6776001

Signs of the Times, August 24, 1891, par. 10:

> "... **[par. 10]** The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant. ..." - https://m.egwwritings.org/en/book/820.10593

W. (William) W. (Warren) Prescott would also write:

The Doctrine of Christ, p. 44.4:

> "... **[page 44.4]** "The writers of the New Testament believed that in the human body of Jesus of Nazareth lived **one who existed from eternity as a person distinct from the Father yet in closest relation to him, the eternal Son of God**. This implies that at the birth of Jesus **the eternal Son**, already the creator of man, entered into a new and very intimate relation to our race." ..." - https://m.egwwritings.org/en/book/1387.454

Finally, anciently by the time of Origen (AD c. 185 – c. 253, and later AD 300's at the 'councils'), many materials were written that demoted the eternality of the Person / Being of the Son to something which was lesser, something created, and brought into existence as a demiurge, and in the much later Greek translation of the OT (as found in the Hexapla, by Origen, Theodotian, Symmachus & Aquila, &c. written some 200+ years AD, which is why the OT of it matches so closely to the NT koine Greek texts) the Hebrew word for **[H7069]**, "קנני", "qänäniy", "possessed" was translated as **[G2936]** "ἔκτισέν", "ektisen", which carries a much stronger definition of 'created' (though it can mean, "to make somebody something e.g., "to make / set somebody free" (cf. Aeschylus "Choephori" 1060)" - https://hermeneutics.stackexchange.com/questions/29750/does-proverbs-822-say-that-gods-wisdom-was-the-first-person-thing-that-god-cre/29807#29807), instead of the Greek "ἐκτήσατο", "ektesato" - from "κτάομαι", "ktaomai", meaning "to possess".

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QUESTION 035: Someone said that Jesus in His nature as Deity, was birthed by the Father and used the texts of Jhn. 1:18, 8:42, 16:28 KJB, where He says, "I proceeded forth and came from God", & "I came forth from the Father", & "bosom of the Father" as evidence. Is it true that these verses and words mean the Son of the Father (Jesus) somehow came into existence by the Father's will?

ANSWER 035: No, it is not true that those sayings of Jesus, or those verses, mean that the Son of the Father in His nature as Deity, was 'birthed', or came into existence, by some means of the Father's will. Here are the three verses:

John 1:18 KJB - No man hath seen God at any time; the **only begotten** Son, which is in the **bosom** of the Father, he hath declared *him.*

John 1:18 GNT TR - θεον ουδεις εωρακεν πωποτε ο **μονογενης** υιος ο ων εις τον **κολπον** του πατρος εκεινος εξηγησατο

John 1:18 GNT TR Transliterated - theon oudeis ewraken pwpote o **monogenes** uios o wn eis ton **kolpon** tou patros ekeinos exegesato

John 1:18 GNT TR with Strong's Numbers and Robinson's Morphological Codes - θεονG2316 N-ASM ουδειςG3762 A-NSM-N εωρακενG3708 V-RAI-3S-ATT πωποτεG4455 ADV οG3588 T-NSM **μονογενηςG3439 A-NSM** υιοςG5207 N-NSM οG3588 T-NSM ωνG1510 V-PAP-NSM εισG1519 PREP τονG3588 T-ASM **κολπονG2859 N-ASM** τουG3588 T-GSM πατροςG3962 N-GSM εκεινοςG1565 D-NSM εξηγησατοG1834 V-ADI-3S

John 8:42 KJB - Jesus said unto them, If God were your Father, ye would love me: for I **proceeded forth** and **came from** God; neither came I of myself, but he sent me.

John 8:42 GNT TR - ειπεν αυτοις ο ιησους ει ο θεος πατηρ υμων ην ηγαπατε αν εμε εγω γαρ **εκ** του θεου **εξηλθον** και **ηκω** ουδε γαρ απ εμαυτου εληλυθα αλλ εκεινος με απεστειλεν

John 8:42 GNT TR Transliterated - eipen autois o iesous ei o theos pater umwn en egapate an eme ego gar **ek** tou theou **exelthon** kai **ekw** oude gar ap emautou elelutha all ekeinos me apesteilen

John 8:42 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ειπενG3004 V-2AAI-3S | ουνG3767 CONJ | | αυτοιςG846 P-DPM οG3588 T-NSM ιησουςG2424 N-NSM ειG1487 COND οG3588 T-NSM θεοςG2316 N-NSM πατηρG3962 N-NSM υμωνG4771 P-2GP ηνG1510 V-IAI-3S ηγαπατεG25 V-IAI-2P ανG302 PRT εμεG1473 P-1AS εγωG1473 P-1NS γαρG1063 CONJ **εκG1537 PREP** τουG3588 T-GSM θεουG2316 N-GSM **εξηλθονG1831 V-2AAI-1S** καιG2532 CONJ **ηκωG2240 V-PAI-1S** ουδεG3761 CONJ-N γαρG1063 CONJ απG575 PREP εμαυτουG1683 F-1GSM εληλυθαG2064 V-2RAI-1S αλλG235 CONJ εκεινοςG1565 D-NSM μεG1473 P-1AS απεστειλενG649 V-AAI-3S

John 16:28 KJB – **I came forth** from the Father, and am come into the world: again, I leave the world, and go to the Father.

John 16:28 GNT TR – **<u>εξηλθον</u>** παρα του πατρος και εληλυθα εις τον κοσμον παλιν αφιημι τον κοσμον και πορευομαι προς τον πατερα

John 16:28 GNT TR Transliterated – **<u>exelthon</u>** para tou patros kai elelutha eis ton kosmon palin aphiemi ton kosmon kai poreuomai pros ton patera

John 16:28 GNT TR with Strong's Numbers and Robinson's Morphological Codes – **<u>εξηλθον</u>G1831 V-2AAI-1S** παραG3844 PREP τουG3588 T-GSM πατροςG3962 N-GSM καιG2532 CONJ εληλυθαG2064 V-2RAI-1S εισG1519 PREP τονG3588 T-ASM κοσμονG2889 N-ASM παλινG3825 ADV αφιημιG863 V-PAI-1S τονG3588 T-ASM κοσμονG2889 N-ASM καιG2532 CONJ πορευομαιG4198 V-PNI-1S προςG4314 PREP τονG3588 T-ASM πατεραG3962 N-ASM

The koine Greek words for consideration are:

[1] Jhn. 1:18 – **[G2859]**, "κολπον", "kolpon", "bosom"
[2] Jhn. 8:42 – **[G1537]**, "εκ", "ek", "from"
[3] Jhn. 8:42 – **[G2240]**, "ηκω", "[h]ekw", "came"
[4a] Jhn. 8:42 – **[G1831]**, "εξηλθον", "exelthon", "proceeded forth"
[4b] Jhn. 16:28 – **[G1831]**, "εξηλθον", "exelthon", "I came forth"

None of these words mean 'birthed', or 'came / brought into existence' in these contexts. They simply relate that the Son who had eternally been in Heaven (3rd), in the Father's direct presence and embrace (held close to the Father's chest / upper torso; as like unto John leaning on Jesus' bosom at the last supper; **Jhn.** 13:23 KJB; or like unto the parable of 'Lazarus' (NT way of saying 'Eliezer'; or 'He whom God helps') in the 'bosom' of 'Abraham' (Father of the (faithful) multitude); **Luk.** 16:22-23 KJB), left the direct presence of the Father's Person / Being to come down to the earth and become "God manifest in the flesh" (**1 Tim.** 3:16 KJB). The Son left the Father's Person / Being (went out from the presence of), **<u>not</u>** that He came out from out of the Father's Person / Being (like a cellular-division, or mitosis).

<u>Imagine for a moment</u> if the other (false) scenario were actually true. *The Son somehow pops into existence with the Father's nature, and later is seen in the flesh of mankind, only to state that He is going back to the exact same state that He was before. This would mean, according to this silly theology, that He would cease to exist as a Person / Being and become "one" with the Father again.* Does Jesus not say, "I came forth from the Father, and am come into the world: **<u>again, I leave the world, and go to the Father</u>**" (**Jhn.** 16:28 KJB), and "**<u>A little while, and ye shall not see me</u>**: and again, a little while, and ye shall see me, **<u>because I go to the Father</u>**." (**Jhn.** 16:16 KJB)?

Also, who would this Person "manifest in the flesh" be? It could **<u>not</u>** be God, since God is not created. The person they claim popped into existence would have the eternal nature of Deity, since it was originally the Father's, but what of the mind / heart or personality? It / He would be finite, having come into existence as a rational intelligent being, having had no existence before that moment. Jesus (in this imaginary nightmarish scenario) would **<u>not</u>** therefore be the promised Immanuel / Emmanuel (**Isa.** 7:14, 8:8; **Mat.** 1:23 KJB), or "God *is* with us" (**Isa.** 8:10; **Mat.** 1:23 KJB), "The LORD of hosts *is* with us" (**Psa.** 46:7,11 KJB), even the "I AM with you" (**Mat.** 28:20; **Jhn.** 13:33 KJB). He would in mind / heart / spirit be a created being, even though these persons claim that he would have had eternal nature, and by that claim eternal existence (what bold **<u>FRAUD</u>**!) for this being. He could not be the deliverer, or saviour, from anything, since he would be under the yoke of creation as a created being, as all created beings are; owing their life to God.

The phrases "proceeded forth" and "I came forth" and "came from" are used in the simple plain manner those words are utilized in the modern era by nearly every common person on earth, in one language or another. They mean to come from one location to another, and that is all (see **Mar.** 1:38 KJB also). For instance, "I came forth from the store." "I came from the house to the car." "I proceeded forth from the entryway into the plaza." "The car proceeded forth once the light turned green." Lazarus, the friend of Jesus, "came forth" from the tomb (**Jhn.** 11:44 KJB) after he was resurrected. Those words do **not** mean to come into existence. The words are **not** the same as the koine Greek **[G1080]**, "εγεννησεν", "egennesen", "brought forth (in generation)" (**Luk.** 1:57 KJB). Even when they are utilized in the context of an actual birth-scenario, the child was already in existence, and merely went from inside of the womb to being **brought forth** from out of the womb into the open space. Even in music and hymnary, "Bring forth the royal diadem and crown Him LORD of all."

> John 19:5 KJB - **Then came** Jesus **forth**, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
>
> > John 19:5 GNT TR - **εξηλθεν** ουν ο ιησους **εξω** φορων τον ακανθινον στεφανον και το πορφυρουν ιματιον και λεγει αυτοις ιδε ο ανθρωπος
> >
> > John 19:5 GNT TR Transliterated – **exelthen** oun o iesous **exw** phorwn ton akanthinon stephanon kai to porphyroun imation kai legei autois ide o anthrwpos
> >
> > John 19:5 GNT TR with Strong's Concordance and Robinson's Morphological Codes - **εξηλθενG1831 V-2AAI-3S** ουνG3767 CONJ οG3588 T-NSM ιησουςG2424 N-NSM **εξωG1854 ADV** φορωνG5409 V-PAP-NSM τονG3588 T-ASM ακανθινονG174 A-ASM στεφανονG4735 N-ASM καιG2532 CONJ τοG3588 T-ASN πορφυρουνG4210 A-ASN ιματιονG2440 N-ASN καιG2532 CONJ λεγειG3004 V-PAI-3S αυτοιςG846 P-DPM ιδεG3708 V-AAM-2S οG3588 T-NSM ανθρωποςG444 N-NSM

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QUESTION 036: Some persons have said that the phrase "God the Father" is in the Bible, and a Christian can use that phrase, but that the phrases "God the Son", and "God the Holy Ghost / Spirit" are not in the Bible, and a Christian should not use those phrases. Are they right or wrong?

ANSWER 036: They are partially right, and partially wrong.

The phrase "God the Father" (in English) is found 12 times in the NT only: **Jhn.** 6:27; **Gal.** 1:1,3; **Eph.** 6:23; **Php.** 2:11; **1 Thes.** 1:1; **2 Tim.** 1:2; **Tit.** 1:4; **1 Pet.** 1:2; **2 Pet.** 1:17; **2 Jhn.** 1:3; **Jud.** 1:1 KJB. There is also a single appearance of the phrase, "God, the Father" (**1 Cor.** 8:6 KJB).

Those persons are correct in that the **exact** phrases "God the Son", and "God the Holy Ghost / Spirit" are not found written that way in the scriptures (KJB). **However**, that does not mean that the combined ideologies of those phrases are not present, because they are. For instance:

> Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; therefore **God**, even **thy God**, hath anointed thee with the oil of gladness above thy fellows.
>
> Hebrews 1:9 GNT TR - ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε **ο θεος ο θεος σου** ελαιον αγαλλιασεως παρα τους μετοχους σου

Hebrews 1:9 GNT TR Transliterated – egapesas dikaiosunen kai emisesas anomian dia touto echrisen se o theos o theos sou elaion agalliasews para tous metochous sou

Hebrews 1:9 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ηγαπησαςG25 V-AAI-2S δικαιοσυνηνG1343 N-ASF καιG2532 CONJ εμισησαςG3404 V-AAI-2S ανομιανG458 N-ASF διαG1223 PREP τουτοG3778 D-ASN εχρισενG5548 V-AAI-3S σεG4771 P-2AS οG3588 T-NSM θεοςG2316 N-NSM οG3588 T-NSM θεοςG2316 N-NSM σουG4771 P-2GS ελαιονG1637 N-ASN αγαλλιασεωςG20 N-GSF παραG3844 PREP τουςG3588 T-APM μετοχουςG3353 A-APM σουG4771 P-2GS

Hebrews 1:9 KJB, GNT TR, clearly reads, "ο θεος ο θεος σου", "o theos o theos sou", "[the] God, [the] your God". That is two Persons / Beings being called / identified as "ο θεος", "o theos", "[the] God", with One of them being "[the] God" over the other "[the] God". In other words, there is "[the] God" who has a "[the] God". How does a person when speaking to another person about this text relay the difference of the Two Persons / Beings who are called / identified as "[the] God" in it? Should a person say "God[1]" and "God[2]", or "God-1" and "God-2", or "God-A" and "God-B"? Yet those phrases are not in the Bible either. How about, "God first" and "God second"? Even so, those phrases are also not in the Bible. Maybe, "God over God" and "God under God"? No? As a suggestion, perhaps the reader may just take a moment and read the earlier context and see if there is any help there:

Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - **Hath in these last days spoken unto us by *his* Son**, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJB - **Who being the brightness of *his* glory, and the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of **the Majesty on high**;

Hebrews 1:5 KJB - For unto which of the angels said he at any time, Thou art **my Son**, this day have I begotten thee? And again, I will be to him a **Father**, and he shall be to me **a Son**?

Hebrews 1:8 KJB - But **unto the Son *he saith***, Thy throne, **O God**, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

Ah! The context makes clear that "[the] God" who has a "[the] God" is the Person / Being of the "Son", and that "[the] God" who calls the "Son" "[the] God" is the Person / Being of the "Father". Therefore, in making it simple to identify, or distinguish between the Two "[the] God's" pointed out by **Heb.** 1:9 KJB, would it not be biblical to say, "God, the Son", and "God, the Father"? What difference then does a punctuated comma make, between "God, the Son" and "God the Son"? This author would like to suggest it is merely personal preference, either for it, or disdain for it.

What if the question relates to a merely human element, and two persons are called "Bob" in a sentence? "Bob handed to Bob the keys." What if the greater context that surrounded that sentence revealed that the first "Bob" in the sentence was the second Bob's son, making the second "Bob" the father of that son. Can a person then say that "Bob, the son, handed to Bob, the father, the keys"?

The reason that people say such things as found in the **QUESTION 036**, is because they live by their own personal private rules (a bondage; or someone else's personal private rules, which is even worse slavery), rather than scriptural rules and practices, and then they want everyone else around them to live by their standard of 'godliness' (themselves). While the conscience of such persons ought to be considered (**Rom.** 14 KJB), that they might be won to the truth and see its infinite value, one must be careful not to bow down to man-made idols, which includes man-made theologies & ideologies.

> Galatians 4:17 KJB - They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

There is a right and wrong "zeal" in the Bible. Always be sure to have the true blazing fiery zeal of the LORD's Holy Spirit (**Isa.** 69:9; **Jhn.** 2:17 KJB), rather than the flicker of man's tiny sparks (**Isa.** 50:11 KJB).

Another way to look at this. Consider a common Islamic Muslim Dawah 'challenge': "Show me," says the zealous Muslim, "just one place in the entire Bible where Jesus says **exactly**, "I am God, worship me!"" The challenge is a **complete fraud**, and so is the devil who came up with it and passed it along to his worshippers. The person is **not** looking for truth about Jesus, or what Jesus or others said about Him. They are simply looking to have a cheap and empty victory, since the 'question' or 'challenge' (a vain 'gotcha') is **designed** to have no answer. It is the same to those who say, "Show me one place in the Bible (or even out of the SoP / ToJ) where the **exact** phrase "God the Son", or "God the Holy Ghost / Spirit" appears." They will wait forever, and never will they be shown such a place, and **they already know it, before they ask it**. **It is not a genuine question or challenge**.

Maybe if it is presented in a humorous way it will 'stick' a bit better. There was an old game show on television (still around, but re-vamped a little), called "Family Feud" (terrible name). In this show, the contestants would have to guess words up on the board that were hidden from view that were related to a main word or key phrase. The participants would have to guess at those words or phrases based only on the starting word or phrase. If the game-player guessed incorrectly, and their guess-word did not appear on the board, they would receive an "[X]" or a strike. 3 "[X]'s", or strikes, and their "Family" would lose the round. What if the starting phrase was, "Something at a family picnic." The persons on the show might guess all manner of things, however, for this example, the guess by contestant Mr. 'P. G. Sr.' will be "Potato Salad". He says to the Host boldly, while simultaneously pointing fiercely with his right arm thrust out and index finger ram-rod straight towards the open air, "Show me 'Potato Salad!'"

Lo, and behold, the **exact** words "Potato Salad" do **not** appear on the board, and he is about to receive a nasty red "[X]" with deep crimson-faced shame. Ah, how sad for Mr. 'P. G. Sr.'. And how sad for all those 'contestants' who play the silly game of 'Show me the **EXACT** phrase of such and such in the Bible.' However, the Host, who knows better, and with more grace than some religionists, turns over a board piece, and it reads, "Salad made out of Potatoes." Grace upon grace, the Host turns over another board piece just after the first, and it reads, "Cold salted spuds in a creamy white sauce and mixed veggies". And, finally, for the "pièce de résistance", the Host, with overflowing charity and a broad knowing gregarious and infectious smile, and with a bit of elegant flair, flips over the final winning piece, that reads, "Tater-salad."

Did "Potato Salad" appear on the board, yes or no? Yes and no. Likewise, just because the **exact** words of letters arranged in a specific order do not appear in the Bible does not automatically mean that like phrases do not exist, or that entire ideas exist in phrases stated after another fashion.

All three Persons / Beings (that of the Father, the Son and the Holy Ghost / Spirit) are called / identified as "God" in the scriptures. When speaking of those places is it not within the rights of scriptural context, a bit of **proper** substitution of other Bible words (as the Bible itself does: Word substitution (**Jer.** 10:12, 51:15 KJB; "discretion", "understanding"); Word re-ordering (**Job** 12:13,16 KJB; "wisdom and strength", "strength and wisdom"); Word summation (**Heb.** 10:5; **Psa.** 40:6, "mine ears", "a body"); &c.), and charity to speak of "God, the Father", or "God, the Son", or even "God, the Holy Ghost / Spirit"? If a person still says, "No." after seeing such evidence above, the next question ought to be, "Where is the rule in the Bible that says so?" and that to be followed up with, "Is Jesus, God?" (**Jhn.** 1:1 KJB, &c.), "Is the Holy Ghost / Spirit, God?" (**Act.** 5:3-4,9 KJB, &c.) If they answer, "No.", then the next step is to get them a copy of this work, or explain to them the things herein.

The Bible (KJB) uses words like "dragon", but modernly it refers to what are called "dinosaurs". The Bible (KJB) uses words like "unicorn", which is simply the Latin of a "Rhinoceros" (Unicornis, or Bicornis). The Bible (KJB) uses words like "cockatrice", which is simply a "pit (venomous) viper" (snake). Many other such words exist, like "Behemoth", "Leviathan", &c.

The Bible uses the words "Lord / LORD (JEHOVAH)" for multiple Persons / Beings, as well as the word "God (Elohiym)"; as for instance see: **Zec.** 3:2; **2 Tim.** 1:18; **Heb.** 1:8 KJB; &c. Would it not be prudent to identify which Person / Being is spoken of in any given context?

> Genesis 18:1 KJB - And **the LORD appeared** unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
>
> Exodus 3:4 KJB - And when **the LORD** saw that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here *am* I.

Who is this "LORD" (JEHOVAH) and "God" (Elohiym) in **Gen.** 18:1; **Exo.** 3:4 KJB? It cannot be "the Father":

> John 6:46 KJB - **Not that any man hath seen the Father**, save he which is of God, he hath seen the Father.

Who then?

> John 1:1 KJB - In the beginning was **the Word**, and the Word was with God, and **the Word was God**.
>
> John 1:10 KJB - **He was in the world**, and **the world was made by him**, and the world knew him not.
>
> John 1:11 KJB - **He came unto his own**, and his own received him not
>
> John 1:14 KJB - And **the Word was made flesh, and dwelt among us**, (and we beheld his glory, the glory as of **the only begotten of the Father**,) full of grace and truth.
>
> John 1:18 KJB - No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, **he hath declared** *him.*

The "LORD" & "God" who appeared was the "Son". The LORD God, the Son. Simple.

This author also uses their own terminology such as sometimes referring to the Person / Being of the Father as "JEHOVAH Sr.", or "JEHOVAH – the Ancient of Days" (a combination of **Zec.** 3:2b & **Dan.** 7:9,13,22 KJB), and sometimes referring to the Person / Being of the Son as "JEHOVAH Jr.", or "JEHOVAH – Immanuel / Emmanuel" ((**Psa.** 46:7,11) **Psa.** 46:8,12 HOT, **[H3068]**; **[H5973]**; **[H430]**, "יהוה ... עמנו ... אלהי", "j'hväh ... iMänû ... élohëy"), or even "Jesus JEHOVAH" (a combination of **[H3444]**; **[H3068]** "יהוה ישׁועת", "j'shûat j'hväh"; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT). The Holy Ghost / Spirit is simply referred to as "The Holy Spirit", "The Holy Ghost", "The Spirit of JEHOVAH", "JEHOVAH'S Holy Spirit", &c.

Some people might think that is a bit strange, calling the Father, "JEHOVAH Sr.", and the Son "JEHOVAH Jr.", but let a simple question be asked, "What does a person normally call a male child, being a son, that is named after the same name as their father's name?" Is the answer not, "Junior, Jr.", which makes the original person with the name, being the father, "Senior, Sr."?

The Bible plainly says:

> Exodus 23:21 KJB - Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **my name *is* in him**.
>
> Zechariah 3:1 KJB - And he shewed me Joshua the high priest standing before **the angel of the LORD**, and Satan standing at his right hand to resist him.
>
> Zechariah 3:2 KJB - And **the LORD** said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?
>
> John 5:43 KJB - **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.
>
> John 10:25 KJB - Jesus answered them, I told you, and ye believed not: the works that I do **in my Father's name**, they bear witness of me.

In **Zec.** 3:2 KJB, several "LORD's" (JEHOVAH's) are mentioned in the same verse. One "LORD" (JEHOVAH) refers satan to the judgment of another "LORD" (JEHOVAH). How shall they be distinguished? Well, in **Zec.** 3:1 KJB, the "LORD" who is speaking to satan in **Zec.** 3:2a KJB, is also called "the angel (messenger) of the LORD". Who is the messenger of JEHOVAH the Father, but JEHOVAH the Son, or God, the Son? Since the Son has the same name as the Father – JEHOVAH, cannot the Son be referred to as "JEHOVAH Jr." without any disrespect?

> Matthew 28:19 KJB - Go ye therefore, and teach all nations, baptizing them in **the name** of **the Father**, and of **the Son**, and of **the Holy Ghost**:

One name – JEHOVAH, as the family name, stemming from the Father, found also with the Son, and Holy Spirit. Even the name "Jesus" itself means "JEHOVAH is my salvation / saviour" (**Mat.** 1:21 KJB). The Holy Spirit is even sent in the name of "Jesus", just as "Jesus" came in the name of the Father:

> John 14:26 KJB - But **the Comforter**, *which is* **the Holy Ghost**, whom **the Father will send in my [Jesus'] name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

> 2 Corinthians 3:17 KJB - **Now the Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.

It does **not** mean that the Holy Spirit is actually the Person / Being of Jesus, but that He, the Holy Ghost / Spirit is the representative, messenger, ambassador, or "proxy" for / of Jesus, just as Person / Being Jesus was the same for the Father's Person / Being. That where the presence of the One is, it is as if being in the presence of the Other, by representation.

The OT calls the Son, "LORD" (JEHOVAH): **Gen.** 19:24a.; **Zec.** 3:2a.; **Heb.** 1:10; **Psa.** 102:12,25-27; **Heb.** 13:4-8 KJB, &c. The OT calls the Son, "God": **Gen.** 1:1,7; **Exo.** 3:4; **Isa.** 9:6 KJB; &c. The OT calls the Child of the Father, "son": **Isa.** 9:6 KJB; &c. The NT is no different: "**the Lord** (LORD; JEHOVAH, referring to the OT texts) **Jesus Christ**" (**Act.** 10:36, 11:17, 15:11,26, 16:31 KJB; &c.):

> 1 Corinthians 12:3 KJB - Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that **no man can say that Jesus is the Lord [ie, LORD – JEHOVAH]**, **but by the Holy Ghost**.

The NT calls the Son, "God": **Jhn.** 1:1, 20:28; **1 Tim.** 3:16; **Tit.** 2:13; **Heb.** 1:8-9 KJB; &c., see also **QUESTION & ANSWER 013**.

The NT calls the Child of the Father, "Son": **Mar.** 1:1; **Luk.** 1:32,35; **Jhn.** 1:18, 3:16 KJB, &c.

Is it therefore not 'OK', or proper in all due reverence, honour and respect, to identify Jesus as "JEHOVAH God, the Son?" Why not, since the Father is called "JEHOVAH", "God the Father":

> John 5:23 KJB - **That all *men* should honour the Son, even as they honour the Father**. He that honoureth not the Son honoureth not the Father which hath sent him.

Is it too much to then do the same for the Holy Ghost / Spirit who comes in the "name" of "Jesus", or has such gone beyond the clearly defined realms of safety of scripture into the domain of impropriety and heresy? Is He, the Spirit of the Father & Son, also not identified as "God" (**Act.** 5:3-4,9 KJB; &c.)? Cannot a person when referring to this passage refer to the Holy Ghost / Spirit as "God, the Holy Spirit of God"?

This author is **not** saying that a person 'has to' call those Persons / Beings by such things if for some reason they are presently uncomfortable doing so, but this author's question to them is, "Why is it so?" "What is the holy logic, the sanctified reasoning, the scriptural evidence that such cannot be done as needed?" Keep in mind it is not adding to, or taking away from, God's word in anything.

For Seventh-day Adventists, even in the SoP / ToJ (Spirit of Prophecy / Testimony of Jesus; **Rev.** 19:10 KJB, for those who jumped to the Q&A section first) it is the same way. Sister Ellen G. White has utilized the word "meteor" (13c. – 15c.), but not the word "asteroid" (c. 1802). There are some words she uses ("Trio", "Threefold"), and other words she does not use ("dinosaur/s/ia", or "trinity", in regards to Godhead, though it is used once in regards to the "world's trinity" - 13LtMs, Lt 43; May 19, 1898 par. 25 - https://m.egwwritings.org/en/book/14063.4806001 , i.e. "the lust of the flesh, and the lust of the eyes, and the pride of life"; **1 Jhn.** 2:16 KJB). How about the phrase "Investigative judgment"? Is that 'OK' to use since the **exact** phrase is not found in scripture (KJB), but its entire theological premise & process is? 'Oh, you 'HERETICK!' ...' ☺ (**Act.** 24:14 KJB)

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QUESTION 037: Is the "God" of the "X" (insert religion or religious person here) the same as the "God" of the Bible?

ANSWER 037: A person must be very careful in answering such a question, since it will depend on the individual religion being referred to, along with its stated beliefs and practices, as well as the individual persons within, or participating in, those religions, who may or may not share all of said religion's beliefs and practices, or know and understand what those religions teach and practice in full.

For some religions, the answer is a clear, "No." For instance, the "ilah" (God) of the **religion** of Islam, commonly known as "allah" of the Muslims is **not** the same "God" as the "God" (Elohiym) of the Bible. Some will say, "WHAT!?, why you blaspheming, so and so ...", or "You ignorant wretch!", "You kafir (infidel, non-Muslim believer)!", and on and on it goes. However, it is **not** a personal bias that makes such a distinction, or even one of bigotry, or animosity or one of being an 'Islamaphobe' (for "fear" (from Greek 'phobos', a phobia) has **nothing** to do with it). It is simply the distinction that the two religions (Christianity & Islam), and their two distinct books (Bible & a qur'an (along with Hadiths, Sunnah, &c.)) make for themselves.

The "ilah" (God) of the Muslim, "allah", has **no** children, and Jesus (whom they call "'Isa") is **not** the Son (let alone the eternal Son) of God of the Muslims "ilah", for their "ilah" is **not** a "father" (See surah 2:116, 3:55 (& note), 3:62, 19:35,88-93, 72:1-4 al-Hilali-Khan translation (linked below); Sahih al-Bukhari Vol. 4, B. 54, No. 415; Vol. 6, B. 60, Nos. 9, 498-499), and **none** of the creation are "allah's" children. All creation are merely "slaves" of "allah" (See surah 4:172, 19:30, 43:59 al-Hilali-Khan translation):

> Surah 3:62 (al-Hilali-Khan translation) - "... **[v.62]** Verily! This is the true narrative [about the story of 'Isa (Jesus)], and La ilaha illallah (none has the right to be worshipped but Allah, **the One and the Only True God, Who has** neither a wife **no**r a **son**). And indeed, Allah is the All-Mighty, the All-wise. ..." - https://archive.org/details/history-ibn-ishaq-sirat-rasul-allah-the-life-of-muhammad_202302/Qur%27an%20-%20Qur%27an%20-%20al%20Hilali-Khan%20English/page/78/mode/1up

In the Islamic qur'an and Hadiths, Sunnah, Jesus (whom they call "'Isa") was never killed by the "Jews" (or Romans), and never "crucified":

> Surah 3:55 (al-Hilali-Khan translation) - "... [v.55] And (remember) when Allah said: "O **'Isa** (Jesus)! **I will take you and raise you to Myself and clear you [of the forged statement that 'Isa (Jesus) is Allah's son] of those who disbelieve**, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute." ..."
>
> > Tafsir (Commentary) of al-Jalalayn (the two Jalal's) on Surah 3:54-55 - "... [3:54] God says: And they, the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and **God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him**, while Jesus was raised up into heaven; and God is the best of schemers, most knowledgeable of him [Jesus].

> [3:55] And mention, when God said, 'O Jesus, I am gathering you, seizing you, and raising you to Me, **away from the world without death, and I am cleansing you of, removing you far away from**, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. ..." - https://archive.org/details/history-ibn-ishaq-sirat-rasul-allah-the-life-of-muhammad_202302/Tafsir%20-%20al%20Jalalain/page/62/mode/1up

Surah 4:157 (Yusuf-Ali translation) - "... That they [*] said (in boast), "We killed **Christ Jesus the son of Mary**, the Messenger of Allah.; - **but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not**: - [**] ..." - https://archive.org/details/history-ibn-ishaq-sirat-rasul-allah-the-life-of-muhammad_202302/Qur%27an%20-%20Qur%27an%20-%20Yusuf-Ali%20English%20With%20Commentaries/page/65/mode/1up

> * (personal clarification) - "They" is the Jews.

> ** (Yusuf-Ali translation notation on Surah 4:157, bold, underline added for emphasis, mine) - "... 663 The Orthodox-**Christian Churches** make it a cardinal point of their doctrine that **his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and converses, and ate with his disciples, and was afterwards taken up bodily to heaven**. This is **necessary for the theological doctrine of blood sacrifice and vicarius atonement for sins, which is rejected by Islam**. ... **The Qur'anic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances** ..."

Surah 4:158 (al-Hilali-Khan translation) - "... [v.158] But Allah raised ['Isa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise. ..."

> Tafsir of al-Jalalayn on Surah 4:157-158 - "... [v.157] And for their saying, boastfully, **'We slew the Messiah, Jesus son of Mary, the Messenger of God', as they claim**: in other words, for all of these [reasons] We have punished them. God, exalted be He, says, **in repudiating their claim to have killed him: And yet they did not slay him nor did they crucify him, but he, the one slain and crucified, who was an associate of theirs [the Jews], was given the resemblance, of Jesus. In other words, God cast his [Jesus's] likeness to him and so they thought it was him [Jesus]**. And those who disagree concerning him, that is, concerning Jesus, are surely in doubt regarding, the slaying of, him, for some of them said, when they saw the slain man: the face is that of Jesus, but the body is not his, and so it is not he; and others said: no, it is he. They do not have any knowledge of, the slaying of, him, only the pursuit of conjecture (illā ittibā'a l-zann, is a discontinuous exception) in other words: 'instead, they follow conjecture regarding him, that which they imagined [they saw]'; and they did not slay him for certain (yaqīnan, a circumstantial qualifier emphasizing the denial of the slaying). [v.158] Nay, God raised him up to Him. God is ever Mighty, in His kingdom, Wise, in His actions. ..."

In the Bible the Hebrew word for "God" (generally) is **[H430]**, "אלהים", "elohiym", and is true plural word as demonstrated in **Chapter 1** of this work. However, in Islam their "ilah" (God), called "allah", is 'mono', or one-only, **never plurality** of Persons / Beings as in the Bible, and definitely not "three":

> Surah 4:171 (al-Hilali-Khan translation) - "... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your religion, **nor say of Allah** aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. **Say not: "Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) One Ilah (God)**, glory be to Him **(Far Exalted is He) above having a son**. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] ..."
>
> Surah 5:73 (al-Hilali-Khan translation) - "... [v.73] **Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity).**" But **there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -- Allah)**. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. ..."

The Bible teaches that the Son of the Father is God (Deity) in nature (**Php.** 2:6-11 KJB, and was "God manifest in the flesh" of sinful fallen human flesh; **Rom.** 8:3; **1 Tim.** 3:16 KJB; the very Immanuel / Emmanuel, "God with us", the "LORD of hosts ... with us"; **Psa.** 46:7,11; **Isa.** 7:14, 8:8,10; **Mat.** 1:23, 28:20 KJB), eternal, from everlasting to everlasting (**Psa.** 90:2; **Mic.** 5:2; **Jhn.** 5:39 KJB), the "same yesterday, and to day, and for ever" (**Heb.** 13:8; see also **Heb.** 1:8-12; **Psa.** 45:6-7, 102:12,24-27 KJB), the very "I AM" (**Exo.** 3:14; **Jhn.** 8:58 KJB). Yet, Islam teaches that Jesus is simply a created being, like other prophets (see surah 3:45,47,59, 4:171, 19:35 al-Hilali-Khan, and Tafsir of al-Jalalayn on surah 3:59) and may be destroyed at "allah's" will at any time (see surah 5:17 al-Hilali-Khan). Much, much more can be cited and said, but one final point.

The very **character** of JEHOVAH Elohiym is entirely different than the "allah" of a qur'an, and Hadiths, & Sunnah. Just read surah 9:5,29, &c. What is more, the "allah" of qur'an and Hadith, Sunnah, do **not** know, or acknowledge the **name JEHOVAH** anywhere, at any time.

The Home Missionary, September 1, 1892, by Ellen G. White, "Ye Are My Witnesses", par. 4:

> "... **[par. 4]** The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world**? O how we need men who will search and believe the word of God, who will present **Jesus** to the world in his divine and human nature, declaring with power and **in demonstration of the Spirit**, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present **Christ** in life and character, who will hold him up before the world as the brightness of **the Father's glory**, proclaiming that **God is love**! {HM, September 1, 1892 par. 4} ..." - https://m.egwwritings.org/en/book/512.176

The Latter-day Saints [LDS, The Church of Jesus Christ of Latter-day Saints / 'Mormon']:

"El", "Elohim", "Jehovah" and "Jesus", etc., are all used in the Latter-day Saint [Mormon] sources, such as the Book of Mormon, Pearl of Great Price, Doctrine and Covenants, Book of Abraham and other writings. However, the character of them is such that they are totally at enmity with the Scripture (KJB) character of the same words, "El", "Elohim", "Jehovah" and "Jesus", etc. The LDS "God" is admitted by them to have at least one 'spirit-wife' (called 'heavenly mother'), while others among them clearly teach that "God" **has many 'spirit wives'** (**a practicing polygamist**), and had a **physical sexual relation with Mary**, giving birth to the human (LDS) 'Jesus' (thus 'Jesus' had two mothers, an Heavenly 'spirit mother' and an earthly mother – Mary). Several prominent LDS persons have taught that "Elohim" was once a man like humans are now and obtained "exaltation" and ascended to being "God", and "Jesus" is the literal 'spirit(body)-brother' of "Satan", from one of "God's" 'spirit-wives'.

In LDS Official doctrine, "Elohim" is the Person of the Father only:

> "... God the Father, Elohim ..." - https://www.churchofjesuschrist.org/study/scriptures/tg/god-the-father-elohim?lang=eng#title1
>
> "... Elohim; See Father in Heaven; God, Godhead ..." - https://www.churchofjesuschrist.org/study/scriptures/gs/elohim?lang=eng#title1
>
> "... It is generally the Father, or Elohim, who is referred to by the title God. ..." - https://www.churchofjesuschrist.org/study/scriptures/gs/god-godhead?lang=eng

In LDS Official doctrine, "Jehovah" is the Person of the Son only:

> "... Jehovah is the premortal Jesus Christ and came to earth being born of Mary (see Mosiah 3:8; 15:1; 3 Ne. 15:1–5; D&C 110:1–10). ..." - https://www.churchofjesuschrist.org/study/scriptures/bd/jehovah?lang=eng#title1
>
> "... The God known as Jehovah is the Son, Jesus Christ (Isa. 12:2; 43:11; 49:26; 1 Cor. 10:1–4; 1 Tim. 1:1; Rev. 1:8; 2 Ne. 22:2). ..." - https://www.churchofjesuschrist.org/study/scriptures/gs/god-godhead?lang=eng

In LDS Official doctrine, the "Godhead" is **closer** to the Bible's (KJB) description than others who claim the name of Christianity, since it teaches that there are three individual beings, and the Father and Son both have "form", "shape", "likeness", "image", "body", and "parts", though it does have **serious deviation** in regards to their origins (though they use words like "eternal", but mean it not in the same existence of form, but in "essence"), who created the other worlds, and in how the Godhead, such as the Father, creates (by procreation, sexual reproduction, whether in 'spirit' or 'flesh'):

> "... The Church's first article of faith states, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."[1] These three beings make up the Godhead. They preside over this world and all other **creations of our Father** in Heaven.

Latter-day Saints view the members of the Godhead in a manner that corresponds in a number of ways with the views of others in the Christian world, but with significant differences. Latter-day Saints pray to God the Father in the name of Jesus Christ. They acknowledge the Father as the ultimate object of their worship, the Son as Lord and Redeemer, and the Holy Spirit as the messenger and revealer of the Father and the Son. But where Latter-day Saints differ from other Christian religions is in their belief that God and Jesus Christ are **glorified**, physical beings and that each member of the Godhead is a separate being.

The true doctrine of the Godhead was lost in the apostasy that followed the Savior's mortal ministry and the deaths of His Apostles. This doctrine began to be restored when 14-year-old Joseph Smith received his First Vision.[2] From the Prophet's account of the First Vision and from his other teachings, we know that the members of the Godhead are three separate beings. The Father and the Son have tangible bodies of flesh and bones, and the Holy Ghost is a personage of spirit.[3]

Although the members of the Godhead are distinct beings with distinct roles, they are one in purpose and doctrine. They are perfectly united in bringing to pass Heavenly Father's divine plan of salvation. ..." - https://www.churchofjesuschrist.org/study/manual/gospel-topics/godhead?lang=eng#title1

"... Jesus Christ is the Firstborn of the Father in the spirit (Heb. 1:6; D&C 93:21). ..." - https://www.churchofjesuschrist.org/study/scriptures/gs/jesus-christ?lang=eng#title6

In 'unofficial' (ie. Not directly quoted from the "Standard Works" (Book of Mormon, Pearl of Great Price, Doctrine and Covenants, &c.) and Bible (KJB), but generally accepted as truth, and often pointed to in reference from those sources) LDS theology, but written by LDS high-positioned persons, there are an unknown amount of "Gods", God the Father was once a finite mortal being in flesh, but through 'exaltation' became what He is now. He sired 'spirit' children through 'spiritual sexual relations with a (or multiple) 'spirit-wife/ves', that man's 'spirit-forms' existed in Heaven before being sent to earth for trial, and also that sin has always existed, and will always exist:

JOURNAL OF DISCOURSES DELIVERED BY PRESIDENT BRIGHAM YOUNG, HIS TWO COUNSELLORS, THE TWELVE APOSTLES, AND OTHERS. REPORTED BY G. D. WATT, J. V. LONG, AND OTHERS; AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD. VOL. VII. (7); LIVERPOOL: EDITED AND PUBLISHED BY AMASA LYMAN, 42, ISLINGTON. LONDON: LATTER-DAY SAINT'S BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET, ISLINGTON. 1860; page 333

"... **[page 333]** He is our Father–the Father of our spirits, and was once a man in mortal flesh as we are, and is not an exalted Being.

How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eter-nity. You cannot comprehend this; but when you can, it will be to you a matter of great consolation.

It appears ridiculous to the world, under their darkened and erroneous traditions, that God was once been a finite being ..." - https://archive.org/details/per_utah-and-the-mormons_journal-of-discourses-_brigham-young-_1860_7/page/333/mode/1up

THE SEER. Vol. I. (1), No. 9; SEPTEMBER, 1853; "THE PRE-EXISTENCE OF MAN. (Concluded.)"; edited by Orson Pratt, page 132

"... **[page 132]** We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was be-gotten by a still more ancient Father; and so on, from one generation to genera-tion, from one heavenly world to an-other still more ancient, until our minds are wearied and lost in the multiplicity of generations and successive worlds ..." - https://archive.org/details/seereditedbyorso01unse/page/132/mode/1up

President Howard W. Hunter, Acting President of the Quorum of the Twelve, (Adapted from an April 1983 general conference address. See Ensign, May 1983, pages 15–16.):

"... We have a Father in Heaven, who sent His **Firstborn of spirit children**, His Only Begotten in the flesh, ...

... **we can return to live with our Father in Heaven once again**, ..." - https://www.churchofjesuschrist.org/study/friend/1986/03/christs-resurrection?lang=eng

The Father and The Son, A Doctrinal Exposition by The First Presidency and The Twelve, page 8:

"... **[page 8]** in speaking of **Jesus Christ as the Elder Brother** of the rest of human kind. That He is by **spiritual birth Brother** to the rest of us is indicated in He-brews: ... (Hebrews 2:17). Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the **oldest or firstborn**; (2) of His unique status in the flesh **as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father**. ..." - https://books.google.as/books?id=5yFOAAAAYAAJ&pg=PA8#v=onepage&q&f=false

(cited also in): **ARTICLES OF FAITH; Being a Consideration of the Principal Doctrines of the Church of Jesus Christ of Latter-day Saints by JAMES E. TALMAGE, One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints; PUBLISHED BY THE CHURCH; FIRST EDITION, 1899, page 348** - https://books.google.com/books?id=J-CuAwAAQBAJ&pg=PA348#v=onepage&q&f=false

President Henry B. Eyring; Second Counselor in the First Presidency; "His Spirit to Be with you"; April 2018:

"... **The Father** and the Son are **resurrected** beings. ..." - https://www.churchofjesuschrist.org/study/general-conference/2018/04/his-spirit-to-be-with-you?lang=eng

The Teachings of Presidents of the Church: Joseph F. Smith; Chapter 40; The Father and the Son (June 30, 1916)

> "... **He [God the eternal Father; LDS] certainly did not create, in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal**" (Doc. & Cov. 93:33).11 ...
>
> ... **[Jesus Christ]** is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status **in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father**; (3) of His selection and foreordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.16 ...
>
> ... **Jesus Christ is the Son of Elohim both as spiritual and bodily offspring**; that is to say, **Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh**, ...
>
> ... **Those who have been born unto God through obedience to the Gospel may by valiant devotion to righteousness obtain exaltation and even reach the status of Godhood** [see D&C 76:58; 132:17, 20, 37]. ..." - https://www.churchofjesuschrist.org/study/manual/teachings-joseph-f-smith/chapter-40?lang=eng

Gospel Principles; Chapter 2, Our Heavenly Family

> "... **Our Heavenly Father knew we could not progress beyond a certain point unless we left Him for a time**. He wanted us to develop the godlike qualities that He has. To do this, **we needed to leave our premortal home to be tested and to gain experience**. **Our spirits needed to be clothed with physical bodies. We would need to leave our physical bodies at death and reunite with them in the Resurrection. Then we would receive immortal bodies like that of our Heavenly Father. If we passed our tests, we would receive the fulness of joy that our Heavenly Father has received**. (See D&C 93:30–34.)
>
> Our Heavenly Father called a Grand Council to present His plan for our progression (see Teachings of Presidents of the Church: Joseph Smith, 209, 511). We learned that if we followed His plan, **we would become like Him**. **We would be resurrected; we would have all power in heaven and on earth; we would become heavenly parents and have spirit children just as He does** (see D&C 132:19–20). ..." - https://www.churchofjesuschrist.org/study/manual/gospel-principles/chapter-2-our-heavenly-family?lang=eng

While the LDS theology teaches that Jesus created innumerable worlds:

Our Message to the World, By Elder Robert E. Wells, Of the Seventy; October 1995:

> "... Jesus was also chosen and sent by the Father to organize and create **this earth, our solar system, our galaxy, even worlds without number**. ..." - https://www.churchofjesuschrist.org/study/general-conference/1995/10/our-message-to-the-world?lang=eng

The LDS theology, however, also leaves the following idea 'open' that not all of the worlds in existence were created by Jesus, since there are other "Gods" who created those but they generally do not state this outright, but hint at it by saying things like the following:

"Is Jesus Christ the Saviour of all the worlds God created or just ours?", Answer given by Brother Larry C. Porter:

> "... the first born of every creature, holding the birthright **over every creation He has made**, and holding the keys of salvation over millions of **worlds like this**; ..." - https://www.churchofjesuschrist.org/study/new-era/1985/11/q-and-a-questions-and-answers/is-jesus-christ-the-savior-of-all-the-worlds-god-created-or-just-ours?lang=eng

DOCTRINES OF SALVATION; *Sermons and Writings of* JOSEPH FIELDING SMITH Compiled by BRUCE R. McCONKIE; VOLUME II; BOOKCRAFT, SALT LAKE CITY, UTAM, 1955; 7th PRINTING, 1961; page 48; followed by the French translation, pages 54-55

> **[English]** "... **[page 48]** The Father has promised us that through our faith-fulness we shall be blessed with *the fulness of his king-dom*. In other words we will have the privilege of becoming *like him*. *To become like him we must have all the powers of godhood*; thus *a man and his wife when glorified will have spirit children* who eventually will go on an earth like this one we are on and pass through the same kind of experiences, being subject to mortal condi-tions, and if faithful, then they also will receive the fulness of exaltation and partake of the same blessings. There is no end to this development; it will go on forever. *We will become gods and have jurisdiction over worlds, and these worlds will be peopled by our own offspring*. We will have an endless eternity for this.[34] ..." - https://archive.org/details/doctrinesofsalva02smit/page/48/mode/1up
>
> **[French]** "... **[page 54]** Le Père nous a promis que par notre fidélité nous serons bénis en ayant *la plénitude de son royaume*. En d'autres termes, nous aurons le bon=heur de devenir comme lui. Pour devenir *comme lui, nous devons avoir tous les pouvoirs de la divinité; ainsi un homme et une femme quand ils seront glorifiés auront des enfants d'esprit* qui finalement iront sur une terre comme celle où nous nous trouvons et passeront par la même sorte d'expérience, étant sujets à l'état mortel et, s'ils sont fidèles, ils recevront aussi la plénitude de l'exaltation et participeront aux mêmes bénédictions. Il n'y a pas de fin à ce développement, il continuera éter=nellement. *Nous deviendrons des dieux et nous aurons juridiction sur* **[page 54-55]** *des mondes, et ces mondes seront peuplés par notre propre postérité*. Nous aurons pour cela une éternité sans fin[34]. ..." - https://archive.org/details/doctrinesduvol21978fre/page/54/mode/1up? https://archive.org/details/doctrinesduvol21978fre/page/55/mode/1up?

Jesus & Lucifer & all earthlings (originally) are literally 'spirit (body)-brothers' born of their Father (Elohim) in Heaven by a 'spirit(body) mother' in LDS thought:

"I Shouted for Joy!" By Sydney S. Reynolds; February 1999:

"... Did you know that you attended a very big meeting before you were born? It was called the Council in Heaven. **All of Heavenly Father's spirit children were there**. **Jesus Christ was there, and each one of us was there**. Jesus was Heavenly Father's Firstborn Son in the spirit world. We are also His spirit children. We lived with Heavenly Father and Jesus in heaven before we were born on this earth. ...

... There was **another spirit person** there who wanted to take away our agency and force us all to follow him. **That was Lucifer, or Satan**. He didn't want to follow **Heavenly Father**'s plan—he wanted his own plan. Heavenly Father said, "**I will send the first**." (See Abr. 3:24–27.) ..." - https://www.churchofjesuschrist.org/study/friend/1999/02/sharing-time-i-shouted-for-joy?lang=eng

See also the following for more information:

https://www.utlm.org/topicalindexc.htm#View%20of%20God

https://historicalgeneralconferences.weebly.com/1915-april.html

https://www.mormonwiki.org/Lorenzo_Snow_couplet_theology.html

https://www.mrm.org/elohim-2

https://www.mrm.org/virgin-birth

https://www.mormonhandbook.com/home/godhead.html

https://en.wikipedia.org/wiki/Heavenly_Mother_(Mormonism)

The LDS "God" has also allowed the change of the sabbath from the 7th day to that of the 1st day, even though nearly all LDS sources clearly teach that the 7th day is eternally and unchangingly the sabbath of the LORD - https://archive.org/details/lds-the-church-of-jesus-christ-of-latter-day-saints-aka-mormons-the-7th-day-is-t_202301

See also this author's work entitled, **"The 7th Day The Sabbath - The Rest Of His Eternal Story"; Chapter 15 - The Church of Jesus Christ of Latter-day Saints (LDS) Contradiction.**

The WatchTower & Tract Society / Jehovah's Witnesses [WTS / JW]:

"Jehovah", "Jesus", "Michael", "El", "Elohim", &c., are all used in the WatchTower & Tract Society's / Jehovah's Witnesses materials, such as in the Divine Plan of the Ages, WatchTower Magazine, Awake! magazine, &c. However, the character and nature of them is differing from that found in the Scriptures (KJB). For instance, the WTS / JW "Jehovah" is only a single person, alone. The WTS / JW "Jesus" is **not** JEHOVAH God, but simply the highest / first created being of Jehovah Father, who created "all other(s)" by Jesus (see Col. 1:16-17 NWT, "other" x 4 times) and merely called "a god" (Jhn. 1:1c NWT) but is in no way Deity, though he is called "divine." - https://wol.jw.org/en/wol/d/r1/lp-e/1001060096?q=Jesus+is+divine&p=doc

"... **[NWT Jhn. 1:1]** 1 In the beginning was the Word,[a] and the Word was with God,[b] and the Word was **a god**.[c] ..." - https://www.jw.org/en/library/bible/study-bible/books/john/1/

"... **[NWT Col. 1:16-17]** 16 because by means of him **[Jesus]** all **other** things were created in the heavens and on the earth, the things visible and the things invisible,[q] whether they are thrones or lordships or governments or authorities. All **other** things have been created through him[r] and for him. 17 Also, he is before all **other** things,[s] and by means of him all **other** things were made to exist, ..." - https://www.jw.org/en/library/bible/study-bible/books/colossians/1/

Insight on the Scriptures, Volume 2, p. 52

"... **[page 52]** **That Jehovah was truly the Father** or Life-Giver to this firstborn Son and, hence, that **this Son was actually a creature of God** is evident from Jesus' own statements. ..." - https://wol.jw.org/en/wol/d/r1/lp-e/1200002451

The WTS / JW "holy spirit", is not JEHOVAH God, and not even a Person / Being, but simply the anthropomorphized 'force' ("power") of "Jehovah" the Father, something akin to lightning, wind, but not uncontrolled and undirected (as they claim the forces of nature are) but directed like "radar" (even as all lightning, wind, fire, water and earth and such are **directed** in the Bible anyways (**Job** 1:16,19, 37:3, 38:35; **Mat.** 8:27; **Luk.** 8:25 KJB). The WTS / JW distinction at that point is silly and unscriptural, and is also confused about the many names of the Holy Ghost / Spirit in scripture, ie. "another Comforter" (**Jhn.** 14:16 KJB), "JEHOVAH" (**Zec.** 3:2c KJB), and see also "in the name" (**Mat.** 28:19 KJB), &c.), &c.

"... [8] Why did Bible writers use the words ru′ahh and pneu′ma in seven different senses and apply them both to persons and to that which is **without personality**? Because all these senses have in common **the two basic characteristics of wind, namely, invisibility and force**. ...

... [19] **Far from teaching equality with Jehovah, the Scriptures show that the holy spirit is not even a person** ... Since **neither water nor fire is personal, is it not reasonable to conclude that the holy spirit is also not a person**?" ...

... [20] That **the holy spirit is without personality is also indicated by the fact that it has no distinctive name**. ...

... [24] ... **It is God's active force**, not Jehovah's power residing within himself, but **his energy when projected out from himself for the accomplishing of his purposes**. ... However, **it is not a blind, uncontrolled force**, such as the forces of "nature," lightning, hurricanes and the like, but **as God's holy spirit it is at all times under his control, accomplishing his holy purposes, and therefore may be likened to a radar beam**. ...

... [25] Thus it was by means of **his holy spirit or active force** that God created all things ..." - https://wol.jw.org/en/wol/d/r1/lp-e/1957525?q=The+Holy+Spirit&p=par#h=30

The Roman Catholic Church / Magisterium [Papacy, 'See of Rome' or 'Pontificate', along with the College of Cardinals and officially approved materials (carrying the Nihil Obstat (Nothing Objectionable) & Imprimatur (Approval to Print) and infallible Dogmatic statements]:

> The Roman Catholic Church uses the words "God", "LORD", "Lord", "Adonai", "Elohim", "Jesus", "Holy Spirit", &c., but their definitions of the nature and character of such are not entirely aligned with scripture but deviate. Instead of scripture being primary, they go with the pronouncements of the Magisterium which interpret the Bible (their own versions; which they call "written tradition"), and other (oral & written & passed down in practice) "**T**radition", as well as prefer the decrees of councils (ie. Nicea, Trent, &c.), the 'ECF' (early church fathers, or as this author calls them, the 'easily confused fellows') and creeds (Nicene, Apostle's, Aquiliea, Athanasian, &c.) and doctoral writings (ie. Thomas Aquinas and his Summa Theologiae, &c.). Roman Catholicism accepts its dogma of their specifically defined "trinity", which outwardly claims "three persons" but "one essence / substance" of eternal "God", which in Tertullian's Latin is "una substantia", and elsewhere labelled "perfectly one superabound". In such teaching, Roman Catholicism repudiates that the Person of the Father has physical "form", "shape", "likeness", "image", "body" or "parts". They teach that the Son is "eternally generated" by the Father, and the Holy Spirit is "eternally breathed / spirated" by the Father & Son. There are also issues involving Mary's part, and the humanity of Jesus. They state that the humanity (human flesh nature) of Jesus is not in the "likeness of sinful (fallen) flesh" (**Rom.** 8:3 KJB), but took upon Himself the **unfallen nature of mankind** through the nature of Mary (whom it is claimed by infallible decree and Dogma, of a 'Pope', was conceived by her mother (Anne) in the "Immaculate Conception" free of the stain of the Roman Catholic Dogma of "Original Sin"). They also teach that in such a state of human existence, and being God (Deity), Jesus could not sin in the dogma of "Impeccability". They also teach that the nature of the Holy Spirit is of the same "one substance" as with Father and Son, though the Bible says not one way or another at all, but leaves it a mystery unspoken (**Deu.** 29:29 KJB).

The Roman Catholic official definition of their "trinity" is as follows [this author does **not** believe in the following definitions as they give about their "God"]:

Catechism of the Catholic Church, sections 237, 253, 261-264, 266-267:

> "... 237 **The Trinity is a mystery** of faith in the strict sense, one of the "mysteries that are hidden in God, which can never be known unless they are revealed by God".[58] To be sure, **God has left traces of his Trinitarian being** in his work of creation and in his Revelation throughout the Old Testament. But **his inmost Being as Holy Trinity is a mystery** that is inaccessible to reason alone or even to Israel's faith before the Incarnation of God's Son and the sending of the Holy Spirit. ...
>
> ... 253 **The Trinity is One. We do not confess three Gods, but one God in three persons**, the "**consubstantial Trinity**".[83] The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "**The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God**."[84] In the words of **the Fourth Lateran Council** (1215), "**Each of the persons is that supreme reality, viz., the divine substance, essence or nature**."[85] ...

... 261 **The mystery of the Most Holy Trinity is the central mystery** of the Christian faith and of Christian life. **God** alone can make it known to us by **revealing himself as Father, Son and Holy Spirit**.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is con-substantial with the Father, which means that, **in the Father and with the Father the Son is one and the same God**.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (Jn 14:26) and by the Son "from the Father" (⇒Jn 15:26), reveals that, **with them, the Spirit is one and the same God**. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "**The Holy Spirit proceeds from the Father as the first principle** and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, De Trin. 15, 26, 47: PL 42, 1095). ...

... 266 "**Now this is the Catholic faith**: **We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance**; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but **the Godhead of the Father, Son and Holy Spirit is one**, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

267 **Inseparable in what they are**, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper **to him in the Trinity**, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit. ..." - https://web.archive.org/web/20180513203437/http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p2.htm

Roman Catholic Online Library; Credo of the People of God; Promulgated by Pope Paul VI on June 30, 1968:

"... **We believe then in the Father who eternally begets the Son**, **in the Son, the Word of God, who is eternally begotten**; in **the Holy Spirit**, the uncreated Person who proceeds from the Father and the Son **as their eternal love**. Thus in the Three Divine Persons, coaeternae sibi et coaequales,[8] the life and beatitude of **God perfectly one superabound** and are consummated in the supreme excellence and glory proper to uncreated being, and always "**there should be venerated unity in the Trinity and Trinity in the unity**."[9] ..." - https://www.newadvent.org/library/docs_pa06cr.htm

Roman Catholic Online Encyclopedia, "H", "Holy Ghost":

"... that **the Paraclete** "is not to be considered as unconnected with the Father and the Son, for **He is with Them one in substance and divinity**"...

... **Proceeding both from the Father and the Son, the Holy Ghost**, nevertheless, **proceeds from Them as from a single principle**. ... Hence it follows, indeed, that **the Holy Ghost proceeds from the two other Persons, not in so far as They are distinct, but inasmuch as Their Divine perfection is numerically one**.

> Besides, **such is the explicit teaching of ecclesiastical tradition, which is concisely put by St. Augustine** (On the Holy Trinity V.14): "As the Father and the Son are only one God and, relatively to the creature, only one Creator and one Lord, so, relatively to the Holy Ghost, **They are only one principle**." **This doctrine was defined in the following words by the Second Ecumenical Council of Lyons** [Denzinger, "Enchiridion" (1908), n. 460]: "We confess that **the Holy Ghost proceeds eternally from the Father and the Son, not as from two principles, but as from one principle, not by two spirations, but by one single spiration**." **The teaching was again laid down by the Council of Florence** (ibid., n. 691), **and by Eugene IV in his Bull "Cantate Domino**" (ibid., n. 703 sq.). ...
>
> ... "the Holy Ghost comes from the Father and from the Son not made, not created, not generated, but proceeding" ..." - https://www.newadvent.org/cathen/07409a.htm

The Council of Florence (A.D. 1438-1445) From Cantate Domino — Papal Bull of Pope Eugene IV by Pope Eugene IV:

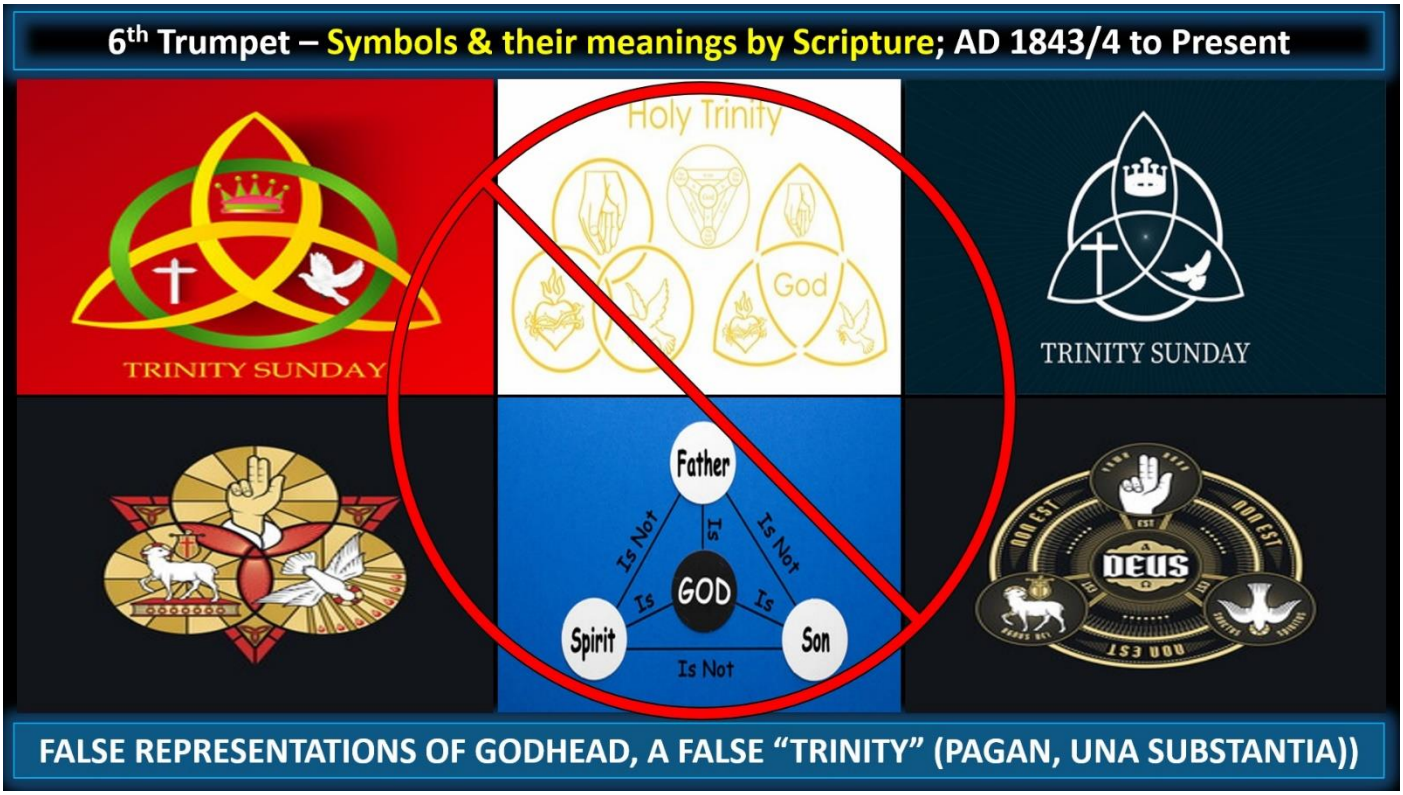
> "... The sacrosanct **Roman Church**, founded by the voice of our Lord and Savior, **firmly believes, professes, and preaches one true God omnipotent, unchangeable, and eternal, Father, Son, and Holy Ghost; one in essence**, three in persons; Father unborn, **Son born of the Father**, Holy Spirit proceeding from Father and Son; that the Father is not Son or Holy Spirit, that Son is not Father or Holy Spirit; that Holy Spirit is not Father or Son; but Father alone is Father, Son alone is Son, Holy Spirit alone is Holy Spirit. **The Father alone begot the Son of His own substance**; **the Son alone was begotten of the Father alone**; the Holy Spirit alone proceeds at the same time from the Father and Son.
>
> **These three persons are one God, and not three gods**, because **the three have one substance, one essence, one nature, one divinity, one immensity, one eternity**, where no opposition of relationship interferes.
>
> "**Because of this unity the Father is entire in the Son, entire in the Holy Spirit; the Son is entire in the Father, entire in the Holy Spirit, the Holy Spirit is entire in the Father, entire in the Son**. No one either excels another in eternity, or exceeds in magnitude, or is superior in power. For the fact that the Son is of the Father is eternal and without beginning; and that the Holy Spirit proceeds from the Father and the Son is eternal and without beginning." Whatever the Father is or has, He does not have from another, but from Himself; and He is the principle without principle. Whatever the Son is or has, He has from the Father, and is the principle from a principle. Whatever the Holy Spirit is or has, He has simultaneously from the Father and the Son. But the Father and the Son are not two principles of the Holy Spirit, but **one principle**, just as the Father and the Son and the Holy Spirit are not three principles of the creature, but **one principle**. ..." - https://catholicism.org/cantate-domino.html

They (Roman Catholicism & others Orthodoxy) represent their "trinity" (which it really isn't when thought about in their definition) through the pagan symbolism of the "triquetra", or 3 interlocking 6's, sometimes bound by an interlocking circle or celtic circle. - https://archive.org/details/false-trinity-triquetra-02

The paganism of the Tri-quetra (triquetra, sometimes known as the 'celtic-knot') is briefly mentioned below. It is a false idol by art, a false representation, as the golden calf of the Israelites (**Exo.** 32:1-35 KJB), and the golden calves at Bethel and Dan made by Jeroboam (**1 Kin.** 12:28; **2 Chr.** 13:8 KJB) in the Northern Kingdom's split from Judah.

~

A FALSE IDOL



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Triquetra – Wikipedia:

> "... The term triquetra in archaeology is used of any figure consisting of three arcs, including a pinwheel design of the type of the triskeles. Such symbols become frequent from about the 4th century BC ornamented ceramics of Anatolia and Persia, and it appears on early Lycian coins.[1]
>
> The triquetra is found on runestones in Northern Europe and on early Germanic coins. ..." - https://en.wikipedia.org/wiki/Triquetra

Sites.Psu.Edu / Keep You Culture, 2019, The Celts Thriving In Spite Of Globalization:

> "... The Triquetra, a type of triangle, represents the three stages in life: Maiden, Mother, and Wise-Woman. ..." - https://sites.psu.edu/keepyourculture/2019/04/03/the-celts-thriving-in-spite-of-globalization/

Gutenburg.org / article / Triquetra:

> "... the design is used as a religious symbol adapted from ancient Celtic images by Christianity. It is similar to Odin's symbol, the valknut. ..." - http://self.gutenberg.org/article/WHEBN0001466712/Triquetra

Where does the word "trinity" come from, and is it really a good word to use?

Wikipedia – Trinity:

> "... The word "trinity" is derived from Latin trinitas, meaning "the number three, a triad, tri". This abstract noun is formed from the adjective trinus (three each, threefold, triple),[21] as the word unitas is the abstract noun formed from unus (one).

> The corresponding word in Greek is τριάς, meaning "a set of three" or "the number three".[22] The first recorded use of this Greek word in Christian theology was by Theophilus of Antioch in about the year of 170. …
>
> Tertullian, a Latin theologian who wrote in the early 3rd century, is credited as being the first to use the Latin words "Trinity",[26] "person" and "substance"[27] to explain that the Father, Son, and Holy Spirit are "tres personae, una substantia".[28] While "personae" is often translated as "persons," the Latin word personae is better understood as referring to roles as opposed to individual centers of consciousness. ..." - https://en.wikipedia.org/wiki/Trinity#Etymology

Already, a thinking person can see at least 2 varying definitions, **[1]** between Theophilus of Antioch (which is where they were first called "Christians"; **Act.** 11:26 KJB), and **[2]** the later Latin Tertullian, which included "una substantia" (one / single substance; false doctrine). There is nowhere in scripture (KJB) which states that all three Persons / Beings are of "one substance". If a person desires to use the word "trinity" without the "una substantia" (one substance) of Tertullian and other such things from the Roman definition (denying such as error), and simply means it as 'three Persons / Beings of the Father, Son and Holy Ghost / Spirit all working together in perfect harmony' under the Hebrew word "Elohiym" ("God/s") and sharing the family name "JEHOVAH" as "Godhead" over all creation, that is not really an issue with this author, but most do not mean it that way. Many attempt to distance themselves from the true doctrine instead calling such "tri-theism". However, that word and definition is also incorrect since that word does not take into the entirety of the correct Biblical doctrine, and denies the "unity" (they would merely claim of Persons / Beings, but the Bible never teaches that they are one "substance / being" anyway, but it would also deny their "unity" of their individual thoughts, wills and actions which are all harmonious, synergistic love) among them - https://en.wikipedia.org/wiki/Tritheism

A.T. Jones, himself, a lawyer, and one-time Seventh-day Adventist, understanding words and definitions, also makes the distinction, between one "trinity" definitional use (Rome's) and another (others):

Advent Review and Sabbath Herald, Volume 69, May 31, 1892, page 337.13:

> "**[page 337.13]** BY ELDER A. T. JONES ...
>
> ... After citing "historical" statements which show that the Roman Catholic religion might be the religion of this nation; which establish the righteousness of religious test-oaths as a qualification for office; which require belief in **the doctrine of the Trinity—the Catholic doctrine of the Trinity, of course**—and in the inspiration of the Old and New Testaments; and which establish the righteousness of Sunday laws,—after citing statements which establish the legality of all these religious things, then the court quotes from the First Amendment to the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and upon this, flatly declares:—ARSH May 31, 1892, page 337.13 ..." - https://text.egwwritings.org/read/1058.19

Most of the 'creeds' of those who claim the kingdom of 'Christendom' (ie. Baptists (not all), Methodists, Presbyterians, Lutherans, Anglicans, &c.) share a similar definition of "trinity" with Rome, teaching that the Father has not a physical "body", that the Holy Spirit is of the same "one substance" as Father & Son, &c. Some do not teach a "trinity" (of Rome), such as the Christadelphians, Unitarians, &c., but their doctrines on God are also aberrations.

The Satanists, or Church of Satan [Aleister Crowley, Anton LeVey; Marilyn Manson, etc.]:

"God", "Adoni", "Lord", and "Jesus", &., are all used in the "Bible" and writings of the Satanist, but they treat such as the lesser of Two, with Satan / Lucifer being the 'Superior Being'. Think of it like a political match-up between two individuals. This is how the Satanist views the "Great Controversy" between "satan / Lucifer" and Adonay / JEHOVAH.

The Satanic Bible by Anton Szandor LaVey, page (PDF) 43:

"... **[PDF 43]** The semantic meaning of **Satan** is the "adversary" or "opposition" or the "accuser." The very word "devil" comes from the Indian devi which means "**god**." Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts. He has been given an evil role simply because he represents the carnal, earthly, and mundane aspects of life. ..." - https://ia800303.us.archive.org/6/items/pdfy-S7Va9xWFV5XFybhK/The%20Satanic%20Bible.pdf

OCCULT THEOCRASY, VOLUME I (1), by Lady Queenborough (Edith Starr Miller); PUBLISHED POSTHUMOUSLY FOR PRIVATE CIRCULATION ONLY, VOLUME I (1), 1933, page 221

"... **[page 221]** "Yes, **Lucifer is God**, and unfortunately Adonay is also God. For the eternal Law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods: darkness being necessary to light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive. ..." - https://archive.org/details/occulttheocrasy0001lady/page/221/mode/1up

Theosophy and the Theosophist [Manley P. Hall; Madame Helena Petrovna Blavatsky; Alice A. Bailey, Annie Bessant; Eliphas Levi; Brooke Foss Westcott; John Fenton Anthony Hort; etc.]:

Theosophists use the words 'God', 'Logos', 'Savior', etc., but teach that the fallen angel Lucifer is but the "lowest aspect" of God.

THE SECRET DOCTRINE: THE SYNTHESIS OF SCIENCE, RELIGIONS, AND PHILOSOPHY BY H. (Helena) P. (Petrovna) BLAVATSKY, AUTHOR OF "ISIS UNVEILED." ... VOL. I. (1). –COSMOGENESIS. London: THE THEOSOPHICAL PUBLISHING COMPANY, LIMITED, 7, Duke Street, Adelphi, W.C., WILLIAM Q. JUDGE, 117, Nassau Street, New York. THE MANAGER OF THE *THEOSOPHIST*, Adyar, Madras. 1888, pages 70-21

"... **[page 70]** The devil is now called Darkness by the Church, whereas, in the Bible he is called the "Son of God" (see Job), the bright star of the early morning, Lucifer (see Isaiah). There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the "Luminous Son of the Morning," or man- **[page 70-71]** vantaric Dawn. He was transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma. (See Book II). ..." - https://archive.org/details/in.ernet.dli.2015.62045/page/n117/mode/1up https://archive.org/details/in.ernet.dli.2015.62045/page/n118/mode/1up

THE SECRET DOCTRINE: THE SYNTHESIS OF SCIENCE, RELIGIONS, AND PHILOSOPHY BY H. (Helena) P. (Petrovna) BLAVATSKY, AUTHOR OF "ISIS UNVEILED." ... VOL. II. (2). –ANTHROPOGENESIS. London: THE THEOSOPHICAL PUBLISHING COMPANY, LIMITED, 7, Duke Street, Adelphi, W.C., WILLIAM Q. JUDGE, 117, Nassau Street, New York. THE MANAGER OF THE *THEOSOPHIST*, Adyar, Madras. 1888, pages 162, 230, 238 (notation), 243

> "... **[page 162]** There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness; thus LUCIFER–the spirit of Intellectual Enlightenment and Freedom of Thought–is metaphorically the guiding beacon, which helps man to find his way through the rocks and sand-banks of Life, for Lucifer is the LOGOS in his highest, and the "Adversary" in his lowest aspect-both of which are reflected in our *Ego*. ..." - https://archive.org/details/secretdoctrine0002hpbl/page/162/mode/1up
>
> "... **[page 230]** The "Serpent" ... the Logos–who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time ..." - https://archive.org/details/secretdoctrine0002hpbl/page/230/mode/1up
>
> "... **[page 238 notations]** the magni-ficent apostate, the mighty rebel, but yet at the same time the 'Lightbringer,' the Lucifer, the 'Morning Star,' the 'Son of the morning'–the very highest title 'out of heaven,' ..." - https://archive.org/details/secretdoctrine0002hpbl/page/238/mode/1up
>
> "... **[page 243]** to view *Satan*, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it was he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged ..." - https://archive.org/details/secretdoctrine0002hpbl/page/243/mode/1up

FreeMasonry [Albert Pike], &c.:

FreeMasonry teaches [at its highest and most secret levels] that Lucifer is but an aspect of 'God'.

MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY PREPARED FOR THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE, FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES, AND PUBLISHED BY ITS AUTHORITY. CHARLESTON, A.M. 5641 by ALBERT PIKE, 1871; pages 321, 324

> "... **[page 321]** LUCIFER, the *Light-bearer!* Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it *he* who bears the *Light*, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! ..." - https://archive.org/details/PikeAMoralsAndDogmaOfTheAncientAndAcceptedScottishRiteOfFreemasonry1871_201705/page/n336/mode/1up?
>
> "... **[page 324]** Hence it is that certain beliefs are universal. The conviction of all men that God is good led to a belief in a Devil, the fallen *Lucifer* or *Light-bearer*, Shaitan the Adversary, Ahriman and Tuphōn, as an at-tempt to explain the existence of Evil, and make it consistent with the Infinite Power, Wisdom, and Benevolence of God. ...

... *"What is Superior is as that which is Inferior, and what is Below is as that which is Above, to form the Marvels of the Unity."* ..." - https://archive.org/details/PikeAMoralsAndDogmaOfTheAncientAndAcceptedScottishRiteOfFreemasonry1871_201705/page/n339/mode/1up

The Lost Keys of Freemasonry or The Secret of Hiram Abiff BY MANLY P. HALL, AUTHOR OF "Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy"; "Lectures on Ancient Philosophy"; etc., etc. Foreward by Reynold E. Blight, 33°, K. T. (Knights Templar); Illustrations by J. Augustus Knapp, 32°; FIFTH REVISED EDITION; MACOY PUBLISHING AND MASONIC SUPPLY COMPANY, NEW YORK, N.Y. 1951, page 48

"... **[page 48]** When the Ma-son learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of **Lucifer** are in his hands, and before he may step onward and upward, he must prove his ability to prop-erly apply energy. He must follow in the foot-steps of his forefather, Tubal-Cain, who with the mighty strength of **the war god** hammered his sword into a plowshare. ..." - https://archive.org/details/lostkeysoffreema0000hall/page/48/mode/1up

Eastern religions, like Buddhism, Martial arts, &c.:

The eastern religions teach a yin / yang, or positive and negative forces, male and female generation or aspects, and use words like "Light", but that Light and Darkness eternally co-exist, neither able to destroy the other, and some darkness exists in Light and some light in Darkness.

Scripture (KJB) says:

1 John 1:5 KJB - This then is the message which we have heard of him, and declare unto you, that **God is light**, and **in him is no darkness at all**.

Jews in their Babylonian and Jerusalem Talmuds, Mishnahs, Kabbalah, Zohar, Sephirot, &c.:

The Jews in their Talmuds (Babylonian, Jerusalem), &c., in various places, speak of God as a single Entity, having no Son, and the Holy Spirit is not a person at all. Their Babylonian Talmud talks about 'Jesus' (Yeshua) (**Note: not all agree** that it refers to the historical "Jesus", while some think only portions do), and that 'he' was a very wicked sinner, possibly the son of a Roman Soldier ("Pandeira", or Panthera / Pantera) and Mary, and who was a sorcerer who deceived the peoples Israel, was tried and found guilty, then killed, and finally went to hell and is tormented in flames and excrement (**some** make connections between Babylonian Talmud; Gittin 56b-57a; Shabbat 104b; Sanhedrin 43a, 67a; &c.). They reject Jesus as "God with us", and reject Him as Messiah.

Babylonian Talmud:

"... **[Gittin 57a, verse 4]** Onkelos said to him: What is the punishment of that man, a euphemism for Jesus himself, in the next world? Jesus said to him: He is punished with boiling excrement. As the Master said: Anyone who mocks the words of the Sages will be sentenced to boiling excrement. And this was his sin, as he mocked the words of the Sages. ..." - https://www.sefaria.org/Gittin.57a.5?lang=bi

"... **[Shabbat 104b, verse 5]** It was taught in a baraita that Rabbi Eliezer said to the Rabbis: Didn't the infamous ben Stada take magic spells out of Egypt in a scratch on his flesh? They said to him: He was a fool, and you cannot cite proof from a fool. That is not the way that most people write. Incidentally, the Gemara asks: Why did they call him ben Stada, when he was the son of Pandeira? Rav Ḥisda said: His mother's husband, who acted as his father, was named Stada, but the one who had relations with his mother and fathered him was named Pandeira. The Gemara asks: Wasn't his mother's husband Pappos ben Yehuda? Rather, his mother was named Stada and he was named ben Stada after her. The Gemara asks: But wasn't his mother Miriam, who braided women's hair? The Gemara explains: That is not a contradiction. Rather, Stada was merely a nickname, as they say in Pumbedita: This one strayed [setat da] from her husband. ..." - https://www.sefaria.org/Shabbat.104b.1?vhe=hebrew|William_Davidson_Edition_-_Vocalized_Aramaic&lang=bi

"... **[Sanhedrin 43a, verse 20]** The Gemara raises a difficulty: But isn't it taught in a baraita: On Passover Eve they hung the corpse of Jesus the Nazarene after they killed him by way of stoning. And a crier went out before him for forty days, publicly proclaiming: Jesus the Nazarene is going out to be stoned because he practiced sorcery, incited people to idol worship, and led the Jewish people astray. Anyone who knows of a reason to acquit him should come forward and teach it on his behalf. And the court did not find a reason to acquit him, and so they stoned him and hung his corpse on Passover eve. ..." - https://www.sefaria.org/Sanhedrin.43a.2?lang=bi

"... **[Sanhedrin 67a, verse 14]** And the court did the same to an inciter named ben Setada, from the city of Lod, and they hanged him on Passover eve. ...

... **[Sanhedrin 67a, verse 15]** The Gemara asks: Why did they call him ben Setada, when he was the son of Pandeira? Rav Ḥisda says: Perhaps his mother's husband, who acted as his father, was named Setada, but his mother's paramour, who fathered this mamzer, was named Pandeira. The Gemara challenges: But his mother's husband was Pappos ben Yehuda, not Setada. Rather, perhaps his mother was named Setada, and he was named ben Setada after her. The Gemara challenges: But his mother was Miriam, who braided women's hair. The Gemara explains: That is not a contradiction; Setada was merely a nickname, as they say in Pumbedita: This one strayed [setat da] from her husband. ..." - https://www.sefaria.org/Sanhedrin.67a.2?vhe=hebrew|Wikisource_Talmud_Bavli&lang=bi

Gnosticism [Greek Mysticism]:

Gnostics teach that they are 'God', and that 'Jesus' was one to teach them this. They teach that Judas was the real follower of Jesus [they both plotting together], and the other disciples were simply ignorant dupes.

Kabbalist [Jewish Mysticism]:

The Kabbalist, the mystic Jew, teaches that they are God, can change the words of the Tanakh [basically the OT], a letter at a time, arriving at new teachings, practices, &c., along with the Zohar, Sephirot, Ein Soph, etc.

Pantheist / Panentheist:

The Pantheist and so also Panentheist [a slight difference]; the Pantheists (All (is) God) teach that all things are 'God', thus making themselves, part of, or totally 'God', while a Panentheist (All (in) God) can still have a total concept of 'God' appear to them, though they would believe that they are still part of, or 'in' that 'God'.

New Age [Oprah Winfrey, Shirley McClaine, &c.]:

The New Agers, all claim to represent the 'I AM' (eternal existence), yet in so doing they also claim to be Divine, immortal and eternal (in some fashion).

Pagans, as mentioned in the Bible (KJB), the Canaanite, Moabites, Ammonites, &c.:

The many pagans of the Scriptures (KJB) all claim to worship 'God', a 'Lord' (Baal), but they do so through child sacrifice, murder, incest, homosexuality, rape, torture, mutilation, cutting, drinking alcohol, beating drums, orgies, drugs / vapors, inhalations, possession, &c.

> 1 Kings 11:33 KJB - Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.
>
> 1 Kings 18:26 KJB - And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.
>
> 1 Kings 18:27 KJB - And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

Elijah knew that their 'lord' (Baal) was not his LORD JEHOVAH.

Egyptian:

Egyptians used words like (Eternal) 'Life' to describe their ruling gods, and / or Pharaohs. Usually, this symbol was the Ankh. Egyptians worshipped many 'gods' in the Bible, mostly creation (frogs, scarab [dung] beetle, cranes, cows, Nile [river], Sun, Moon, Sky, death, sex, &c.) itself, though they also worshipped death, even having the Book of the Dead.

Hindu:

To say that the Hindu worships 'god' is a great understatement, since they worship thousands of 'gods' and are polytheists. Some Hindus, can even become god-men / women. In fact, the only polytheist that is more polytheist than that of the Hindu is the polytheist Mormon (henotheism; for an LDS -Mormon would say that they only worship one god (Elohim-Father), yet all the Mormon males (thus hundreds to millions of thousands) can yet be god, along with all those in the infinite past to became exalted as they are to be).

Mithraism:

Mithras, was worshipped as "God", yet he was the one which killed the 'bull', using unclean animals (dog, scorpion, serpent) in the process.

Persian / Zoroastrian [Cyrus II The Great]:

Persians worshipped Ahura Mazda, as "God", and they even had a sacred book, called the Zendavesta (Zend), yet scripture says to Cyrus II the Persian:

> Isaiah 45:5 KJB - I am the LORD **[JEHOVAH]**, and there is none else, there is no God **[Elohiym]** beside me: I girded thee, though thou hast not known me:

Atheist (agnostic, &c.):

The Atheist claims to not believe in JEHOVAH God of the Scriptures [KJB], but can believe in almost anything else (almost infinitely powerful aliens, consciences, technology, particles, multiverses, simulations, &c.), and ultimately set themselves up in the place of God, or allow other things have the same attributes of JEHOVAH God, and yet not be "God", ie: "Evolution", "Multiverse", "Aliens", Humanity [Humanism], &c.,

> Ephesians 2:12 KJB - That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and **without God** in the world:
>
> > Ephesians 2:12 GNT TR - οτι ητε εν τω καιρω εκεινω χωρις χριστου απηλλοτριωμενοι της πολιτειας του ισραηλ και ξενοι των διαθηκων της επαγγελιας ελπιδα μη εχοντες και **αθεοι [atheoi; [G112]]** εν τω κοσμω
>
> Romans 1:20 KJB - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:
>
> Romans 1:21 KJB - Because that, when **they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened**.
>
> Romans 1:22 KJB - Professing themselves to be wise, they became fools,
>
> Romans 1:23 KJB - And **changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things**.
>
> Romans 1:24 KJB - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
>
> Romans 1:25 KJB - Who **changed the truth of God into a lie, and worshipped and served the creature more than the Creator**, who is blessed for ever. Amen.

Romans 1:26 KJB - For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Romans 1:27 KJB - And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Romans 1:28 KJB - And even as **they did not like to retain God in *their* knowledge**, God gave them over to a reprobate mind, to do those things which are not convenient;

Romans 1:29 KJB - Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Romans 1:30 KJB - Backbiters, **haters of God**, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Romans 1:31 KJB - Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Romans 1:32 KJB - Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Exodus 5:2 KJB - And Pharaoh said, **Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD**, neither will I let Israel go.

Exodus 5:9 KJB - Let there more work be laid upon the men, that they may labour therein; and **let them not regard vain words**.

Proverbs 30:9 KJB - Lest I be full, and **deny *thee*, and say, Who is the LORD**? or lest I be poor, and steal, and take the name of my God *in vain.*

Psalms 14:1 KJB - To the chief Musician, *A Psalm* of David. **The fool hath said in his heart, *There is* no God**. They are corrupt, they have done abominable works, *there is* none that doeth good.

Psalms 53:1 KJB - To the chief Musician upon Mahalath, Maschil, *A Psalm* of David. **The fool hath said in his heart, *There is* no God**. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

Revelation 11:7 KJB - And when they shall have finished their testimony, **the beast that ascendeth out of the bottomless pit** shall make war against them, and shall overcome them, and kill them.

~

QUESTION 038: There are people whom are baptized only in the name of "Jesus" (Act. 8:16, 19:5 KJB), or "Jesus Christ" (Act. 2:38; Rom. 6:3 KJB), and others are baptized in the name of "the Father, and of the Son (Jesus, Jesus Christ), and of the Holy Ghost / Spirit" (Mat. 28:19 KJB). Which is the correct 'formula' for baptism, and / or does it matter?

ANSWER 038: All of those statements, and baptisms are valid, and essentially the same thing. The reason being that the name "Jesus" carries the name of the Father in it (**Exo.** 23:21 KJB), for the name "Jesus" means "JEHOVAH is (my) salvation / saviour" (**Mat.** 1:21; **1 Cor.** 12:3 KJB). Jesus was anointed (by the Holy Ghost / Spirit) being the Messiah / Christ at His baptism (**Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32 KJB). The very word "Messiah" (**Dan.** 9:25-26 KJB) in Hebrew (**[H4899]**, "מָשִׁיחַ", "mäshiy^{a}ch"), and "Christ" ("Messias") in koine Greek (**Jhn.** 1:41, 4:25 KJB), means "anointed" (of the Holy Spirit of God; see **Isa.** 61:1; **Luk.** 4:18-19; **Act.** 4:27, 10:38; **Heb.** 1:9 KJB). Therefore, to be baptized in the name of "Jesus", or "Jesus Christ", is to be baptized in "the name of the Father, Son (Jesus), and Holy Ghost / Spirit", and likewise vice-versa.

Anyone teaching that only one of those phrases is valid is simply incorrect and doing a great disservice to the Kingdom of God and causing unnecessary division (**Pro.** 16:28; **Mar.** 3:24; **1 Cor.** 1:10-13 KJB). Anyone teaching that a person is not properly baptized because one of the phrases (above) was used in that person's baptism that those who are teaching do not approve of by their own misunderstanding, is likewise causing undo strife, as well as turning people away from the Kingdom, and there is a serious "woe" unto them who do that (**Luk.** 11:52; **Jam.** 3:1 KJB).

~

QUESTION 039: Should a person use the word / phrase "X" (insert the word or phrase here) since it is not specifically and exactly found written in the scriptures? Does it make it automatically unscriptural if it is not found in the Bible?

ANSWER 039: This answer is somewhat similar to **QUESTION & ANSWER 037**, in that the answer will depend upon the definition, and / or meaning of the word / phrase used. Just because a word / phrase is **not** found **exactly** and **specifically** used in the scripture does **not** automatically make that word / phrase unscriptural, and neither does it automatically make that word / phrase scriptural (even if such has a long hoary (white-haired or aged) history). What matters is does the definition / meaning of the word / phrase align harmoniously with the scripture (**Isa.** 8:20; **1 Pet.** 4:11 KJB). For instance, the word 'dinosaur' (coined mid 1800's AD, circa AD 1841/2 by evolutionary Professor Richard Owen; and meaning 'strange / unnatural / terrible (fear-causing) lizard') is not found in the English translation of the scriptures (KJB), but the older word "dragon" is found in the Bible.

The two words are often equated in literature, dictionaries, encyclopedias, and even scientific literature. For instance, read about the eye-witness accounts of "dinosauria" / "dragons" being seen in the wild by human beings in the **"QUEER (strange) ANIMAL STORY, REPORT OF A PRIMEVAL (ancient) MONSTER STILL LIVING, Amazing Tales from the Wilds, A MODERN HUNT FOR AN ANCIENT DINOSAUR"; November 29, 1919, page 7 (Left-hand Column)** – https://books.google.com/books?id=xfVDAQAAMAAJ&pg=RA37-PP5#v=onepage&q&f=false

Another is found in connections, or suggested similarities, between flying dragons of the "genus Draco" and "Pterodacyls" (sic); **The New American Encyclopedic Dictionary: An Exhaustive Dictionary of the English Language : Practical and Comprehensive : Giving the Fullest Definition (encyclopedic in Detail), the Origin, Pronunciation and Use of Words, Volume 2; Robert Hunter, Edward Thomas Roe, Le Roy Hooker, Thomas W. Handford; J.A. Hill, 1907; page 1529, far right column, under "8. Zoology 2 (b)"** - https://books.google.com/books?id=V74sAQAAMAAJ&pg=PA1317#v=onepage&q&f=false

In China, great bones of 'dinosaurs' (&c.) were dug up, but were called "dragon bones" - https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=dinosaur+%22dragon+bones%22&btnG=

Yet, these are not the words / phrases that most are concerned with in regards the topic of "Godhead". The question is really asking about words like "trinity", "God the Son", "God the Holy Ghost / Spirit", "co-equal", "co-eternal", "co-eval", "consubstantial", and such-like terms, which are **not exactly** and **specifically** found used **in the English translations of the scriptures** (KJB & others). Can such words be used to quickly describe biblical concepts? It depends on how one is defining and using those words.

Time (age), majority / (human) authority all have their proper places, but cannot be the determinative factors in regards the veracity (truthfulness) of a word / phrase in relation to the Bible. Heresies have been around a long time, since the fall of Lucifer, and often accepted by the many and those in positions of power, but that does not make them correct. According to the Bible, God defines God's words (**Gen.** 40:8; **Isa.** 8:20, 28:10,13; **2 Pet.** 1:20 KJB, &c.) since they were inspired of God (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB).

The bottom-line is, Does the definition being utilized align harmoniously with the scriptural words and definitions, and is it being used in the proper biblical setting? Some will jump to an automatic, "Yes!", without a much deeper consideration of them, since those words have simply been in use for a lengthy period of time, and have become ingrained in their vernacular (common language use) and religious systems, and accepted by majority / authority. Take a for instance, "co-eval".

> **Definition:** "coeval: : of the same or equal age, antiquity, or duration" - https://www.merriam-webster.com/dictionary/coeval

All that would need to be done to show that this word ("coeval") might be used (properly) is to demonstrate several lines of evidence from the scriptures (KJB) that, say / show, for instance, that the Father and the Son (and even Holy Ghost / Spirit) are both (all) 'eternal', 'everlasting', 'infinite', 'for ever and ever'. Frankly, that is not that difficult to do. See "eternal" (God; **Deu.** 33:27; the Son – Jesus; **Jhn.** 5:39; the Spirit; **Heb.** 9:14 KJB; &c.) Other texts for consideration are, **Exo.** 3:14; **Jhn.** 8:58; **Psa.** 90:2, 102:12,24-27; **Pro.** 8:23; **Isa.** 9:6, 26:4, 33:14, 40:28; **Rom.** 16:26; **1 Tim.** 6:16; **Heb.** 1:8-12, 13:4-8,20 KJB; &c. So, can "co-eval" be used in regards these Three? Sure.
What about "coequal"?

> **Definition:** "coequal: as in identical; resembling another in every respect" - https://www.merriam-webster.com/thesaurus/coequal

For this word, it would depend on how it is being used, and in what context. For instance, is a person asking about "coequal" appearance (ie. looking exactly the same), or "coequal" authority (ie. having the same amount of power / authority)? What context is that authority being applied to?

In regards appearance there might be a place to carefully use such a word, since in **Hebrews**, the Person / Being of the Son is said to be "in the express image" of the Person / Being of the Father:

> Hebrews 1:3 KJB - Who **[Jesus, the Son]** being the brightness of his **[the Father's]** glory, and **the express image of his person**, and upholding all things by the word of his power, when he **[Jesus, the Son]** had by himself purged our sins, sat down on the right hand of the Majesty **[the Father]** on high;

In regards authority over creation this should not be too difficult to demonstrate that the word fits, since the Bible (KJB) describes the authority / power ("almighty"; **Gen.** 17:1; **Rev.** 21:22 KJB; &c., "all power"; **Mat.** 28:18 KJB, "power of the highest"; **Luk.** 1:35 KJB) over creation that the Father, Son and Holy Ghost / Spirit have. However, regarding Themselves (Deity), there is an "hierarchy":

> **Definition:** "hierarchy: as in ladder; a scheme of rank or order" - https://www.merriam-webster.com/thesaurus/hierarchy

The Father is over the Son in authority among Themselves (**typology**: **Gen.** 41:40, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."; the Son submits / honours the Father; **Exo.** 20:12; **Jhn.** 8:49 KJB; Father is "greater" (authoritatively in the Godhead); **Jhn.** 14:28 KJB; the Son asks the Father; **Jhn.** 14:16 KJB; the Father sends the Son; **Isa.** 48:16; **Jhn.** 5:30 KJB, &c.; returns to the Father what was given:

> 1 Corinthians 15:24 KJB - Then *cometh* the end, when **he shall have delivered up the kingdom to God, even the Father**; when he shall have put down all rule and all authority and power.
>
> 1 Corinthians 15:25 KJB - For he must reign, **till** he hath put all enemies under his feet.
>
> 1 Corinthians 15:26 KJB - The last enemy *that* shall be destroyed *is* death.
>
> 1 Corinthians 15:27 KJB - For he hath put all things under his feet. **But when he saith all things are put under *him, it is* manifest that he is excepted, which did put all things under him**.
>
> 1 Corinthians 15:28 KJB - And **when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all**.)

While the Father & Spirit sent the Son (**Isa.** 48:16 KJB), & the Father & Son sent the Spirit (**Jhn.** 14:26, 15:26 KJB), neither the Son, or Spirit send the Father. It is within the Father's authority to set the hour, day, month & year of the Wedding (2nd Coming); **Mat.** 24:36; **Mar.** 13:32; **Act.** 1:7 KJB. So, in using the word "coequal" one must be careful and specifically define how they are using it, always being careful of staying within the confines of God's definitions and words. One could use the word in the context of "love" (**1 Jhn.** 4:8,16 KJB), "charity" (**1 Cor.** 13:1-4,8,13 KJB) in that the characters of the Father, Son and Holy Ghost are all "love".

The Desire of Ages (1898), by Ellen. G. White, page 352.2:

> "... **[page 352.2]** They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God. ..." - https://m.egwwritings.org/en/book/130.1678
>
> > **[3]** **The Holy Spirit** is **an intelligence**, **having the power of Omnipotence**, **directing** the battle, and is **more than angels**, and is **in the ranks**, **enlisted in**, of the army of Heaven, and is the **representative** of:

[2] <u>the Captain</u> [Ruler / Prince], Jesus Christ / Michael the Archangel, **<u>the Son</u>** of the Father, of:

[1] <u>the Lord</u> [the Father]

What about "consubstantial"?

> **Definition:** "consubstantial: of the same substance" - https://www.merriam-webster.com/dictionary/consubstantial

This word would be similar to that of "coequal", in that there is a right and a wrong way to use it, and the context would have to be made clear. For instance, the Son – Jesus is identified as "the only begotten" (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9 KJB, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9 GNT TR) or monogenes (μονογενὴς; **Jhn.** 1:18 GNT TR) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18 GNT TR)) of the Father, which means that the physical Deity nature of the Son is of the same (essence / substance / eternal existence) as that which the Father exists with (being His own physical Deity nature (Jhn. 17:3 KJB, GNT TR, "the only true God", "τον μονον αληθινον θεον", "ton monon alethinon theon", or in other words "the only (underived / original in nature) God")), as Jesus is the eternal Son of the eternal Father. While that is a mystery in itself, and hid with JEHOVAH Elohiym, the Bible does share (**Deu.** 29:29 KJB) somewhat about the Deity nature of the Father and Son. The only difference being that the Son's nature is of the Father's, while the Father's nature is His own, underived.

Review and Herald April 5, 1906, par. 8:

> "... **[par. 8]** There are light and glory in the truth **<u>that Christ was one with the Father before the foundation of the world was laid</u>**. This is the light shining in a dark place, making it **<u>resplendent with divine, original glory</u>**. **<u>This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible</u>**. ..." - https://m.egwwritings.org/en/book/821.26594

Signs of the Times November 27, 1893, par. 5:

> "... **[par. 5]** Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that **<u>he and the Father were of one substance, possessing the same attributes</u>**. ..." - https://m.egwwritings.org/en/book/820.11893

As stated several times already, the nature of the Holy Spirit is a mystery unspoken of in scripture (KJB) and should **<u>not</u>** be commented upon beyond that point. A person who says that the nature of the Holy Spirit is "consubstantial" with the Father & Son, has left scriptural safety, and enters into things which they **<u>cannot possibly know</u>**, since such has **<u>not</u>** been revealed by God to mankind.

Acts of the Apostles (1911), by Ellen G. White, page 52.1

> "... **[page 52.1]** **<u>The nature of the Holy Spirit is a mystery</u>**. **<u>Men cannot explain it, because the Lord has not revealed it to them</u>**. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. **<u>Regarding such mysteries, which are too deep for human understanding, silence is golden</u>**. ..." - https://m.egwwritings.org/en/book/127.180

Wise words. Faithful counsel. For more see **7ABC 437.2-440.2**, &c. - https://m.egwwritings.org/en/book/97.7

So, can a person use "consubstantial" in the context of the Father and Son's natures? Yes. Should they include the Holy Spirit in that same context? No.

As for the phrases, "God the Son", "God the Holy Ghost", and even "trinity" see **QUESTION & ANSWER 036**. The words can be used if properly defined, and in a biblical context, however, persons should take **extra special care** with the word "trinity" as the vast majority use of the word (99.9% est.), at least since Tertullian's ("una substantia", &c.) time, carries unscriptural definition as defined by Roman Catholicism, and such like systems of religion. This author, as a personal practice, does not ordinarily use the word "trinity" in describing the Godhead (of Father, Son and Holy Ghost / Spirit, though there is a simple definition which if defined properly can be used), but instead uses words like "trio", "threefold", "Godhead", "three ...", "the Father, Son and Holy Ghost / Spirit", and 'eternal heavenly Trio'.

This author's **personal reason** being that the word "trinity" most often carries too much heretical baggage, and only brings people to confusion when trying to describe the 3 Persons / Beings that are "JEHOVAH Elohiym" or "the LORD God/s" to them. This especially occurs when speaking with Muslims, WTS / JW, Arians, Unitarians, &c, all of whom already have misunderstandings, and misrepresentations, about the topic. This author feels **no need** to simply use the word "trinity" that often, even with other Christians in differing religious systems, to attempt to relate to them, and to sound as if this author's belief system is as others (a false ecumenism, a very dangerous slippery-slope; **Psa.** 73:2 KJB). It is not:

> Deuteronomy 32:31 KJB - For their rock *is* not as our Rock, even our enemies themselves *being* judges.

This author has absolutely **no** intention of lowering the standard (banner; **Son.** 2:4 KJB) of truth (**Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB) to merely (not actually) seem as if this author fits in with the crowd. This author desires that all come **up** to the standard that JEHOVAH Elohiym have set.

Others can call this author whatever they want for such a position, but as it is written:

> Acts 24:13 KJB - **Neither can they prove the things whereof they now accuse me**.
>
> Acts 24:14 KJB - But this I confess unto thee, that after the way which **they call heresy**, so worship I the God of my fathers, **believing all things which are written in the law and in the prophets**:

Therefore, let them who "shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (**Mat.** 5:11 KJB), and who "killeth you, will think that he doeth God service" (**Jhn.** 16:2 KJB), rail, burn, smoke, and smolder, and blow in the wind, closing their ears and shutting their eyes unto their own hurt and injury.

~

QUESTION 040: Is the Holy Ghost / Spirit His own Person / Being, individual from the Father and Son, or is the Holy Spirit the Father, and / or the Son – Jesus, or angels after another mode?

ANSWER 040: This question, or something like it, is often asked by those who do not know any better having had interaction with hereticks (**Tit.** 3:10 KJB) who deny the plain words of scripture, and or the SoP / ToJ, and teach (the heresy) that there are only Two Persons (Father & Son), but three "personalities", which is semi-modalism, an aberration from full modalism / Sabellianism (One Person / Being who interacts with creation through various 'modes', personas (of Father, Son and Holy Ghost / Spirit), as if a single person put on the 'hat' (identity) of 'plumber', then switched to the 'hat' of 'electrician', then to the 'hat' of 'salesman' in dealing with various people / situations).

The Bible clearly teaches that the Holy Spirit is His own individual Self / Person / Being, differing from that of the Persons / Beings of the Father and the Son (Jesus). See **Chapters 8-11** of this very work for a more full and detailed exposition. But in very brief:

> John 14:16 KJB - And **I [Jesus]** will pray **[ask]** **the Father**, and **he [the Father]** shall give **you** **another Comforter [besides Jesus, someone else]**, that **he** may abide with **you** for ever;
>
> > **[1]** the Father, he[a]
> > **[2]** I **[Jesus]**
> > **[3]** another **[not Jesus, not the Father, but One who comforts as they have]** Comforter, he[b]
> > **[4]** you, you **[disciples]**
>
> John 14:17 KJB - *Even* **the Spirit** of truth; **whom the world** cannot receive, because it **seeth him not**, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you.
>
> > The world already could see Jesus. He was standing right there saying those words. However, though the Holy Spirit had been in the world a long time, and the world had not seen Him. His manifestations would be more prominent at / after Pentecost. In other words, it requires Faith, to see (with the mind's eye, or heart) the Holy Ghost / Spirit. God offers evidence of the wind by the moving of the trees demonstrating the invisible wind is present, so also with the Holy Ghost / Spirit in His Person (**Jhn.** 3:8 KJB).
>
> John 14:26 KJB - But **the Comforter**, *which is* **the Holy Ghost**, whom **the Father will send in my [Jesus'] name**, **he shall teach you** all things, and bring all things to **your** remembrance, whatsoever **I [Jesus] have said** unto **you**.
>
> > **[1]** the Father will send in
> > **[2]** my **[Jesus']** name, I have said
> > **[3]** the Comforter, *which is* the Holy Ghost, he shall teach
> > **[4]** you, your, you
>
> The Father, also a comforter (**Isa.** 40:1 KJB), is sending a replacement "Comforter", or "another Comforter", to the earth in Jesus' place.

Jesus is a "Comforter" who had to leave back to Heaven (3rd), and the Holy Ghost / Spirit is yet "**another** **[[G243]**, "αλλον", "allon", meaning "A primary word; "else", that is, different (in many applications): - more, one (another), (an-, some an-) other (-s, -wise)." – Strong's Concordance] Comforter", Who, like Jesus would bring peace, and stability to the people of God / church. Jesus was about to be 'recalled' by the Father. The Holy Ghost / Spirit would the Father afterward "send". The Father would not need to "send" the Spirit, if the Holy Ghost were already the Person / Being of the Father, even in another 'mode', and the Holy Ghost / Spirit would not be identified as "another" if it were already the Person of Jesus, even in another 'mode'.

John 15:26 KJB - But **when the Comforter is come**, whom **I [Jesus] will send unto you from the Father**, *even* **the Spirit of truth**, **which proceedeth from the Father**, **he shall testify of me**:

[1] from the Father, from the Father
[2] I **[Jesus]** will send unto ... from ..., me
[3] when the Comforter is come, even the Spirit of truth, which proceedeth, he shall testify of
[4] you **[disciples]**

Notice the time statements, "when", "will send", "shall". All future tense from the moment that Jesus is speaking. In this text Jesus is the One Whom is to "send" the Holy Spirit "from the Father", since it is Jesus is the One Whom asks / prays (**Jhn.** 14:16 KJB) the Father for the Holy Ghost for the disciples. Why would Jesus do that if He were the Holy Ghost, even in another 'mode'? The Holy Ghost is to "testify" of Jesus. Is Jesus testifying of Himself, by another 'mode'?

John 16:13 KJB - Howbeit when **he**, **the Spirit of truth**, is come, **he** will guide **you** into all truth: for **he shall not speak of himself**; but whatsoever **he shall hear**, *that* **shall he speak**: and **he will shew you** things to come.

The Holy Ghost / Spirit would not come (future from that time) on His own authority, but in the authority of the Son and Father. He is neither the Son, or the Father. The Father, along with the Holy Ghost, had previously "sent" the Son (**Isa.** 48:16 KJB).

Modalism (in all forms; full, partial, other) is silly. **It is contradictory to scripture**, common sense (ie. holy sanctified logic guided by the word of God, and God's Holy Spirit), and makes the truth of the Godhead into a joke among the heathen, and those without God, and all the while satan uproariously laughs.

The SoP / ToJ also knows no such thing as "Two Persons / Beings" and "three personalities":

8LtMs, Ms 93, 1893, par. 8:

"... **[par. 8]** The Holy Spirit is the Comforter, **in Christ's name**. He **personifies** Christ, **yet is a distinct personality**. ..." - https://m.egwwritings.org/en/book/14058.6671001

The Geneal Conference Bulletin February 15, 1895, pars. 5-6

> "... **[par. 5]** The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. **The Holy Spirit** is promised to all who will ask for it. When you search the Scriptures, **the Holy Spirit is by your side**, **personating** Jesus Christ.
>
> **[par. 6]** If we will open the door to Jesus, he will come in and abide with us. Our strength will always be reinforced by **his actual representative**, **the Holy Spirit**. ..." - https://m.egwwritings.org/en/book/448.21

And many more already cited:

> "... the three persons—the Father, the Son, and the Holy Spirit." **[21; page 282]**
>
> "**The Holy Spirit is a person**" **[153A,B,C page 310]**
>
> "... **the Holy Spirit, who is as much a person as God is a person** ..." **[154, page 310]**
>
> "**The Holy Spirit exalts and glorifies the Saviour**. **It is his office to present Christ**, the purity of his righteousness, and the great salvation that we have through him. Jesus says, "He shall receive of mine, and shall show it unto you." The spirit of truth is the only effectual teacher of divine truth." **[156, page 311]**
>
> "**The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof**. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and **send the Spirit to be His successor** on earth. No one could then have any advantage because of his location or his personal contact with Christ. **By the Spirit** the Saviour would be accessible to all. **In this sense** He would be nearer to them than if He had not ascended on high." **[157A, page 311]**
>
> "Christ **gave His representative, the third person of the Godhead, the Holy Spirit**." **[168, page 316]**
>
> "Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; **so** the Spirit was to glorify Christ by revealing His grace to the world." **[170A,B,C,D pages 316-317]**

There are some, who, not willing to submit themselves to the Bible and those SoP / ToJ quotations, say that Jesus was referring to Himself in the 'third person', that He Himself would be the Holy Ghost / Spirit, and cite **Rom.** 8:9; **2 Cor.** 3:17; **Php.** 1:19; **Gal.** 4:6; **1 Pet.** 1:11 KJB.

> Romans 8:9 KJB - But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his.
>
> 2 Corinthians 3:17 KJB - Now **the Lord is that Spirit**: and where the Spirit of the Lord *is,* there *is* liberty.

Galatians 4:6 KJB - And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father.

Philippians 1:19 KJB - For I know that this shall turn to my salvation through your prayer, and the supply of **the Spirit of Jesus Christ**,

1 Peter 1:11 KJB – Searching what, or what manner of time **the Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The problem with this 'theology' of theirs, is that the Holy Spirit is also called the "Spirit of God" (**Gen.** 1:2 KJB; &c.), "the Spirit of the LORD" (**Jdg.** 3:10 KJB; &c.), &c., which is not always a reference to the Son, but can be just a reference to the Father, or to just the Son, and / or to Both, Father & Son. The reason for this being that the Father shares all things with the Son. The word "of" means to 'belong to, come from, be associated with', see also - https://dictionary.cambridge.org/dictionary/english/of

This would mean that the Holy Spirit, in those verses, is not directly Jesus, or another 'mode' of Himself, but that the Holy Spirit being His own Person / Being with His own individual personality and will, comes from, or is sent from, or belongs to, Jesus, having received Him from the Father in asking (**Jhn.** 14:6 KJB). The office, or job, of the Holy Spirit is to represent Jesus on earth to fallen mankind, and in so doing "personates" Jesus, as if He were Jesus, saying & doing what Jesus would say & do, only in a wider sphere of influence (omnipresence; **Psa.** 139 KJB) without the flesh & blood of sinful mankind that Jesus had taken upon Himself (**Rom.** 8:3 KJB). The Holy Spirit is the 'proxy' for Jesus, in Jesus' stead / place. The Holy Spirit has no human body, as Jesus has, except in the sense that the Holy Spirit works through (by His holy influence, words & love) mankind.

Another problem is that 'angels' (created heavenly beings, or even earthly created beings, like mankind; **Pro.** 16:2; **1 Cor.** 14:32; **Heb.** 12:23; **1 Pet.** 3:19 KJB; and even of lesser intelligences, like the 'animals'; **Num.** 16:22, 27:16 KJB) are also called 'spirits' and they are the "spirits" (**Psa.** 104:4; **Heb.** 1:7,14 KJB) **of** God also (even "the Father of spirits"; **Heb.** 12:9 KJB), and **of** Christ Jesus (**Mat.** 26:53 KJB), but not the same way that the Spirit is, coming in **Jesus**' name (**Jhn.** 14:26 KJB).

They will of course say, "the Lord is that Spirit" (**2 Cor.** 3:17 KJB), which is **all true**, but they will **completely misunderstand what that means**. Just as wherever Christ Jesus was sent of the Father (**Exo.** 23:21 KJB), He was to be the "presence of God" the Father, **as if** He were the Father, but is not the Person / Being of the Father, just the Representative Messenger thereof, so too the Holy Ghost / Spirit is to be the "presence" of Jesus, but is not actually Jesus, just the Representative Messenger thereof. **In this way**, the Holy Spirit is "the Lord", not in His Person, but **in His representation**.

Some will even misunderstand the SoP / ToJ in the same way they misunderstand those phrases in scripture, because they are rejecting the Personhood / Being of the Holy Ghost, and so have another false spirit influencing them. They are grieving away the Holy Ghost from their own lives! Imagine (briefly, and then turn forever away from such terrible thoughts) telling the Person / Being of the Holy Ghost / Spirit, "You are not a real Person / Being!" Imagine thinking of a schizophrenic Jesus, being One Person / Being but having 'two personalities'! This is what they ignorantly teach. For shame!!!

[176, page 322]

7LtMs, Ms 8c, July 26, 1891, par. 14:

> "... **[par. 14]** **Jesus comes to you as the Spirit of truth**; **study the mind of the Spirit, consult your Lord**, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem **the enlightenment of the Holy Spirit** as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. **Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul**. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace. ..." - https://m.egwwritings.org/en/book/14057.6103001

[177, page 322]

9LtMs, Lt 66, April 10, 1894, par. 18:

> "... **[par. 18]** The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. **We want the Holy Spirit, which is Jesus Christ**. If we commune with God, we shall have strength and grace and efficiency." - https://m.egwwritings.org/en/book/14059.6785001

[157B, page 311]

10LtMs, Lt 119, February 18, 1895, par. 18:

> "... **[par. 18]** Although our Lord ascended from earth to heaven, **the Holy Spirit was appointed as His representative among men**. ... **Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. Christ would represent Himself as present in all places by His Holy Spirit,—as the Omnipresent**. ..." - https://m.egwwritings.org/en/book/14060.5294001

[162A,B, page 315]

Review and Herald September 16, 1909, par. 7:

> "... **[par. 7]** **Christ is not now with us in person**, but **through the agency of the Holy Spirit**, **he is present** to impart his power and grace and great salvation. ..." - https://m.egwwritings.org/en/book/821.30206

And so, these, who misunderstand these phrases, as they do the Bible's phrases, wrest them (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and "depart from the faith" (**1 Tim.** 4:1 KJB), and run headlong into the arms of error, embracing satanism (satan's religion, which is everything apart from God's true religion, not specifically the "Church of Satan" only, but all luciferianism, all self-righteousness; the false, a lie-ght; **Luk.** 11:35; **2 Cor.** 11:13-15 KJB), and "speaking perverse things, to draw away disciples after them." (**Act.** 20:30 KJB), ending with no checks and balances of the "whole" "body of Christ" but themselves.

They, being isolated and alone, with very few, then draw 'body and blood' from Christ's "body", and **steal and rob** God of His resources – in people, land, and wealth, &c., to live as spiritual leeching vampires, afraid of the glory of God's light of truth revealed, and that they were in the wrong (**Rom.** 3:4 KJB), and so remain in darkness, skulking and creeping about seeking whom they may devour (**1 Pet.** 5:8 KJB), and convince to join with them, a mindless zombie of their own making, formed in their debased image. They ought to let the stake of the Cross pierce their self-infallibility, and be consumed by the renewing Holy Water of the Spirit, and die, and become 'born again', and children of the day.

Who was standing in the Garden with Adam & Eve, the Father's, or the Son's, Person / Being?

> Genesis 3:8 KJB - And they heard **the voice of** the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from **the presence of** the LORD God amongst the trees of the garden.

Who went with the Israelites from out of Egypt, the Father's, or the Son's, Person / Being?

> Exodus 33:14 KJB - And he said, **My presence** shall go *with thee,* and I will give thee rest.

Who was with David, and who is with the Church on earth today, the Father's, or the Son's, or the Holy Ghost's / Spirit's Person / Being?

> Psalms 51:11 KJB - Cast me not away from **thy presence**; and take not **thy holy spirit** from me.
>
> Psalms 139:7 KJB - Whither shall I go from **thy spirit**? or whither shall I flee from **thy presence**?
>
> Acts 3:19 KJB - Repent ye therefore, and be converted, that your sins may be blotted out, when the **times of refreshing** shall come **from the presence of the Lord**;

Please keep in mind that while the **Psalms** are partially about David, son of Jesse, they are also about Jesus. This author is pleading with all, to put away what they think they know, as teachers, and be children again, learning at the foot of Christ Jesus, by the pure word of God, and the Holy Ghost. What harm will it do, if they go back to square one, and start again, making sure of their footing?

~

QUESTION 041: Since the Father and Son are both physical Persons / Beings (having "form", "shape", "likeness", "body, "parts"), How does the Father dwell in Jesus (Jhn. 14:10, 17:21 KJB), and how does Jesus dwell in the Father (Jhn. 14:10-11, 17:21 KJB), and likewise How does the Father, Son (Jhn. 6:56, 14:23 KJB) and Holy Ghost / Spirit (Jhn. 14:17; 1 Cor. 3:16 KJB) dwell in the believer? (secondarily, How do fallen angels, being physical creatures (with "celestial bodies" of "strange (foreign to this earth) flesh"; 1 Cor. 15:40; Jud. 1:7 KJB) of living intelligence (spirit), dwell in those who are "possessed"?)

ANSWER 041: The answer is quite simple, really, as it is by accepting (believing) into the mind / heart / spirit, the "**words**" (which are 'spirit'). Notice carefully how Jesus lives by the Father, and how the Christian is to live:

John 6:45 KJB - It is **written in the prophets**, And **they shall be all taught of God**. **Every man therefore that hath heard**, and hath learned of the Father, cometh unto me.

John 6:56 KJB - He that eateth my flesh, and drinketh my blood, **dwelleth in me**, **and I in him**.

[This text is referring to taking in the Life of Jesus, in what He says and does, being the Living Perfect Example; **Jhn.** 13:15; **1 Pet.** 2:21 KJB.]

John 6:57 KJB - **As** the living Father hath sent me, and **I live by the Father**: **so he** that eateth me, **even he shall live by me**.

John 6:63 KJB - **It is the spirit that quickeneth**; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and *they* are life**.

When a person accepts **the words** of Jesus as truth into the heart / mind / spirit, it is as if Jesus dwells in the heart (**Rev.** 3:20 KJB).

John 12:49 KJB - For I have not **spoken** of myself; but the Father which sent me, **he gave me a commandment, what I should say, and what I should speak**.

John 14:10 KJB - Believest thou not that **I am in the Father, and the Father in me**? **the words that I speak** unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

John 14:21 KJB - He that hath **my commandments, and keepeth them**, he it is that loveth me: and he that loveth me shall be loved of my Father, and **I will love him, and will manifest myself to him**.

John 14:22 KJB - Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

John 14:23 KJB - Jesus answered and said unto him, If a man love me, **he will keep my words**: and my Father will love him, and **we will come unto him, and make our abode with him**.

John 14:24 KJB - He that loveth me not **keepeth** not **my sayings**: and **the word which ye hear** is not mine, but the Father's which sent me.

John 14:31 KJB - But that the world may know that I love the Father; and **as the Father gave me commandment, even so I do**. Arise, let us go hence.

John 17:8 KJB - For **I have given unto them the words which thou gavest me; and they have received *them***, and have known surely that I came out from thee, and they have believed that thou didst send me.

Romans 10:17 KJB - So then **faith *cometh* by hearing**, and **hearing by the word of God**.

Ephesians 1:13 KJB - In whom ye also *trusted,* after that **ye heard the word of truth, the gospel of your salvation**: in whom also after that **ye believed**, ye were **sealed with that holy Spirit of promise**,

Ephesians 6:17 KJB - And take the helmet of salvation, and **the sword of the Spirit, which is the word of God**:

Hebrews 4:12 KJB - For **the word of God *is* quick [living, alive, makes alive]**, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* **a discerner of the thoughts and intents of the heart**.

James 1:21 KJB - Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive with meekness the engrafted word, which is able to save your souls**.

In the beginning, in **Genesis** 1-3 KJB, Adam had been given the words of God (**Gen.** 2:17 KJB), and so Adam relayed those to Eve. They were both indwelt by God in this way, living according to JEHOVAH Elohiym's words. However, satan through the medium of a serpent (**Rev.** 12:9, 20:2 KJB), began to **exchange words** with Eve (**Gen.** 3:1 KJB). This was the devil attempting to 'sell' an idea to Eve which would counter-act and / or replace (Anti) God's words (anointing of the Spirit, Christos) with his own. It was a merchandising (**Eze.** 28:16 KJB; buying and selling of words / ideas), and once Eve accepted into her heart the words of the serpent, he then possessed (owned) her heart, and she became the new 'medium' and 'false prophet' of the devil to approach Adam.

Judas Iscariot accepted the words of the devil, over Christ Jesus (see also **Mat.** 26:14-16; **Mar.** 14:11; **Jhn.** 6:70 KJB), and in this way allowed the 'devil's mind / words' entry, so owning him fully, which allows the devil to control the actions by the possession of the citadel of the mind:

Luke 22:4 KJB - And he went his way, and **communed with** the chief priests and captains, how he might betray him unto them.

John 13:2 KJB - And supper being ended, **the devil having now put into the heart of Judas Iscariot**, **Simon's *son***, to betray him;

[See also **Mat.** 26:6-13; **Mar.** 14:3-9; **Luk.** 7:36-50; **Jhn.** 12:4, "Simon".]

John 13:27 KJB - And after the sop **Satan entered into him**. Then said Jesus unto him, That thou doest, do quickly.

The man possessed with "Legion" (**Mar.** 5:9,15; **Luk.** 8:30 KJB), when cured by Jesus was then in his "right **mind**" (**Mar.** 5:15; **Luk.** 8:35 KJB) accepting / believing Christ Jesus' words.
This is how the Father, Son and Holy Ghost dwell in the believer. By accepting their words into the heart, which brings forth their thoughts, speech and actions into the life. The same with devil possession. By accepting a fallen angel's words, over that of JEHOVAH Elohiym's words, that person opens the door of their mind / heart / spirit more and more until full access is granted and a person believes wholly after satan's mind, and becomes owned / possessed by him. Once that happens, the devil may pass control over to his subordinates and more devils take control of the persons thoughts and actions. Mesmerism / hypnotism is a powerful agency of the devil, and no Christian should ever enter upon the forbidden ground. The devil has many mediums through which he works in these days, but God still works through the appointed agencies of the word (Bible) and the Holy Ghost (and those through whom He works; **Isa.** 8:20 KJB). Close the door of the heart to the devil's words / ideas, speech and actions, and open up the Bible, pray (asking God), and accept the words of eternal life into the inmost soul (being), believe and carry those into the world, having JEHOVAH Elohiym in the heart (mind / spirit), upon the lips (speech), in the hands (actions), and so also being in God (Elohiym) as a child thereof.

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QUESTION 042: Every doctrine & practice of God should be found in the Sanctuary (Psa. 77:13 KJB), Where are the Three Persons / Beings, and especially the Person / Being of the Holy Ghost / Spirit found in the Sanctuary?

ANSWER 042: The Sanctuary / Tabernacle / Tent of Meeting / House of the LORD / Temple is comprised of an irreducibly complex system of **Three** areas: **[1]** Courtyard (Outer Court) of the Sanctuary; **[2]** Holy Place; **[3]** Most Holy Place.

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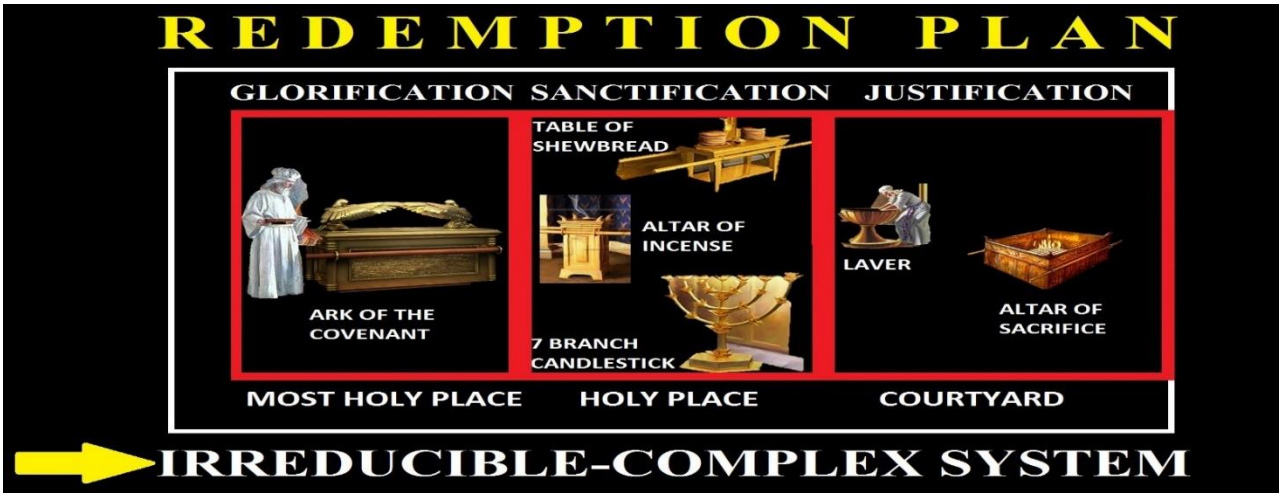

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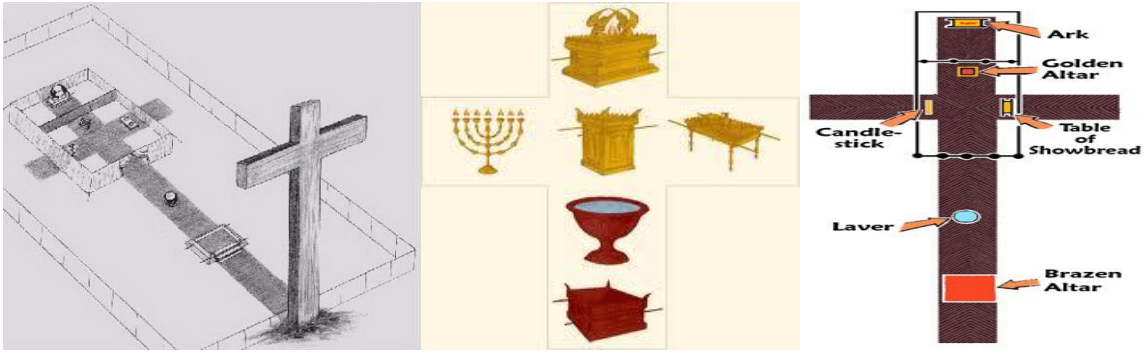

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Each place and item represented, in typological imagery / picture, a part of the plan of salvation / redemption, along with representing some aspect / character / reality of Godhead. Example of Jesus:

TYPE – TABERNACLE	LOCATION	ANTI-TYPE – JESUS (Death)	ANTI-TYPE JESUS (LIFE)	SALVATION - REDEMPTION	CHRISTIAN LIFE
(Brasen) Altar of Burnt Offering (Sacrifice) Exo. 27:2	**Courtyard Near Gate (East Side)** Exo. 27:1-8	**Pierced in Feet by Nail** Psa. 22:16	**Sacrifice of Himself; Lamb of God** Heb. 9:26; Jhn. 1:29,36	**Justification** Isa. 45:25; Rom. 5:9	**Saved by God's Grace through Faith (Faith & Repentance, Sacrificial)** 1 Cor. 5:7; Eph. 2:8-10; Tit. 3:4-8
Laver of Brass (Blood / Water) Exo. 30:18	**Courtyard Between Brasen Altar and Holy Place (Tabernacle)** Exo. 40:7,30	**Pierced in Side by Spear (Blood / Water)** Jhn. 19:34	**Water of Life Living Waters** Jer. 17:13; Jhn. 4:14, 6:35; 1 Jhn. 5:6; Rev. 21:6	**Justification** 1 Cor. 6:11	**Dead To Self, Alive unto God by Jesus (Baptism, Death, Burial, Resurrection)** Rom. 6:1-6

Golden Table of Shewbread Exo. 25:23-30	**Holy Place, North Side** Exo. 26:35; Isa. 14:13	**Pierced in Left Hand by Nail** Psa. 22:16	**I AM the Bread from heaven** Jhn. 6:32-33,35,41,50-51,58	**Sanctification** Jhn. 17:17; Eph. 5:26	**Live by Every Word of God (to the Law & Testimony)** Isa. 8:20; Mat. 4:4; Luk. 4:4; Deu. 8:3
Golden 7 Lamp Candlestick Exo. 25:31-40	**Holy Place, South Side** Exo. 25:37, 26:35; Num. 8:2; Rev. 1:4, 4:5	**Pierced in Right hand by Nail** Psa. 22:16	**I AM the Light of the world** Jhn. 8:12, 9:5, 12:46	**Sanctification** Psa. 119:105; Jhn. 17:17; Act. 26:18	**Let Your Light So Shine (Witness)** Mat. 5:14-16
Golden Altar of Incense Exo. 40:5	**Holy Place, West Side** Exo. 28:43, 40:5	**Pierced in the Heart, dying of a broken Heart for us because of sin** Jhn. 19:37; Rev. 1:7	**Jesus, the answer to all our prayers** Dan. 9:16-19, 24-27; Mal. 1:11	**Sanctification** Psa. 51:10; 1 Thes. 5:23; 1 Tim. 4:5	**Pray Always** Psa. 141:2; Luk. 1:10, 21:36; 1 Thes. 5:17,19; Rev. 8:3-4
Golden Ark of Covenant Exo. 25:10-22	**Most Holy Place, West Side** Exo. 26:33-34	**Pierced in the Head by Crown of Thorns** Mat. 27:29; Mar. 15;17; Jhn. 19:2,5	**I AM the Way, the Truth and the Life** Jhn. 14:6, 15:10	**Glorification** Deu. 4:2; Jer. 30:19; 2 Thes. 3:1	**Delight to do God's Will, Law within My Heart (Ark)** Psa. 40:8; Luk. 22:42

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Sanctuaries / Tabernacles / Temples / Houses of God	Texts
[1] Tabernacle in wilderness	**Exo.** 25:8, 40 KJB
[2] Solomon's Temple (aka 1st Temple; **Ezr.** 3:12 KJB)	**1 Chr.** 6:10 KJB
[3] Zerubbabel's rebuilt Temple (aka 2nd Temple)	**Zec.** 4:9 KJB
[4] Herod's additions to the Temple	**Jhn.** 2:20 KJB
[5] Temple of Jesus (Head) & the Church, the Body of Christ (aka 3rd Temple; **Eze.** 40:1-43:27; **Zec.** 6:12-13 KJB)	**Jhn.** 2:19,21; **2 Cor.** 6:16; **Eph.** 2:21; **2 Thes.** 2:4; **1 Pet.** 2:5; **Rev.** 11:1-2, 21:22 KJB
[6] The Body (Individual) Temple	**1 Cor.** 3:16-17, 6:19 KJB
[7] The real Temple in Heaven (see also **Psa.** 102:19; **Isa.** 6:1; **Jon.** 2:7; **Rev.** 3:12, 7:15, 11:19, 14:15,17, 15:5-6,8, 16:1,17 KJB, &c.)	**Heb.** 8:2; **Rev.** 11:19, 15:5 KJB

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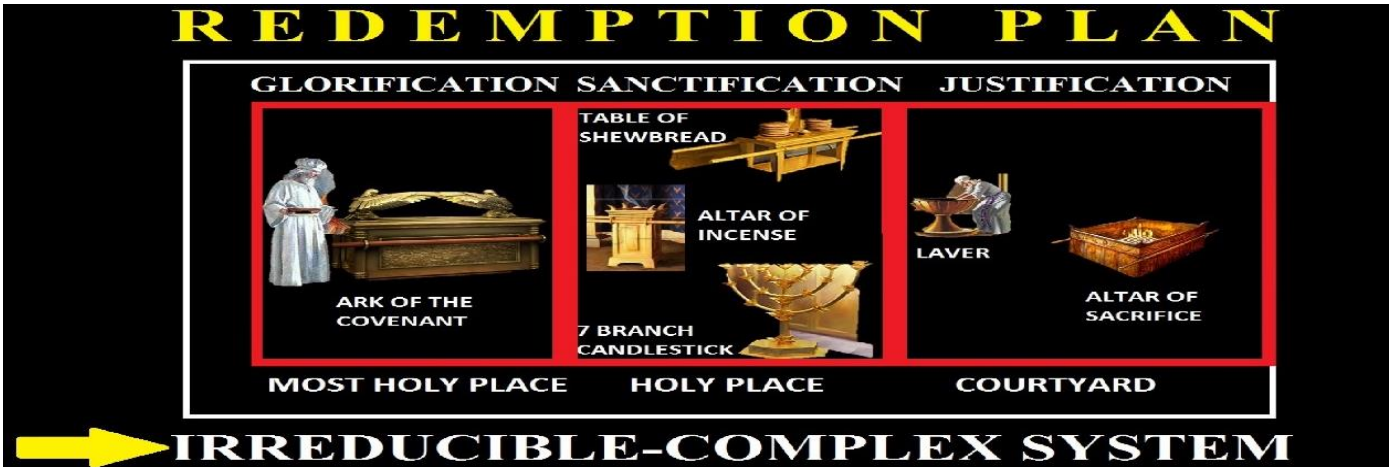
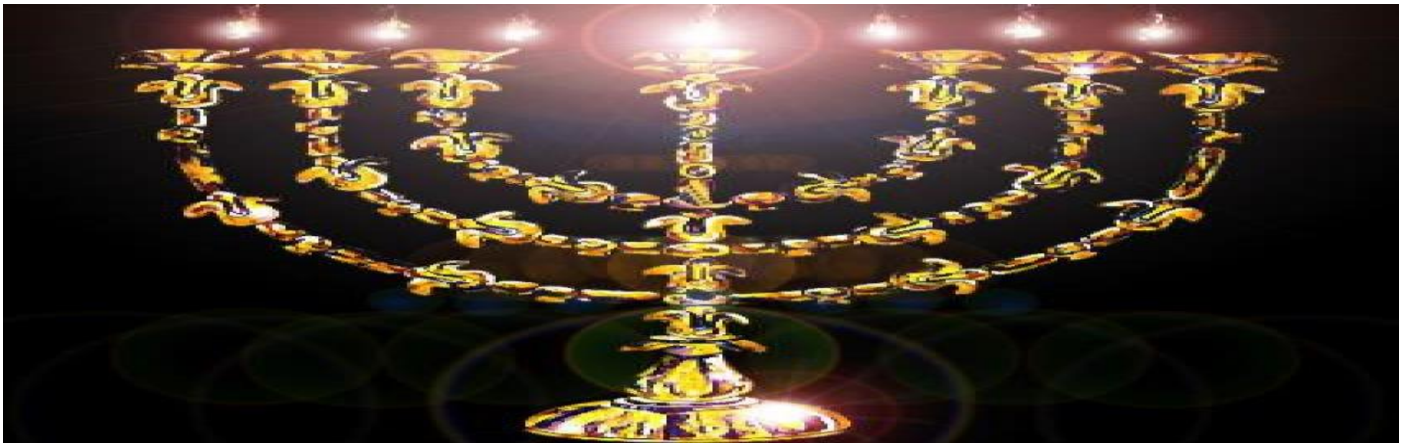
Psalms 77:13 KJB - Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?



The 7 Lamp Pattern of the Sanctuary in all of the Bible						
Genesis to Revelation						
Genesis 1	Genesis 1	Genesis 1	Job	Revelation 20	Revelation 21	Revelation 22
Perfect Creation	God with Man	Ruin of Man (1st Adam) satan rules	Great Controversy	Ruin of satan (2nd Adam) Jesus Rules	Man with God	ReCreation Perfect
Creation in Genesis 1-2						
Day 1	Day 2	Day 3	Day 7	Day 6	Day 5	Day 4
Gen. 1:1-5; Light	Gen. 1:6-8; Divided Waters Heaven / Sea	Gen. 1:9-13; Grass, Herbs & Fruit Trees	Gen. 2:1-3; Sabbath of God	Gen. 1:24-32; Land Beasts, Man & Garden	Gen. 1:20-23; Sea Beasts, Birds & Fishes	Gen. 1:14-19; Sun, Moon & 'Stars'
The History of the Everlasting Gospel in the World 2 Pet. 3:8; Psa. 84:10, 90:4; Mat. 13:35; Isa. 46:9-10						
1000 Years	2000 Years	3000 Years	7000 Years	6000 Years	5000 Years	4000 Years
Adam (Light) Gen. 3:15; 2 Cor. 4:4-6	Noah & Abraham (Water Divided)	Moses & Israel (Grass, Herbs & Fruit Trees)	Millennial Sabbath with God	Man Restored (Earth Beast Rises) Apostate Protestant USA	Christians Multiply (Sea Beast Rises) Papacy	Jesus (Sun), Word (Moon) & God's Peoples ('Stars')
Feasts of the LORD (Type)						
Lev. 23:4-5	Lev. 23:6-8	Lev. 23:10-14	Lev. 23:15-22	Lev. 23:24-25	Lev. 23:27-32	Lev. 23:34-44
Passover (1st) (14th)	Unleavened Bread (1st) (15th-21st)	Firstfruits / Wavesheaf (1st) (day after first sabbath; 16th)	Pentecost (3rd) (50th day from Firstfruits)	Trumpets (7th) (1st)	Atonement (7th) (10th)	Tabernacles (7th) (15th-21st, & 22nd)
Feasts of the LORD (Antitype)						
1 Cor. 5:7	1 Cor. 5:6-8	1 Cor. 15:20,23	Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-18,33; Psa. 133:1-3; 1 Pet. 1:12; Rev. 5:6;	Rev. 9:5-6,10 (5 months; Pentecost to Trumpets; Early to Latter Rains); Rev. 10:1-6	Dan. 8:13-14,26, 12:12; Rev. 9:13-15, 10:6, 14:6-12	Rev. 7:9, 15:2
Jesus Dies Crucified; Calvary; AD 31; 3 PM (evening Sacrifice); 6th Day of the Week; 14th of the 1st Month, Abib	Jesus in the Tomb at Rest (Finished), Without Sin, Not Risen AD 31; (Sabbath) 7th Day of the Week; 15th of the 1st Month, Abib	Jesus Resurrected; AD 31; Early Before Sunrise, 1st Day of the Week; 16th of the 1st Month, Abib	Jesus Anointed in 3rd Heaven as Great High Priest; Holy Spirit Poured out at Pentecost; AD 31; 1st Day of the Week; 5th Day of the Month, Sivan	Jesus, in 3rd Heaven, sends Warning of Judgment to Come; the Great Awakening; Peoples Gathered; AD 1833/34 (after the 'five months')	Jesus makes Final Atonement; The Hour of His Judgment is come; (10 Years later; Jubile, 50th year from AD 1793; Rev. 11:9,11) AD 1844; Oct. 22-to Present	Gathering of Saints; 2nd Advent; Palms of Victory before the Throne of God; Soon & Very Soon!
Daniel						
Dan. 4:1-37	Dan. 3:1-30	Dan. 2:1-49	Dan. 1:1-21	Dan. 7:1-28	Dan. 6:1-28	Dan. 5:1-31
King, Everlasting Gospel & Saved	Law, Test, Worship, & 1st Amendment (Establishing)	Vision, Kingdoms of Earth to Heaven	Captivity (sin) to Release (salvation)	Vision, Kingdoms of Earth to Heaven	Law, Test, Worship, & 1st Amendment (Prohibiting)	King, Everlasting Gospel & Lost
Revelation						
Rev. 1:1-5:14	Rev. 6:1-8:1	Rev. 8:2-11:19	Rev. 12:1-14:20	Rev. 15:1-19:21	Rev. 20:1-15	Rev. 21:1-22:21
7 Churches	7 Seals	7 Trumpets	Great Controversy	7 Last Plagues	1000 Years; Millennium	New Jerusalem; New Heavens & Earth



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In **Rev.** 4:1 KJB, John, standing on the Isle of Patmos (courtyard of the Sanctuary; earth where Jesus the Lamb died) sees a "door" (first veil; **Lev.** 8:32,35; **1 Kin.** 7:50; **2 Chr.** 4:22; **Isa.** 6:4; **Eze.** 41:23; **Rev.** 3:7-8 KJB) opened in Heaven, during the first church age, Ephesus of which he (John) was a part; and therein he sees, "a throne was set in heaven, and one sat on the throne." (**Rev.** 4:2 KJB). This means that the throne was not in that place before, and the Father which sat, was not sitting there as yet. The Father moved from the Most Holy to the Holy place in Heaven ("places"; **Eph.** 1:3,20, 2:6, 3:10) to meet Jesus (**Psa.** 24; **Rev.** 4-5 KJB). In this room that John sees, is "**seven lamps of fire burning before the throne**", and this was where Jesus "walked" among those candlesticks (**Rev.** 1:10-20, 2:1 KJB).

The Tree of Light in the Holy place has **6** branches (**Exo.** 25:32,33,35,37:18,19,21 KJB) out of the central stock, even as it represents the Holy Spirit (**Rev.** 1:4, 3:1, 4:5, 5:6, 22:17 KJB) in His fullness ("7"; see **Isa.** 11:2 KJB; **[1]** the **[Holy]** spirit of the LORD, **[2]** the spirit of wisdom, **[3]** understanding, **[4]** the spirit of counsel, **[5]** might, **[6]** the spirit of knowledge, **[7]** of the fear of the LORD), and this light (**2 Pet.** 1:19 KJB) coming from Him, is the Spirit of Prophecy (**Rev.** 19:10 KJB) working in holy men, as they are moved by the Holy Ghost (**2 Pet.** 1:20-21 KJB), thus the number 6 is the number of man (**Gen.** 1:26-31 KJB), with the 7th being the number of God's perfect Holy Spirit indwelling therein.

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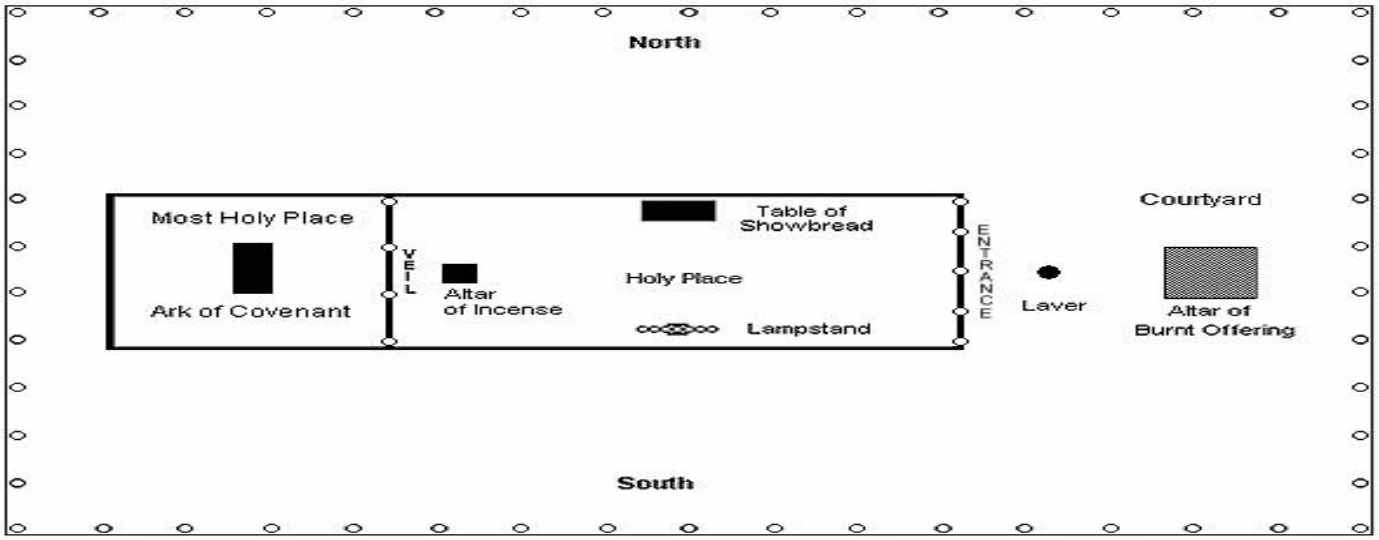

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The word "before" means in front of or across from, or in opposition positionally from, which is where **the Table of Shewbread** was (**symbolizing the throne of God in the Holy Place**, sides of the north (right hand side); **Exo.** 25:24, 26:35; **Lev.** 24:5-7; **Deu.** 8:3; **Isa.** 14:13; **Mat.** 4:4, 22:44, 26:64; **Mar.** 12:36, 14:62, 16:19; **Luk.** 4:4, 20:42, 22:69; **Jhn.** 6:57, 14:24; **Act.** 2:25,33-34, 5:31, 7:55-56; **Rom.** 8:34; **Eph.** 1:20; **Col.** 3:1; **Heb.** 1:3,13, 8:1, 10:12, 12:2; **1 Pet.** 3:22; **Rev.** 3:21 KJB). The 7 Branch Candlestick is in the Holy place (**Exo.** 26:35; **Heb.** 9:1-2 KJB), and Jesus had to serve here "first" (**Heb.** 9:2,6 KJB), and the "way into the holiest of all was not yet made manifest (opened for service)" (**Heb.** 9:8 KJB) until that was accomplished (**Heb.** 9:6 KJB).

The word of God is likened unto bread; **Deu.** 8:3; **Mat.** 4:4; **Luk.** 4:4 KJB; &c., and the sanctuary (**Psa.** 77:13 KJB) houses the table of shewbread, crowned (for Kings; **Psa.** 21:3 KJB) with "gold" (**Exo.** 25:24, 37:11 KJB, as symbol of Faith & Love; **1 Pet.** 1:7-8 KJB), upon which sits 2 stacks of 6 loaves, **6**,**6** (**Lev.** 24:6 KJB). The Table of shewbread is a symbol of God's throne in the holy place, and thus both places, represent the seat / throne of the Father (whom Jesus lives by, **Jhn.** 6:57a KJB), and a place for the Son (whom Christians are to live by; **Jhn.** 6:57b; Rev. 3:21 KJB). 6 is also the number of man (**Gen.** 1:24-31 KJB), one for mankind in general (Adam the first; **1 Cor.** 15:45 KJB), and one for the God-man - Jesus (the last Adam; **1 Cor.** 15:45; **1 Tim.** 3:16; **Rev.** 3:21 KJB).

Someone will of course say, "The Holy Spirit then is not upon the Throne, since He is across from it in representation of the 7 Lamp Candlestick!" Yet, **they do not realize** in their **gross darkness** and **pitiable ignorance** (without knowledge) that each piece represents not merely One among the Godhead of the Father, Son and Holy Ghost / Spirit, but all Three. Jesus also said that He was "the light" (**Jhn.** 1:4-9, 8:12, 9:5, 11:9 KJB), as is God the Father the "light" (**Psa.** 27:1 KJB). The Holy Spirit is represented upon the Table of Shewbread by the very "**fruit** of the vine" (**Mat.** 26:29; **Mar.** 14:25; **Luk.** 22:18 KJB) in the Golden cups / vessels (**2 Chr.** 4:19; **Ezr.** 6:5; **Dan.** 1:2, 5:2-3 KJB), that was next to the Bread of the presence. The "fruit" is connected with the "fruit of the Spirit" (**Gal.** 5:22; **Eph.** 5:9 KJB). Each Christian is to be such a "chosen vessel" (**Act.** 9:15; see also **Mat.** 25:4; **Rom.** 9:3; **2 Cor.** 4:7; **2 Tim.** 2:20 KJB) filled with the Holy Spirit (**Eph.** 5:18 KJB).

The Holy Spirit is also represented in the "fruit" of the harvest of grain (**Mar.** 4:29 KJB), which makes the very bread of the Presence on the golden Table. So, is the Holy Spirit represented upon the Throne in the Holy Place? Yes. The only difference being that the Father and Son have physical bodies / nature, and can "sit" with their posteriors, whereas the nature of the Holy Spirit is a mystery (**Deu.** 29:29 KJB) and is not seen in His Person / Being with the physical eye, but by the eye of faith, though manifestations can be seen physically (such as the emblem of a, or emblematic, "bodily shape like a dove" (**Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32 KJB) and "sound from heaven as of a rushing mighty wind" (**Act.** 2:2 KJB) & "cloven tongues like as of fire" at Pentecost (**Act.** 2:3 KJB)).

The Holy Spirit is also represented in the Most Holy Place, upon the Ark of the Covenant in the "glory" that appeared there, and in the "fruit" of Aaron's rod (of Almond) that budded (**Num.** 17:8-10; **Heb.** 9:4 KJB), and by the very words written into the Tables of the Stone (**Exo.** 31:18; **Deu.** 9:10; **Mat.** 21:28; **Luk.** 11:20 KJB) by the Holy Ghost / Spirit, even as He writes the same law of God into the heart of the Christian (**Exo.** 34:1; **Deu.** 10:2; **Jer.** 31:33; **2 Cor.** 3:2-3; **Heb.** 8:8-10, 10:16 KJB).

Three (3) places. Three Persons / Beings. The "threefold" (**Ecc.** 4:12 KJB; Godhead) of "the Father, and of the Son, and of the Holy Ghost" (**Mat.** 28:19 KJB), or "the Father, the Word, and the Holy Ghost: and these three are one" (**1 Jhn.** 5:7 KJB), so "these three agree in one" (**1 Jhn.** 5:8 KJB).

Three Holies (courtyard of the sanctuary (holy), Holy Place, and Most Holy Place). Three "Holies" or "Holy, Holy, Holy" (**Isa.** 6:3; **Rev.** 4:8 KJB). Three Holy Persons / Beings;

[1] the "Holy Father"; **Jhn.** 17:11 KJB,

[2] the "holy child" Jesus; **Act.** 4:27,30 KJB,

[3] "the Holy Ghost / Spirit"; **Mar.** 13:11; **Luk.** 11:13 KJB.

Three greetings:

> Revelation 1:4 KJB - John to the seven churches which are in Asia: Grace be unto you, and peace, **from him [God the Father]** which is, and which was, and which is to come; **and from the seven Spirits [the Holy Ghost / Spirit]** which are before his throne;
>
> Revelation 1:5 KJB - **And from Jesus Christ [the Son of the Father]**, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

21LtMs, Ms 95, October 20, 1906, pars. 29-30:

> "... **[par. 29]** Here is where **the work of the Holy Ghost** comes in, after your baptism. You are **baptized in the name of the Father, of the Son, and of the Holy Ghost**. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are **born unto God**, and you stand under the sanction and the power of **the three holiest beings in heaven**, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with **Christ** in **God**. Hidden "with Christ in God"—wonderful transformation. [Colossians 3:3.] This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, **I just call upon the three great Worthies, and say**: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character.
>
> **[par. 30]** And **this is the prayer that every one of us may offer**. ..." - https://m.egwwritings.org/en/book/14071.8872001

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QUESTION 043: CAN A CREATURE (EVEN A HIGHLY EXALTED ONE) HAVE DIED FOR THE SIN OF ADAM, & OF THE WHOLE WORLD?

ANSWER 043: In short, "No." Those who adhere to Arianism or semi-Arianism (a doctrine of the catholic Arius; that the Son of the Father was created, or came into being at some point in eternity past by some means of the Father's will, or at birth through Mary), such as the WTS / JW (Watchtower & Tract Society / Jehovah's Witnesses) & others, teach that any creature that God the Father chose could have died (made a blood sacrifice substitutional offering) for the sin of Adam, & so for the sins of the whole world.

However, all of such theologizing is incorrect. No created being (even a highly exalted one) that God the Father chose could have died (made a blood sacrifice substitutional offering) for the sin of Adam, & of the whole world. Why? Sin is a violation (**Rom.** 7:7,14; **Jam.** 2:8-13; **1 Jhn.** 3:4 KJB) of God's the Father's eternal law (**Exo.** 20:1-17; **1 Chr.** 16:15-17; **Psa.** 100:5, 103:17, 105:8-10, 119:142,151,172 KJB) & character, and is equal with Himself (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB).

Only that which is equal with God's law, & eternal character, could satisfy the demands of the law. Yet, all creatures (even the highest created intelligence in heaven) are created, and finite, limited, and thus are under (beneath, subject, or 'amen-able' to) God's law, and are not equal to it:

> Job 12:10 KJB - **In whose hand *is* the soul of every living thing**, and the breath of all mankind.
>
> Proverbs 22:7 KJB - The rich ruleth over the poor, and **the borrower *is* servant to the lender**.
>
> Acts 17:25 KJB - "... as though he needed any thing, seeing **he giveth to all life, and breath, and all things**;"

See also **Gen.** 2:7; **Num.** 16:22, 27:16; **Job** 12:10, 27:3, 33:4, 34:14; **Psa.** 50:10-11, 104:27-30; **Isa.** 42:5, 57:16; **Zec.** 12:1; **Mat.** 5:45; **Act.** 14:17, 17:28; **Rom.** 11:35; **1 Tim.** 6:17 KJB.

THE MORAL CHARACTER OF THE LORD GOD (JEHOVAH ELOHIYM) AND HIS LAW:		
JEHOVAH	**CHARACTER**	**LAW**
Rom. 3:26	**JUST**	**Rom.** 7:12
Jhn. 3:33	**TRUE**	**Neh.** 9:13
1 Jhn. 3:3	**PURE**	**Psa.** 19:7-8
1 Jhn. 1:5	**LIGHT**	**Pro.** 6:23
1 Cor. 1:9	**FAITHFUL**	**Psa.** 119:86
Nah. 1:7	**GOOD**	**Rom.** 7:12,16
Jhn. 4:24	**SPIRIT / SPIRITUAL**	**Rom.** 7:14
Isa. 6:3; **1 Pet.** 1:15	**HOLY**	**Exo.** 20:8; **Rom.** 7:12
Jhn. 14:6	**TRUTH**	**Psa.** 119:142,151
Jhn. 14:6	**LIFE**	**Mat.** 19:17
Jer. 23:6	**RIGHTEOUSNESS**	**Psa.** 119:172
Mat. 5:48	**PERFECT**	**Jam.** 1:25
Jhn. 8:35	**ETERNAL**	**Psa.** 111:7-8
Isa. 9:6	**PEACE**	**Psa.** 119:165
Jhn. 14:6	**THE WAY**	**Psa.** 119:30-32
2 Tim. 2:19	**SURE**	**Psa.** 19:7, 111:7-8
Mal. 3:6	**UNCHANGING**	**Psa.** 111:7-8
Psa. 34:8	**SWEET**	**Psa.** 19:10, 119:103
Psa. 111:10	**WISE**	**Psa.** 19:7
Psa. 63:6	**OUR MEDITATION**	**Psa.** 1:2
Psa. 50:6	**JUDGE**	**Jam.** 2:12
Psa. 18:28	**ENLIGHTENMENT**	**Psa.** 19:8
1 Jhn. 4:7-8,16	**LOVE**	**Rom.** 13:8-10
Psa. 19:9	**CLEAN**	**Eze.** 22:26
Psa. 28:6	**BLESSED**	**Exo.** 20:11
Psa. 37:4	**DELIGHT**	**Psa.** 1:2
Isa. 9:6	**WONDERFUL**	**Psa.** 119:18
Isa. 61:1	**LIBERTY**	**Jam.** 1:25; **Psa.** 119:45
Psa. 23:4	**COMFORT**	**Psa.** 119:50
Rev. 15:3	**OUR SONG**	**Psa.** 119:54
Exo. 34:6	**MERCIFUL**	**Psa.** 119:58
Isa. 11:2	**KNOWLEDGE**	**Psa.** 119:66
Psa. 130:7	**HOPE**	**Psa.** 119:74
Psa. 36:9	**LIFE SUSTAINING**	**Pro.** 3:1-2
Pro. 8:13-14	**SOUND**	**Psa.** 119:80
Psa. 147:5	**UNDERSTANDING**	**Psa.** 119:99
Psa. 146:5	**HAPPINESS**	**Pro.** 29:18
Psa. 16:11	**JOY**	**Psa.** 119:162
Quoted & Adapted from: **"CAN PERSECUTION ARISE IN AMERICA?"** BY S. A. KAPLAN; PUBLISHED FOR THE RELIGIOUS LIBERTY ASSOCIATION; WASHINGTON, D.C. 20012; BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION; WASHINGTON, DC (1967) - http://www.bible-sabbath.com/Sabbath-Sunday/CanPersecutionAriseInAmerica.pdf		

- https://archive.org/details/the-moral-character-of-god-and-his-law-compared-adapted-from-can-persecution-ari

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Created beings, therefore, cannot ever offer up their own life as a ransom, since their life is not their own to give, but belongs to God the Father.

The eternal life of the Son of the Father is equal with the Law of God, & the Father's character, & being eternal, ever-existing alongside of the Father & not-created in any way, could offer up His life freely. He was also perfect and without sin ("no blemish"; **Num.** 19:2; **1 Pet.** 1:19 KJB).

Numbers 19:2 KJB - This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee **a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke**: (See also **1 Pet.** 1:19 KJB.)

Micah 5:2 KJB - But thou, Bethlehem Ephratah, *though* thou be little among the thousands **of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting**.

Zechariah 13:7 KJB - Awake, O sword, against **my shepherd**, and against **the man *that is* my fello**w, saith the LORD of hosts: smite **the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Philippians 2:5 KJB - Let this mind be in you, which was also in **Christ Jesus**:

Philippians 2:6 KJB - **Who, being in the form of God**, thought it not robbery to be **equal with God:**

Philippians 2:7 KJB - But **made himself of no reputation**, and **took upon him the form of a servant**, and **was made in the likeness of men**:

Philippians 2:8 KJB - And **being found in fashion as a man**, he humbled himself, and **became obedient unto death**, even **the death of the cross**.

Philippians 2:9 KJB - Wherefore God also hath highly exalted him, and given him **a name which is above every name**:

Philippians 2:10 KJB - That **at the name of Jesus [JEHOVAH is Salvation; citing Isa. 45:23 KJB] every knee should bow**, **of *things* in heaven**, and ***things* in earth**, and ***things* under the earth**;

> Isaiah 45:21 KJB - Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not **I the LORD**? and *there is* **no God else beside me**; **a just God and a Saviour**; ***there is* none beside me**.
>
> Isaiah 45:22 KJB - **Look unto me**, and **be ye saved**, **all the ends of the earth**: **for I *am* God**, and ***there is* none else**.
>
> > John 3:14 KJB - And as Moses lifted up the serpent in the wilderness, **even so must the Son of man be lifted up**:
> >
> > John 12:32 KJB - And **I, if I be lifted up from the earth**, **will draw all *men* unto me**.
>
> Isaiah 45:23 KJB - **I have sworn by myself**, the word is gone out of **my mouth** *in* righteousness, and shall not return, **That unto me every knee shall bow, every tongue shall swear**.

> Isaiah 45:24 KJB - Surely, shall *one* say, **in the LORD** have I righteousness and strength: ***even* to him shall *men* come**; and all that are incensed against him shall be ashamed.
>
> Isaiah 45:25 KJB - **In the LORD shall all the seed of Israel be justified**, and shall glory.

Philippians 2:11 KJB - And ***that* every tongue should confess** that **Jesus Christ** *is* Lord **[ie. JEHOVAH Jr., not merely 'King', for it is citing Isa. 45:23; see also Rom. 14:10-11 KJB]**, to the glory of God the Father.

> Romans 14:10 KJB - But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before **the judgment seat of Christ**.
>
> Romans 14:11 KJB - **For it is written**, ***As* I live, saith the Lord [JEHOVAH]**, **every knee shall bow to me [Jesus JEHOVAH; JEHOVAH I/Emmanuel; JEHOVAH Jr.]**, and every tongue shall confess to God **[JEHOVAH the Father; See Php. 2:11 KJB]**.

Exodus 3:14 KJB - And **God said** unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Exodus 3:14 HOT - **ויאמר אלהים** אל־משׁה **אהיה אשׁר אהיה** ויאמר כה תאמר לבני ישׂראל **אהיה** שׁלחני אליכם׃

Exodus 3:14 HOT Transliterated - **waYomer élohiym** el-mosheh **eh'yeh ásher eh'yeh** waYomer Koh tomar liv'në yis'räël **eh'yeh** sh'lächaniy álëykhem

Exodus 3:14 Origen's Greek Hexapla - καὶ **εἶπεν ὁ θεὸς** πρὸς Μωυσῆν **Ἐγώ εἰμι ὁ ὤν·** καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ισραηλ **Ὁ ὢν** ἀπέσταλκέν με πρὸς ὑμᾶς.

John 8:58 KJB - **Jesus said** unto them, Verily, verily, I say unto you, **Before Abraham was**, **I am**.

John 8:58 GNT TR - **ειπεν αυτοις ο ιησους** αμην αμην λεγω υμιν **πριν αβρααμ γενεσθαι εγω ειμι**

John 5:26 KJB - For **as the Father hath life in himself**; so hath he given to **the Son to have life in himself**;

Acts 20:28 KJB - Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which **he hath purchased with his own blood**.

1 John 3:16 KJB - Hereby perceive we **the love *of God***, because **he laid down his life for us**: and we ought to lay down *our* lives for the brethren. (See also: **Jhn.** 10:15,17, 15:13; **1 Jhn.** 3:16 KJB.)

Created intelligences of Heaven (such as Gabriel, & 'Herald', &c.) could **not** offer their lives either, since they are also subject to God's law, and **their life is also not their own**, **nor are they of the same nature of mankind**, and **do not have the same blood of mankind**.

> Psalms 104:4 KJB - Who **maketh** his angels spirits; his ministers a flaming fire:
>
> Hebrews 1:7 KJB - And of the angels he saith, Who **maketh** his angels spirits, and his ministers a flame of fire.
>
> Hebrews 1:14 KJB - Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
>
> Hebrews 2:16 KJB - For verily **he took not on *him the nature of* angels**; but he took on *him* the seed of Abraham.
>
> 1 Corinthians 15:39 KJB - **All flesh *is* not the same flesh**: but *there is* **one *kind of* flesh of men**, another flesh of beasts, another of fishes, *and* another of birds.
>
> 1 Corinthians 15:40 KJB - ***There are* also celestial bodies**, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
>
> Jude 1:7 KJB - Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after **strange flesh**, are set forth for an example, suffering the vengeance of eternal fire.

The sacrifice required the blood & nature of mankind, since it was mankind, made in God's image (Adam & Eve; **Gen.** 1:26-28 KJB), which had sinned:

> Genesis 3:6 KJB - And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, **she took of the fruit thereof**, **and did eat**, **and gave also unto her husband with her**; **and he did eat**. (See **Gen.** 2:17; **Rom.** 6:23 KJB.)
>
> Job 31:33 KJB - If I covered my **transgressions as Adam**, by hiding mine **iniquity** in my bosom:
>
> Romans 5:14 KJB - Nevertheless **death reigned from Adam to Moses**, even over them that had not **sinned after the similitude of Adam's transgression**, who is the figure of him that was to come.
>
> 1 Timothy 2:14 KJB - And **Adam** was not deceived, but **the woman** being deceived was **in the transgression**.

Blood of mankind was required:

> Hebrews 9:22 KJB - And **almost all things are by the law purged with blood**; and **without shedding of blood is no remission**.
>
> Hebrews 10:4 KJB - For ***it is* not possible that the blood of bulls and of goats should take away sins**.

> Romans 6:23 KJB - For **the wages of sin *is* death**; but the gift of God *is* eternal life through Jesus Christ our Lord.

An animal (creature) could **not** be a ransom, since they are not of the nature of mankind, do not have the blood of mankind, and are subject to mankind, and their life belongs to God (**Psa.** 50:10-11; **Act.** 17:25 KJB):

> Genesis 1:26 KJB - And God said, **Let us make man in our image, after our likeness**: and **let them have dominion over the fish of the sea**, and **over the fowl of the air**, and **over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth**.
>
> 1 Corinthians 15:39 KJB - **All flesh *is* not the same flesh**: but *there is* **one *kind of* flesh of men**, **another flesh of beasts**, another of **fishes**, *and* another of **birds**.
>
> Hebrews 10:4 KJB - For ***it is* not possible that the blood of bulls and of goats should take away sins**.

Could a sinner (amongst mankind) pay for (be a ransom) another sinner? No. A sinner is already under the condemnation of judgment by the eternal Law of God, and therefore is an additional reason that one sinner among mankind could not be a ransom for another who is also a sinner.

> John 3:17 KJB - For God sent not his Son into the world to **condemn the world**; but that the world through him might be saved.
>
> John 3:18 KJB - He that believeth on him is not condemned: but **he that believeth not is condemned already**, because he hath not believed in the name of the only begotten Son of God.
>
> John 3:19 KJB - And **this is the condemnation**, that light is come into the world, and **men loved darkness rather than light, because their deeds were evil**.

This means that a sinner is already spiritually dead (**Eph.** 2:1; **Col.** 2:13 KJB) and without spiritual life (**Gen.** 3:7,10 KJB), and the sinner's physical life is already decaying unto death (**Gen.** 2:17, 5:5 KJB). Thus, a sinner's existence is not merely, and already, borrowed from God; it is already forfeit, and subject to the condemnation of the second death (**Rom.** 6:23; **2 Cor.** 1:10; **Jud.** 1:12; **Rev.** 2:11, 20:6,14, 21:8 KJB), and cannot give life (which they do not have) to anyone.

The sacrifice (ransom, propitiation) had to be without sin (of spirit / mind / heart) & perfect originating from God (even Islamic sources say the same: Surah 6:164, 17:15, 35:18, also 37:107):

> Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and **her seed**; **it shall bruise thy head**, and thou shalt bruise his heel.
>
> Genesis 3:21 KJB - Unto Adam also and to his wife did **the LORD God make coats of skins, and clothed them**.
>
> Exodus 12:5 KJB - **Your lamb shall be without blemish**, **a male** of the first year: ye shall take *it* out from the sheep, or from the goats:

John 1:29 KJB - The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world**. (See also **Jhn.** 1:36 KJB.)

1 Peter 1:19 KJB - But **with the precious blood of Christ**, **as of a lamb without blemish and without spot**:

Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of **life of the Lamb slain from the foundation of the world**.

The sacrifice / propitiation had to be equal with God's law & character, not a created servant. He had to be higher than Adam, and before him, having dominion over him (Adam; mankind), and yet also be of Adam's nature & blood, & not a sinner amongst mankind. Adam was made the steward head of all humanity at his creation (**Gen.** 1:26-29 KJB), & yet the real head of mankind was God (Deity), even the Son of the Father, who was the One who created mankind on behalf of the Father's perfect will:

Genesis 1:26 KJB - And **God said, Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:27 KJB - **So God created man in his *own* image**, **in the image of God created he him**; **male and female created he them**.

Genesis 2:7 KJB - And **the LORD God formed man *of* the dust of the ground**, and breathed into his nostrils the breath of life; and man became a living soul.

Luke 3:38 KJB - Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of **Adam, which was *the son* of God**.

1 Corinthians 11:3 KJB - But I would have you know, that **the head of every man is Christ**; and the head of the woman *is* the man; and the head of Christ *is* God.

John 1:1 KJB - **In the beginning was the Word**, and the Word was with God, and **the Word was God**.

John 1:2 KJB - **The same was in the beginning** with God.

John 1:3 KJB - **All things were made by him**; and **without him was not any thing made that was made**.

John 1:10 KJB - **He was in the world**, **and the world was made by him**, and the world knew him not.

Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, **who created all things by Jesus Christ**:

Colossians 1:16 KJB - **For by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**:

Colossians 1:17 KJB - And **he is before all things**, and **by him all things consist**.

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* **Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and **the express image of his person, and upholding all things by the word of his power**, **when he had by himself purged our sins**, **sat down on the right hand of the Majesty on high**;

Since the Son was the Creator of mankind, He could take the responsibility of sin upon Himself.

Plant-'life' could also **not** be a ransom for mankind, since plants are not 'alive' in the same sense that mankind is (**Gen.** 2:7 KJB), having no blood, and are merely a replicating food source for mankind and beasts, and creatures:

Genesis 1:29 KJB - And **God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed**; **to you it shall be for meat**.

Genesis 1:30 KJB - **And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life**, ***I have given* every green herb for meat**: and it was so.

Genesis 9:3 KJB - Every moving thing that liveth shall be meat for you; **even as the green herb have I given you all things**.

Genesis 9:4 KJB - But **flesh with the life** thereof, ***which is* the blood** thereof, shall ye not eat.

Genesis 9:5 KJB - And surely **your blood of your lives** will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Genesis 9:6 KJB - **Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man**.

Leviticus 17:11 KJB - For **the life of the flesh *is* in the blood**: and **I have given it to you upon the altar to make an atonement for your souls**: for **it *is* the blood *that* maketh an atonement for the soul**.

Isaiah 15:6 KJB - For the waters of Nimrim shall be desolate: for **the hay is withered away**, **the grass faileth, there is no green thing**.

2 Kings 19:26 KJB - Therefore their inhabitants were of small power, they were dismayed and confounded; **they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up**.

It was not merely Adam's sin that had to be atoned for (which would only have delivered Adam), but all the sins of the populace of the world (since Adam's sin) had to be atoned for so that they all could be saved also from eternal death.

John 3:16 KJB - For God so loved the world, that he gave **his only begotten Son**, **that whosoever believeth in him should not perish, but have everlasting life**.

Joh 3:17 KJB - For God sent not **his Son** into the world to condemn the world; but **that the world through him might be saved**.

1 John 2:22 KJB - Who is a liar but he that denieth that **Jesus is the Christ**? He is antichrist, that denieth the Father and **the Son**.

The eternal spotless life of Christ Jesus (Son of the Father), everlasting infinite Deity in human flesh, was such a propitiation that He was the ransom for all the world of sinners.

Job 33:4 KJB - **The Spirit of God hath made me**, and **the breath of the Almighty hath given me life**.

Romans 5:19 KJB - For as by one man's disobedience many were made sinners, **so by the obedience of one shall many be made righteous**.

Acts 17:25 KJB - Neither is worshipped with men's hands, as though he needed any thing, **seeing he giveth to all life, and breath, and all things**;

John 6:33 KJB - For **the bread of God is he which cometh down from heaven**, and **giveth life unto the world**.

John 6:63 KJB - **It is the spirit that quickeneth**; the flesh profiteth nothing: **the words that I speak unto you, *they* are spirit, and *they* are life**.

Galatians 4:4 KJB - But when the fulness of the time was come, **God sent forth his Son, made of a woman, made under the law**,

Galatians 4:5 KJB - **To redeem them that were under the law**, that we might receive the adoption of sons.

Galatians 4:6 KJB - And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father**.

1 Timothy 3:16 KJB - And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, **believed on in the world, received up into glory**.

The weight of the sins of all the world, since (from the time / event of) the sin of Adam, could only be carried by almighty (infinite strength) Deity, and by One whose life was greater than the length of death (finite in comparison to truly infinite Life (Elohym; Godhead); first death = a 'line segment', having a starting point, and an ending, represented as **[.] ---------- [.] Rom.** 5:14; **1 Cor.** 15:26; **Rev.** 20:14 KJB; and even the second death has a beginning, and no ending, represented as a 'ray', **[.] ----------->** ; and yet God's (Deity's) Life is truly infinite, without beginning or ending, as represented by a true line **<----------->** ; and thus death, in both cases, of first and second, are infinitely shorter than JEHOVAH Elohiym; Whom being Life):

Genesis 18:14 KJB - **Is any thing too hard for the LORD**? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Isaiah 63:3 KJB - **I have trodden the winepress alone**; and **of the people *there was* none with me**: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and **upholding all things by the word of his power**, **when he had by himself purged our sins**, sat down on the right hand of the Majesty on high;

Hebrews 7:3 KJB - **Without father, without mother, without descent, having neither beginning of days, nor end of life**; but made like unto **the Son of God**; abideth a priest continually.

This means that no finite creature (no matter how exalted, no matter how long they have been in existence) could have brought anything back from an everlasting punishment (second death); Mat. 25:46 KJB. Only JEHOVAH Elohiym could do the impossible for creatures to do, for with the LORD God all things are possible (**Mat.** 19:26; **Mar.** 9:23, 10:27, 14:36; **Luk.** 1:37, 18:27 KJB).

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QUESTION 044: IS THE WORD "ALLAH" IN ARABIC A CONTRACTION OF THE ARABIC WORDS "AL" (THE, DEFINITE ARTICLE) & "ILAH" (GOD) OR NOT?

ANSWER 044: According to various Muslim, and Islamic sources, some say, "Yes", and produce very little Lexical evidence, and others say, "No," and provide linguistical reasoning. Islam adheres to its 'Allah' (a singular entity, & one-time consort to al-Lat, and known already among the 'Jahiliyyah' pagans, Surah 6:107-109,135-137, 13:16, 16:38, 17:67, 29:61,63, 31:25,32, 39:38, 106:1-3 (al-Hilali-Khan translation), who has no 'sons' only 'slaves', and is **nothing** like the Living Eternal Heavenly Trio – JEHOVAH Elohiym of scripture), a pagan deity (their "ilah" (god)), one of many 'deities' (partners, 'zalimun') of a pagan pantheon, such as al-Lat, al-Uzza, & Manat, among others, such as Hubal, Isaf, and Na'ila (Ibn Ishaq's: Life of Muhammad, pages 64-68), who became a chief deity over the others, replacing Hubal (Crone, Patricia (1987). Meccan Trade And The Rise Of Islam. pp. 193–194).

The word "Allah" does **not** mean "god" in Arabic.

The word "ilah" or "al ilah" means "god", or "the god".

The Shadada of Islam makes this very clear in regards the definition and understanding of the words:

لَا إِلٰهَ إِلَّا ٱللهُ مُحَمَّدٌ رَسُولُ ٱللهِ

lā ʾilāha ʾillā llāh muḥammadun rasūlu llāh

In English this actually reads,

- There is no god but Allah. Muhammad is the messenger of Allah.

It does **not** actually read, '... there is no god but god ...'

The words “ilah” and “Allah” are **not** used synonymously in Arabic, nor in qur’an, nor in the theology of Islam. The word “Allah”, according to several Arabic lexicons (ie., see Lane’s Arabic-English Lexicon (which is based on classical Arabic dictionaries) - https://archive.org/details/history-ibn-ishaq-sirat-rasul-allah-the-life-of-muhammad_202302/Arabic%20English%20Lexicon%20-%20Lane/mode/1up), means “the Being Who comprises all the attributes of perfection”, i.e. the Being Who is perfect in every way (in His knowledge, power etc.), and possesses the best and the noblest qualities imaginable in the highest degree. This meaning is supported by a qur’an when it says: “His are the best (or most beautiful) names.” (Surah 17:110; 20:8; and 7:180).

> ‘Contrary to popular belief, the word Allah is **NOT** a contraction of al-ilah (al meaning ‘the’, and ilah meaning ‘god’). Had it been so, then the expression ya Allah (‘O Allah!’) would have been ungrammatical, because according to the Arabic language when you address someone by the vocative form ya followed by a title, the al (‘the’) must be dropped from the title. For example, you cannot say ‘ya ar-rabb’ but must say ‘ya rabb’ (for ‘O Lord’). So, if the word Allah was al-ilah (‘the God’), we (muslims) would not be able to say: ya Allah, which we (muslims) do.’

On the word “Allah”, while citing many linguistical authorities:

> ““Allah ... is a proper name applied to the Being Who exists necessarily, by Himself, comprising all the attributes of perfection, a proper name denoting the true god ... the al being inseparable from it, not derived ...”
>
> **Allah is thus a proper name, not derived from anything, and the Al is inseparable from it. The word al-ilah (the god) is a different word**.
>
> This is why, within the Quran, the word 'اللَّهُمَّ' (l-lahuma) is used in five verses for “Oh God / Allah”: because a person cannot prefix “ya” directly to a noun with the definite article, and be grammatically correct. So, using “Ya Allah” as we do is **not** grammatically correct (i.e. per the Quran).”
>
> According to **The Koran in English: A Biography, by Bruce B. Lawrence, page 174**, it also clearly states:
>
> > “... **[page 174]** 2 Allah, according to the most correct of the opinions respecting it, is a proper name applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection (T-LL), the al being inseparable from it, not derived (MSb-LL). Al-ilah is a different word, and Allah is not a contraction of al-ilah. ...” - https://books.google.com/books?id=lUXcDwAAQBAJ&newbks=1&newbks_redir=0&lpg=PA50&pg=PA74#v=onepage&q&f=false
>
> The same statement is also cited in **The Islamic Review, Vol. 3, page 616** - https://books.google.com/books?id=T8DRAAAAMAAJ&newbks=1&newbks_redir=0&pg=PA616#v=onepage&q&f=false
>
> It is again found in a **Qur’an**, here - https://books.google.com/books?id=Po2BO-TsMosC&newbks=1&newbks_redir=0&lpg=PA1&pg=PT134#v=onepage&q&f=false
>
> “... Contrary to popular belief, the word Allah is NOT a contraction of al-ilah (al meaning ‘the’, and ilah meaning ‘god’). ...” - https://www.muslim.org/islam/allah.htm
>
> **Quoted & adapted from** - https://allahumma.blogspot.com/
>
> **Also read from an Ahamdiyya Muslim** - https://www.ahmadiyya.org/islam/allah.htm

Thus ends the **MAJOR questions** that this author is aware of, and if any others exist, it was not for lack of desiring to include such within this work, nor for a purposeful bias to exclude anything that might be difficult to address. All things that this author was / is aware of is so included. JEHOVAH Elohiym is this author's witness, and so also the prayers recorded in the books of Heaven which went up by the hands of angelic ministers about these things.

What immediately follows will still be counted as part of the Q&A section, but they are direct (unaltered from their original) questions asked by (at least one) an apostate from the faith once delivered to the saints, and will be addressed in "charity" (**1 Cor.** 13:1-3 KJB) and "meekness and fear" (**1 Pet.** 3:15 KJB), "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;" (**2 Tim.** 2:25 KJB), "Who will have all men to be saved, and to come unto the knowledge of the truth." (**1 Tim.** 2:4 KJB).

Here follows the direct unaltered questions as they were asked in written form (their author's name being removed for anonymity), which shall be answered in rapid-fire, succinct responses, as much of them have already been answered by the rest of this work:

1. Where is "God the Spirit" in any of God's writings through His prophets?
2. Where is "God the Son" in any of God's writings through His prophets?
3. Where is the word "trinity" (referring to God) in any of God's writings through His prophets?
4. Where are the words "co-eternal" in any of God's writings through His prophets?

ANSWER: Questions 1-4, are really the same question about differing phrases / words, and to ask them individually, is really just making it look like there are more questions than there really are. Never-the-less, these have already been addressed in **QUESTION & ANSWER's 036 & 039**, and the reader is referred to those pages (**pages 477-482, 505-509 respectively**).

Additionally, the questioner seems to be limiting their field of answers to only certain "prophets" that they acknowledge. There are many more **unnamed** prophets of God in scripture, and in the world at large (like Reformer George Wishart, &c.) than just those specifically named (ie. S**amuel**, **Isaiah**, **Jeremiah**, **Ezekiel**, **Daniel**, **Hosea – Malachi**; John the Baptist, Agabus, &c.), in scripture. There were also the 'schools of the prophets' (**1 Sam.** 10:11-12, 19:20,24; **1 Kin.** 18:4,13, 20:35,41; **2 Kin.** 2:3,5,7,13, 4:1,38, 5:22, 6:1, 9:1,7 KJB; &c.), and sons & daughters (**Joe.** 2:28-29; **Act.** 2:16-18 KJB) of NT Christians (**Act.** 21:9 KJB), and those in the church without known (to modern day) names (**1 Cor.** 12:10; **Eph.** 4:11 KJB), that even existed in the dark ages (**Rev.** 16:6, 17:6, 18:24 KJB). Many of them have used such phrases in their preaching, writing, etc.

Also limiting the questions to "exact" phrasing for the Bible, or prophetic writings, is not really being honest with those texts. Again, see the previous responses for more detail about that.

~

5. Where was the Spirit of God in Patriarchs and Prophets chapter 1?
6. Where was the Spirit of God in The Story of Redemption chapter 1?
7. Where was the Spirit of God in The Spirit of Prophecy, Vol 1, chapter 1?

ANSWER: Again, these are all really the same question about differing SoP / ToJ source materials. This author has read each, and has all of the references to the Holy Ghost / Spirit in each of those sources, by page numbering and use. The questioner seems to be confused about the absence of the **direct** mention of the Holy Ghost / Spirit in the first chapter of those sources.

Do they ask the same type of question when only 3 of the disciples (Peter, James and **John**), or 4 (Peter, James, **John** & Andrew) are mentioned in a specific passage of scripture? The mere **direct** absence of person / being / item in any given place is not substantial evidence for their non-existence, or non-presence. For instance, if there are 50 people at a wedding, and only 49 are directly mentioned, does the 50th person not exist, or is the 50th person not present? The 50th person exists, and is present still. Often the camera guy, who is taking all of the photos is not counted, and is often not seen in the photos themselves since they are the ones recording everyone else. In the same way, in the Bible and the SoP / ToJ (**Rev.** 19:10 KJB), both of which were inspired by the Holy Ghost (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), the Holy Spirit is the silent eternal Witness (**1 Jhn.** 5:7-8 KJB) behind the scenes recording everything, so that heavenly and earthly beings can know what really (Spirit of truth and is truth; **Jhn.** 14:17, 15:26, 16:13; **1 Jhn.** 5:6 KJB) occurred.

Whom does the questioner think inspired the very 3 works they are reading? Whom does the questioner think was present at those events to inspire them, that they may read about it later? The Holy Ghost is invisibly present in the texts (as He is in all the Bible & SoP / ToJ, and sometimes mentioned), being evidenced by the written texts themselves. Eyes of faith will see Him clearly.

~

8. Where is even one EGW quote where the "God the Spirit" was (that wasn't God the Father's Spirit) shown to be included in the creation of this world?

ANSWER: This question is dishonest as it limits the field of answers that can be accepted to the questioner's a priori (pre-bias & definition). In other words, in every place that this present author might show them actual evidence for their question, the questioner will simply say "that was God the Father's Spirit" (which is of course true, but they keep with their own pre-determined definition of what that means, instead of the scriptural definition), thus 'eliminating' evidence contrary to their stone-walled position. It is a logical fallacy. Many texts and SoP / ToJ have been given in this work in regards the Holy Spirit's involvement with the creation of this world (earth), see **Gen.** 1:2; **Job** 33:4 KJB; also **Gen.** 1:1-2:3; **Pro.** 8:22-31; **Jhn.** 1:1-3 KJB; &c., as the Holy Ghost / Spirit was present, witnessing all events (**Psa.** 51:11, 139:7 KJB), between Father & Son, that JEHOVAH Elohiym's people may have record of it. Whom does the questioner think inspired **Gen.** 1?

~

9. Why is it that Christ was the ONLY being who would be allowed into the councils of God? What about the Spirit? (PP 34.1)

ANSWER: Here is the selection:

Patriarchs and Prophets, page 34.1:

> "... **[page 34.1] <u>The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker</u>** who could appreciate His purposes, and could share His joy in giving happiness to **<u>created beings</u>**. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **<u>Christ</u>**, the Word, the only begotten of God, was **<u>one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God</u>**. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. ..." - https://m.egwwritings.org/en/book/84.68

Why does the Holy Spirit, which "searcheth all things, yea, the deep things of God." (**1 Cor.** 2:10 KJB) need to "enter into all the counsels and purposes of God", since He already knows (**Psa.** 139 KJB) all things being omnipresent, and the Father knows the "mind of the Spirit" (**Rom.** 8:2 KJB)? The Father & Son speak to each other with their "mouths" and listen to each other with their "ears".

The Father & Son both have "shape," "form," "likeness," "body and "parts" having a "nature" (the Father's original to Himself (**Jhn.** 17:3 KJB), and the Son's being that of the Father's; **Jhn.** 3:16 (&c.); **Php.** 2:6; **Heb.** 1:3 KJB, &c). The nature of the Holy Ghost being a mystery (**Deu.** 29:29 KJB; SoP / ToJ – Acts of the Apostles 52.1 - https://m.egwwritings.org/en/book/127.180)

The context of the paragraph refers to beings (both Eternal / infinite & created / finite) that have "shape," "form," "likeness," "body" and "parts". The questioner has a serious misunderstanding of the natures of the Father & Son, as well as a misunderstanding of the Holy Ghost / Spirit Himself.

Keep in mind that sister White is not in contradiction with herself here, since she speaks of "three beings," "three persons," "three personalities," &c., which in their contexts always refers to the Persons / Beings of the Father, and of the Son, and of the Holy Ghost / Spirit. It is just that the questioner has a gross misunderstanding on the topic, and simply cannot reconcile the two ideas. Once they let go of their incorrect theology, and embrace the truth, all things will become clear to them. If not, they will remain blind.

~

10. Lucifer was jealous that he wasn't included in the councils of God, so did HE want to be the third person of the Godhead?

ANSWER: This question is again producing the logical fallacy of 'begging the question', since it has inherently built within it, the questioners own a priori (pre-bias definitions and position). There is nowhere in scripture (KJB) or the SoP / ToJ which states that Lucifer desired to be the "third person of the Godhead". The questioner simply assumes there are only Two Persons / Beings (Father & Son) in the Godhead. It is a false assumption, and denies what the Bible (KJB) and SoP / ToJ plainly say. Lucifer wanted the place of the Son (Jesus / Michael) since Lucifer is an intelligent (having spirit / mind / heart; thinking) physical (with body, celestial (strange) flesh) being.

What is truly interesting, and totally contrary to the questioner's position, is that the devil knows there are Three Persons / Beings of the Godhead (Father, Son & Holy Ghost), since he **<u>counterfeits</u>** all Three:

> **[1]** Father – Dragon, which rules & gives (**Rev.** 12; 13:1-2 KJB)
>
> **[2]** Son – Beast from the Sea, which receives, born of the water and counterfeit spirit (**Rev.** 13:1-10 KJB), the antichristos, antichrist, vicarius christ (in the place of Christ)
>
> **[3]** Spirit – Beast from the Earth (**Rev.** 13:11-18 KJB), which mirrors the Beast from the Sea (as the Holy Spirit does for Jesus, coming in His name, &c.), "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men," (**Rev.** 13:13 KJB), acting as the "false prophet" for the "antichrist".
>
> > Revelation 16:13 KJB - And I saw **<u>three unclean spirits</u>** like frogs *come* **<u>out of the mouth of the dragon</u>**, and **<u>out of the mouth of the beast</u>**, and **<u>out of the mouth of the false prophet</u>**.

> Revelation 16:14 KJB - **For they are the spirits of devils**, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

~

11. Why was "the counsel of peace" (Zech 6:13) "between Them both" and not between Them three? Where was the Spirit?

ANSWER: Here is the text:

> Zechariah 6:13 KJB - Even **he** shall build the temple **of the LORD**; and **he** shall bear the glory, and shall sit and rule upon **his throne**; and **he shall be a priest upon his throne**: and **the counsel of peace shall be between them both**.

This is the same everlasting covenant, made in eternity past between the Father & Son, witnessed by the Holy Ghost (which is why there is the inspired record of it to read about it in the first place):

> Malachi 2:5 KJB – **My covenant was with him of life and peace**; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

The context is about the agreement that the Father made with the Son, in regards the redemption of the lost. In other words, the Father would agree to allow the Son to pay the price for redemption, and the Son would give His life for a ransom, should sin ever arise.

The Holy Ghost / Spirit is the eternal witness of that eternal covenant / agreement, which is why the record exists in the Bible (KJB) and SoP / ToJ to begin with. The Holy Ghost / Spirit is the very one Who sealed (**Eph.** 1:13, 4:30 KJB) that eternal covenant between them (Father & Son) both. One might think of it like this. In the silvery light of eternity illuminated from Father & Son's presence, before all created things existed, there stood the Father with the Son, clasped hand in hand, agreeing, and the Holy Ghost / Spirit being present as He is; 'snaps the picture', for eternal posterity.

If a person does not like such analogy, simply ask Who inspired **Zec.** 6:13; **Mal.** 2:5 to begin with and How did they know about it? The "third" is the silent witness. In the mouth of two or three witnesses, let everything be established.

~

12. Where is a single reference made by the Bible and EGW where it says it is metaphorical, symbolic, an illustration, or to be understood as an analogy that God is Christ's Father?

ANSWER: Nowhere. The Sonship of Jesus in His Deity, and in relation to the Father, is never metaphorical. Jesus is the true "only begotten" Son of "the only true God" the Father. Any who are teaching such (as A.M.R. in 'three roles' article at the B.R.I.) is teaching **heresy**, and do not realize the end of their theology and what it leads to.

However, the questioner has as slightly differing position than the other, as the questioner believes that the Father actually gave 'birth' to the Son, by some means / method, at some point in eternity past. That is its own heresy, and is a form of Arianism. The phrase "only begotten" has nothing to do with 'time', or a chronological order of events. It simply and only deals with the nature of the Son, as it is in relation to the Father's nature. This was addressed in **QUESTION & ANSWER'S 021 & 035 (pages 370-386, and pages 475-477 respectively)**, & elsewhere herein.

~

13. If the Spirit of God makes intercession for us in Romans 8:26, how can we say that there is only ONE mediator between God and Man?

ANSWER: Here are the texts (and context):

> Romans 8:26 KJB - Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
>
> Romans 8:27 KJB - And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.
>
> 1 Timothy 2:5 KJB - For *there is* one God, and one mediator between God and men, the man Christ Jesus;

The word "one" means one (ie. one true Elohiym) and / or unified. Jesus is the Son of the Father amongst the Three that are Godhead over all creation. Therefore Jesus, being the Son, can mediate between the Father and Mankind. All must go through the Son (**Jhn.** 14:6 KJB).

As for the Holy Ghost / Spirit, He comes in Jesus' "name" (**Jhn.** 14:26 KJB), & acts in Jesus' stead in the heart Temple (**1 Cor.** 3:16 KJB), while Jesus is in the Heavenly Temple (**Heb.** 8:1 KJB). Jesus is in this manner, or in this way, in Heaven (in His actual Person), and in the human sanctified heart (by His representative, the Holy Ghost which "maketh intercession" (**Rom.** 8:26 KJB), in Jesus name; being that He is the 'proxy' for the Son in all places He (Jesus) could not otherwise be, being confined by His eternal sacrifice, in a glorified body of mankind, which is locational to a single place at any given time). Wherever the presence of the Holy Spirit is, it is as if Jesus were present there, just as wherever Jesus is, it is as though the Father were there (**Exo.** 33:14 KJB). Therefore, the Holy Ghost acts on behalf of the One Mediator – Jesus. Where is the regulation in the Bible that says that Jesus cannot have such? This author knows of no such restriction or text in all the Bible (KJB) or SoP / ToJ. Jesus even uses angelic beings (**Dan.** 9:21-23; **Act.** 10:4; **2 Cor.** 5:18; **Jam.** 5:16; **Rev.** 5:8-10, 8:2-5 KJB; &c.), and mankind as lesser mediators, since all Christians are Kings and Priests (**1 Pet.** 2:9; **Rev.** 1:6, 5:10 KJB).

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14. If it was "God the Spirit" that placed the holy seed in the virgin Mary, then does Christ have two Fathers? The Father and the Spirit? (Notice Luke 1:35, "the power of the Highest…")

ANSWER: Here is the text:

> Luke 1:35 KJB - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Please be aware of the word "and", the koine Greek being **[G2532]**, "και", "kai". Though there is a parallelism, the text is **not** directly equating "The Holy Ghost" **as** the "power of the Highest". What it is equating is that the Person / Being of the Holy Ghost comes **in / with** the "power (authority) of the Highest" (see **QUESTION & ANSWER 017 & 039 (pages 354-358 & pages 505-509 respectively)**), since the Holy Ghost / Spirit was sent to accomplish the Father's perfect will in Mary who believed in God's promise (**Gen.** 3:15,21 KJB) and submitted willingly to such a chosen vessel.

As for the "two fathers", yes & no. This was given in **CHAPTER 10, pages 106-108; & QUESTION & ANSWER 017 (pages 354-358).** In brief, the Holy Ghost / Spirit is not the Person / Being of the Father, but the Son (**Isa.** 8:16,18, 9:6; **Mar.** 10:24; **Jhn.** 13:33; **Heb.** 2:13 KJB) and Holy Ghost / Spirit (**Luk.** 1:35; **Jhn.** 3:3-8; **Rom.** 8:15; **Gal.** 6:4 KJB) are 'fathers' in their own ways. The Holy Ghost / Spirit, in **Luk.** 1:35 KJB is merely acting as the authoritative representative of the Father, as it is foretold in **Isa.** 48:16 KJB:

> Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* **I**: and now **the Lord GOD**, **and his Spirit**, hath **sent me**.

Anyone "born of the Spirit" is a child of God; see **Jhn.** 1:13; **Rom.** 8:5; **Gal.** 4:6 KJB; &c.

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15. Why, when Christ was baptized and the "Spirit of God" came down in the form of a dove, does EGW say it was "the Father Himself" that would "minister to His Son", which then ended up being "beams of light and glory" which proceeded from the throne?

16. Why does EGW refer to the dove as "emblematical?" {See YI March 1, 1874, par. 4}

ANSWER: Here is the source from which the questioner is drawing from for the 'two' questions (in truth, 1 question with two parts, as it seems like the questioner really needed to reach 50 questions for some reason):

> **Youth's Instructor March 1, 1874; par. 4:**
>
> "... **[par.4]** Never had angels listened to such a prayer. They were solicitous to bear to the praying Redeemer messages of assurance and love. But no; **the Father himself will minister to his Son**. Direct **from the throne proceeded the light of the glory of God**. The heavens were opened, and **beams of light and glory proceeded therefrom and assumed the form of a dove, in appearance like burnished gold**. **The dove-like form was emblematical of the meekness and gentleness of Christ**. ..." - https://m.egwwritings.org/en/book/469.405

The Holy Ghost / Spirit is **likened** to, and **associated** with, all manner of visible things in scripture, such as water (**1 Cor.** 6:11 KJB), wind (**Act.** 2:2 KJB), fire (**Act.** 2:3-4 KJB), light (**Gen.** 1:2-3; **Dan.** 5:14 KJB), and a still small voice (**1 Kin.** 19:11-12 KJB); &c. The Father and Son are also **likened** unto and **associated** with such things, such as "Rock" (**Deu.** 32:4 KJB), "Sun and Shield" (**Psa.** 84:11 KJB), "Sun" (**Mal.** 4:2 KJB), "bread" (**Jhn.** 6:35,41,51 KJB), "door" (**Jhn.** 10:7,9 KJB), "shepherd" (**Jhn.** 10:11,14; **1 Pet.** 5:4 KJB), "living water" (**Jhn.** 4:10 KJB), "light" (**Jhn.** 1:4-9, 8:12, 9:5, 12:46; **1 Jhn.** 1:5; **Rev.** 21:23 KJB), "lamb" (**Jhn.** 1:29,36; **Rev.** 5:6,12, 13:8 KJB), &c., &c.

The Holy Spirit is not a dove - obviously. The nature of the Holy Ghost / Spirit is a mystery (**Deu.** 29:29 KJB). The Holy Ghost / Spirit manifests Himself in various ways where and when God the Father wills (**Psa.** 139 KJB), just as the Son goes where & when the Father sends Him. So, the "manifestation" (**YI March 1, 1874; par. 6**) of the "token" (**par. 7**) of God's the Father's presence (His Person / Being remaining in Heaven (3rd)), by the Holy Ghost / Spirit (**par. 7**) being sent down as visible "light and glory", was given in the form / shape of a dove (of light), which was "emblematical" of the "meekness and gentles of Christ (Anointed)"; a symbol of the Father's offered "peace" in the Son Christ Jesus to mankind:

> Romans 5:1 KJB - Therefore being justified by faith, **we have peace with God through our Lord Jesus Christ**:

The questioner seems to be constantly trying to "find out God" (**Job** 11:7 KJB) by searching, yet JEHOVAH Elohiym is "past finding out" (**Job** 9:10; **Rom.** 11:33 KJB). A finite person cannot 'pigeon-hole' the Holy Ghost.

The real question to the questioner ought to be, Why do they not compare this statement with all of the other statements about the Holy Ghost / Spirit, wherein the same author (sister White, by the Holy Ghost / Spirit) speaks of Him as One of "three Persons / Beings"; &c. as provided in this work? Does the questioner think that the SoP / ToJ is contradictory? Never, that this author is aware of, does the SoP / ToJ speak merely of "two beings" in relation to Godhead. That is a deafening silence.

The Baptism of which Jesus spoke, speaks of Three, **not** Two only, just as the SoP / ToJ does:

> Matthew 28:19 KJB - Go ye therefore, and teach all nations, **baptizing** them **in the name of the Father**, **and** **of the Son**, **and** **of the Holy Ghost**:

~

17. How is it that Lucifer was the third most honored in Heaven? (SR 13.1)
18. How is it that Gabriel is now the third most honored in Heaven? (DA 99.1)

ANSWER: Here are the two references:

The Story of Redemption, page 13.1:

> "... **[page 13.1]** Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone. ..." - https://m.egwwritings.org/en/book/145.25

The Desire of Ages, page 99:1

> "... **[page 99.1]** The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Revelation 1:1. And to John the angel declared, "I am a fellow servant with thee and with thy brethren the prophets." Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men. ..." - https://m.egwwritings.org/en/book/130.361

A question to the questioner, or even anyone reading, is, **"Where in either reference does it say that Lucifer or Gabriel would be "the third most honored in Heaven"?**

Nowhere, in either paragraph (or their contexts for that matter), is such a thing as "the third most honored in Heaven" stated directly, or even hinted at, and neither especially in regards to either "Lucifer" or "Gabriel". The phrase does **not** even exist in all of the SoP / ToJ. The questioner has demonstrated that they are clearly reading through an 'a priori' (pre-bias) lens of their own making. In other words, they are reading their own agenda, definitions, ideas into the text, and so ask the (wrong) 'questions' from out of their own doubt filtering everything they see. The questions have no real answer because the questions are faulty in & at their origin of the questioner's heresy.

The SoP / ToJ specifically uses phrases like the "three great **W**orthies" (see 05A,B page 278) in regards to the Father, Son and Holy Ghost, and no one else. The word "worthy" is the very heart of "worship" - https://www.etymonline.com/word/worship

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19. Why were Adam and Eve created in God's image as two instead of three?

ANSWER: This author recommends the reader to read **Gen.** 1:1-2:25 KJB, followed up **QUESTION & ANSWER 026 (pages 396-400)**.

In short, Adam (male / head / husband) represents the Person / Being of the Father, and Eve (female / body / wife, Adam's "second self" (**Patriarchs & Prophets, page 46.2**), represents the Person / Being of the Son, but they would only be "two" if it were not for God which unites them to become "one flesh" by the Holy Ghost (**Gen.** 2:22-25 KJB). They would not be united without the Third party (Elohiym).

> Matthew 19:6 KJB - Wherefore they are no more twain, but one flesh. What therefore **God hath joined together**, let not man put asunder.
>
> Mark 10:9 KJB - What therefore **God hath joined together**, let not man put asunder.

The "image of God" is not merely in their individuality, but in their unity under the Holy Ghost / Spirit. In this way, they two persons / beings, being united, are a greater synergistic new 'whole' by the third which is uniting. The individual beings themselves are bodies (Head & Body) in which dwells the Spirit (**Gen.** 2:7 KJB). Again Three. Always keep in mind the nature/s of the Father and the Son, and that the nature of the Holy Ghost / Spirit is a mystery (**Deu.** 29:29 KJB). The questioner seems to be constantly looking for a third "body" with a nature like the Father and Son.

~

20. Why was Lucifer jealous of Christ and not God the Father? Was there a difference?

ANSWER: Yes, there is a difference between the Father and the Son. The primary difference being that the Father is the Father, and the Son is the Son. That should be obvious. Lucifer knew he was a created intelligence and finite, and could not be the Father, but knowing that he was a "son of God" (like **Job** 1:6, 2:1, 38:7 KJB) he thought that he just might be able to replace the original, eternal "Son" – Michael / Jesus, since he began to think there was no real difference between them. He (Heylel, Lucifer; **Isa.** 14:12 KJB) was delusional for so thinking. The Son – Jesus is infinitely separated from the creation in multiple ways, such as in strength (omnipotent), knowledge (omniscient), nature (Deity), &c. Lucifer thought he could be given such things, though he could never be given such things. Deity cannot be created or brought into existence. Deity simply exists and has no, nor needs an, origin. The nature of the Son could not be transferred or given either, since that nature is neither created or originated in time. A finite being, such as Lucifer, could not possibly contain infinite knowledge in a finite mind.

~

21. How would you explain this? “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.” {8T 268.3} (How, if Christ has always had the position and has always been equal, did the Father give the position and make Him equal?)

ANSWER: This author would not “explain this”, as that would be “private interpretation” **(2 Pet. 1:20 KJB)**, and the “prophets are subject to the prophets” (**1 Cor.** 14:32 KJB) with, JEHOVAH Elohiym, “God” being the **only** “interpreter” (**Gen.** 40:8 KJB). **The answer is found already in the rest of scripture (KJB) and the SoP / ToJ** in that when there was only the Father, Son and Holy Ghost in eternity, before all created things that exist existed, there was no need to confer anything, but when the created beings were called into existence, it was the Father’s will that all of that creation be fully aware of the Son’s original position that was always His in eternity with the Father. It was neither for the Father’s, Son’s or the Holy Ghost’s / Spirit’s benefit that such was done, but only for the safety of the created.

The Spirit of Prophecy, Volume 1, pages 17.1-.2, 19.1:

> “... **[page 17.1]** Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God’s dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet **Jesus, God’s dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created**. Satan was envious of Christ, and gradually assumed **command which devolved on Christ alone**.
>
> **[page 17.2] The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son**. **The Son was seated on the throne with the Father**, and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host**. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. **His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father’s will would be fulfilled in him**. ...” - https://m.egwwritings.org/en/book/141.56
>
> “... **[page 19.1]** Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. **They justified the act of God in conferring honor upon Jesus Christ**, and **with forcible reasoning** sought to convince Satan that no less honor was his now than before **the Father had proclaimed the honor which he had conferred upon his Son**. **They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute**. They urged that Christ’s **receiving special honor from the Father, in the presence of the angels**, did not detract from the honor that he had heretofore received. The angels wept. They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? ...” - https://m.egwwritings.org/en/book/141.56

It also relates to the Son having taken upon Himself the "form of a servant" (**Php.** 2:7 KJB), or the nature of sinful (fallen) mankind (**Rom.** 8:3 KJB), and being victorious as a man by the Holy Spirit of God and raised up to take His rightful place by the right hand of the Father on **the throne of eternal Deity**:

> Philippians 2:5 KJB - Let this mind be in you, which was also in **Christ Jesus**:
>
> Philippians 2:6 KJB - **Who, being in the form of God**, thought it not robbery to be **equal with God**:
>
> Philippians 2:7 KJB - **But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men**:
>
> Philippians 2:8 KJB - And being found **in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross**.
>
> Philippians 2:9 KJB - **Wherefore** God also hath highly exalted him, and given him a name which is above every name:
>
> Philippians 2:10 KJB - That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
>
> Philippians 2:11 KJB - And *that* every tongue should confess that Jesus Christ *is* Lord **[JEHOVAH Jr.; JEHOVAH Immanuel / Emmanual, Jesus JEHOVAH, God with us, the LORD of hosts is with us; the I AM with you always; see also 2 Cor. 12:3 KJB]**, to the glory of God the Father.

The previous context (**8T 268.2**) of the sentence was in regards to **Heb.** 1:1-5 KJB. The following context (**8T 268.4**) is **Jhn.** 5:17-20 KJB. Both passages relate to the Divine / Human Jesus, "God manifest in the flesh" (**1 Tim.** 3:16 KJB) being sent in by / with the authority of the Father, acting in His stead, in His name (**Jhn.** 5:43, 10:25 KJB; &c.). Neither passage (of **8T**) is referring to the Son's previous eternal existence with the Father before all created things were created. The SoP / ToJ is explaining the difference in Persons / Beings of the Father & Son, just as the Son – Jesus and the Disciples are differing person / beings but can be united in heart, speech & purpose, just as the Father & Son are so united in heart, speech & purpose (**8T 269.1-.6**; citing **Jhn.** 17:20-23; **Zec.** 6:12-13).

The Son, is always the Son to the Father, and is thus **always** beneath the Father's authority (**Exo.** 20:12 KJB), in eternity, and in humanity (**Gen.** 41:40 (typological); **Mat.** 28:18; **Jhn.** 5:19,30, 8:29, 10:29, 12:49, 13:16, 14:28, 15:10; **Act.** 1:7 KJB), ever in humble subjection to the will of His Father, as "the Amen" (**Rev.** 3:14 KJB). Yet, the Son, over creation, is equal in authority with the Father (**Jhn.** 10:30, 17:11 KJB). The kingdom of God is orderly (**1 Cor.** 14:33 KJB), everything in proper order, place, season and timing (**Ecc.** 3:1-8; **Mat.** 26:53 KJB).

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22. How would you explain this? "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST May 30, 1895, par. 3}

ANSWER: This author would not "explain this", as that would be "private interpretation" **(2 Pet. 1:20 KJB)**, and the "prophets are subject to the prophets" (**1 Cor.** 14:32 KJB) with, JEHOVAH Elohiym, "God" being the **only** "interpreter" (**Gen.** 40:8 KJB). **The answer is found already in the rest of scripture (KJB) and the SoP / ToJ**.

Here is the passage:

Signs of the Times May 30, 1895, par. 3:

> "... **[par. 3]** There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by **the Lamb of God, who taketh away the sins of the world**. **The shed blood** of Christ cleanseth us from all sin. "For he hath **made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him." "**Him hath God exalted** with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." **A complete offering has been made**; for "God so loved the world, that he gave his **only-begotten Son**,"—**not a son by creation**, **as were the angels**, **nor a son by adoption**, **as is the forgiven sinner**, **but a Son begotten in the express image of the Father's person**, and **in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection**. **In him dwelt all the fullness of the Godhead bodily**. ..." - https://m.egwwritings.org/en/book/820.12885

This passage is referring to the Son's 'incarnation', even as the very next paragraph shows:

Signs of the Time May 30, 1895, par. 4

> "... **[par. 4]** John said, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world." **The Son of God took upon him human nature**,—"**the Word was made flesh, and dwelt among us**." "God was **manifest in the flesh**." The union of divinity **with humanity** brings to the fallen race a value which we scarcely comprehend. **The human** and the divine were united in Christ, in order that he might represent those who should believe in him. **He took our nature**, and passed through our experiences, and as our representative he assumed our responsibilities. The sins of men were charged to Christ, and, innocent though he was, he engaged to suffer for the guilty, that through faith in him the world might be saved. "We were reconciled to God by the death of his Son." Christ reconciled the world unto himself, not imputing their trespasses unto them. O, what compassion and love are here revealed! How is humanity exalted through the merits of Christ! **His sacrifice** was ample and complete. **The Holy One died** instead of the unholy. He clothed himself in our filthy garments, that we might wear the spotless robe of his righteousness, which was woven in the loom of heaven. He paid the whole debt for all who would believe in him as their personal Saviour. **His blood** cleanseth from all sin and purifieth from all unrighteousness. In him, through him alone, we have forgiveness of sins. Through **faith in his blood** we have justification in the sight of God. ..." - https://m.egwwritings.org/en/book/820.12885

Another similar passage is found in the Review and Herald:

The Review and Herald July 9, 1895, pars. 12-13 (or also Vol. 72, No. 28; Whole No. 2124; July 9, 1895, page 434 - https://documents.adventistarchives.org/Periodicals/RH/RH18950709-V72-28.pdf)

"... **[par. 12; or page 434]** The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ.

[par. 13; or page 434] **The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind**. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedi-ence to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?" ..." - https://m.egwwritings.org/en/book/821.14323

These citations (among others), abused and wrested (**Psa.** 56:5; **2 Pet.** 3:16 KJB) by some, do **not** teach that the Son was "made" or 'birthed' in eternity past by the Father, but refers to the sending of the Eternal Son (Deity) to be God manifest in the flesh of humanity, "sent ... down to earth", and so was "made" in "the express image of his person". See passages in scripture (KJB) as **Luk.** 20:13; **Jhn.** 1:1-18, 3:16-17; **Rom.** 8:3; **Gal.** 4:4; **Heb.** 1:3, 10:5; **1 Jhn.** 4:9-15 KJB; &c.

As seen in **QUESTION & ANSWER 026 (pages 396-400)**; Jesus was "begotten" in the flesh. When the word **[G1080]** "begotten" is used in connection with Jesus, it speaks of His **created human flesh nature** (**Psa.** 8:5, 51:5; **Jhn.** 1:14; **Rom.** 1:3; **Gal.** 3:16, 4:4; **Heb.** 1:4, 2:9,16-17, 10:5 KJB), **not** His eternal nature as God (Deity; which is "from everlasting"; **Mic.** 5:2 KJB).

Jesus "born" (human flesh nature) – **Mat.** 1:16,20, 2:1,4, 19:12; **Luk.** 1:35; **Jhn.** 16:21, 18:37 KJB;

resurrected (Deity's nature cannot die) – **Act.** 13:33 KJB;

high priest – **Heb.** 5:5 KJB.

See also **QUESTION & ANSWER 021 (pages 370-386)**, as the phrase "the only begotten" (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9 KJB, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9 GNT TR) or monogenes (μονογενὴς; **Jhn.** 1:18 GNT TR) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18 GNT TR)) refers to **the nature only in regards the Son**, not in a matter to creation, or time.

Persons who wrest these passages, seem to leave out all of the other texts which speak of the Son's eternal existence, "from **all** eternity" and focus on a few texts read through the lenses of their own bias:

Speaking of the Covenant between Father & Son (see this work, page 286; #44):

Signs of the Times June 12, 1901, par. 7

> "... **[par. 7]** It has existed from **all** eternity, and is called the everlasting covenant. ..." - https://m.egwwritings.org/en/book/820.17401

Speaking of the eternal Son (see this work, pages 286, 287, 289, 291, #'s 45, 51, 55, 63, 64, 65):

20LtMs, Ms 22, march 7, 1904 (1905); pars. 4, 7:

> "... **[par. 4]** Christ is declared in the Scriptures to be the Son of God. From **all** eternity He has sustained this relation to Jehovah ..."

> "... **[par. 13]** From **all** eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. ..." - https://m.egwwritings.org/en/book/14070.9384001

Signs of the Times August 29, 1900, par. 15:

> "... **[par. 15]** In speaking of His pre-existence, Christ carries the mind back through **dateless ages**. He assures us that there **never was a time** when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God **as one brought up with Him**. ..." - https://m.egwwritings.org/en/book/820.16950

Apparently, the questioner thinks it can be 'dated' even if it is in human nebulous terms, by saying things like 'sometime in eternity past', &c.

4LtMs, Lt 108, Oct. 23, 1886, par. 17:

> "... **[par. 17]** Where **Christ** is even among the humble few, this is Christ's church, for **the presence of the high and holy One who inhabiteth eternity** can alone constitute a church. ... **Jesus** there presides; ..." - https://m.egwwritings.org/en/book/14054.4389001

Jesus **inhabits eternity**, not merely a portion of it; but "all".

25LtMs, Ms 20 September 27, 1913, par. 10:

> "... **[par. 10]** Christ is **from everlasting to everlasting** ..." - https://m.egwwritings.org/en/book/14075.10800001

Signs of the Times May 3, 1899, par. 4:

> "... **[par. 4]** Christ ... **His divine life could not be reckoned by human computation**. **The existence of Christ before** His incarnation **is not measured by figures** ..." - https://m.egwwritings.org/en/book/820.15824

How many ways could the SoP / ToJ say it? The "existence" of the Son before his "incarnation" (this author hopes it is 'OK' to use that word, even though it is not explicitly in scripture ...) is "not" "reckoned by human computation", and "is not measured by figures".

Yet, there are some who seek to "find out God" (**Job** 11:7 KJB) by their limited, finite, puny brains, guessing at what they do not know, assuming what they want to be true. What hubris! But God is "past finding out" (**Job** 9:10; **Rom.** 11:33 KJB), and infinitely mysterious, and yet these think they can understand the infinite mystery by claiming the Son was 'not created' but 'brought into existence' (even though they mean the same thing by very etymological definition, and word definition and use) in eternity past! It is simply a form of Arianism.

Review and Herald April 5, 1906, par. 8:

> "... **[par. 8]** There are light and glory in the truth **that Christ was one with the Father before the foundation of the world was laid**. This is the light shining in a dark place, making it **resplendent with divine, original glory**. **This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible**. ..." - https://m.egwwritings.org/en/book/821.26594

~

23. How would you explain that God and His Son are "two, yet little short of being identical," just as Jesus said, "my Father is greater than I?" YI December 16, 1897, par. 5, and John 14:28. (The word "greater" in John 14:28 has been translated "elder" in Romans 9… how can that be if He is NOT begotten?)

ANSWER: This author would not "explain", as that would be "private interpretation" **(2 Pet. 1:20 KJB)**, and the "prophets are subject to the prophets" (**1 Cor.** 14:32 KJB) with, JEHOVAH Elohiym, "God" being the **only** "interpreter" (**Gen.** 40:8 KJB). **The answer is found already in the rest of scripture (KJB) and the SoP / ToJ**.

The reference is to the following paragraph:

Youth's Instructor December 16, 1897; par. 5:

> "... **[par. 5]** The love of God was Christ's theme when speaking of his mission and his work. "Therefore doth my Father love me," he says, "because I lay down my life, that I might take it again." My Father loves you with a love so unbounded that he loves me the more because I have given my life to redeem you. He loves you, and he loves me more because I love you, and give my life for you. "A new commandment I give unto you, That ye love one another; as I have loved you." Well did the disciples understand this love as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as they saw his agony in the garden, and his death on Calvary's cross. **This is a love the depth of which no sounding can ever fathom**. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. **From eternity there was a complete unity between the Father and the Son**. **They were two, yet little short of being identical**; **two in individuality, yet one in spirit, and heart, and character**. ..." - https://m.egwwritings.org/en/book/469.2708

The scripture text reads (looking for the koine Greek word **[G3187]**, "μειζων", "meizwn", meaning: "Irregular comparative of **G3173**; larger (literally or **figuratively**, specifically in age): - elder, greater (-est), more." – Strong's Concordance E-Sword Edition:

John 14:28 KJB - Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is **greater** than I.

John 14:28 GNT TR - ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχαρητε αν οτι ειπον πορευομαι προς τον πατερα οτι ο πατηρ μου **μειζων** μου εστιν

John 14:28 GNT TR Transliterated - ekousate oti egw eipon emin upagw kai erchomai pros umas ei egapate me echarete an oti eipon poreuomai pros ton patera oti o pater mou **meizwn** mou estin

John 14:28 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ηκουσατεG191 V-AAI-2P οτιG3754 CONJ εγωG1473 P-1NS ειπονG3004 V-2AAI-1S υμινG4771 P-2DP υπαγωG5217 V-PAI-1S καιG2532 CONJ ερχομαιG2064 V-PNI-1S προςG4314 PREP υμαςG4771 P-2AP ειG1487 COND ηγαπατεG25 V-IAI-2P μεG1473 P-1AS εχαρητεG5463 V-2AOI-2P ανG302 PRT οτιG3754 CONJ ειπονG3004 V-2AAI-1S πορευομαιG4198 V-PNI-1S προςG4314 PREP τονG3588 T-ASM πατεραG3962 N-ASM οτιG3754 CONJ οG3588 T-NSM πατηρG3962 N-NSM μουG1473 P-1GS **μειζωνG3187 A-NSM-C** μουG1473 P-1GS εστινG1510 V-PAI-3S

The text in **Romans** reads:

Romans 9:12 KJB - It was said unto her, The **elder** shall serve the younger.

Rom 9:12 GNT TR - ερρηθη αυτη οτι ο **μειζων** δουλευσει τω ελασσονι

Romans 9:12 GNT TR Transliterated - errethe autw oti o **meizwn** douleusei tw elassoni

Romans 9:12 GNT TR with Strong's Numbers and Robinson's Morphological Codes - ερρηθηG2046 V-API-3S αυτηG846 P-DSF οτιG3754 CONJ οG3588 T-NSM **μειζωνG3187 A-NSM-C** δουλευσειG1398 V-FAI-3S τωG3588 T-DSM ελασσονιG1640 A-DSM

The koine Greek word has various meanings, or range, and the context **always** determines the definitional use. Just because **Rom.** 9 by the Apostle Paul uses it one way, does not mean that Jesus is using it that way in **John's Gospel**.

Total KJB Occurrences: 45

greater, 34

Mat. 11:11 (2), 12:6, 23:17,19; **Mar.** 4:32, 12:31; **Luk.** 7:28 (2), 12:18, 22:27; **Jhn.** 1:50, 4:12, 5:20,36, 8:53, 10:29, 13:16 (2), 14:12,28, 15:13,20, 19:11; **1 Cor.** 14:5; **Heb.** 6:13,16, 9:11, 11:26; **Jam.** 3:1; **2 Pet.** 2:11; **1 Jhn.** 3:20, 4:4, 5:9

greatest, 9

Mat. 13:32, 18:1,4, 23:11; **Mar.** 9:34; **Luk.** 9:46, 22:24,26; **1 Cor.** 13:13

elder, 1

Rom. 9:12

more, 1

Jam. 4:6

The context reveals that Jesus is not speaking about 'age' (this person tries to give a "date" to the "dateless", and "number" to that which cannot be "numbered"), but greater in authority, since he is speaking about going to the Father and asking (praying) for the Holy Ghost to be sent in His stead. See **QUESTION & ANSWER 023 (pages 389-390)** for full details.

As for the Father and Son in their near-identical form, see **Php.** 2:6; **Heb.** 1:3 KJB, and all of the texts which speak of the Son as "the only begotten" (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9 KJB, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9 GNT TR) or monogenes (μονογενὴς; **Jhn.** 1:18 GNT TR) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18 GNT TR)), referring to His nature in comparison to the Father's.

~

24. What did Christ mean when He said the Father was "the only true God…"? John 17:3

ANSWER: See **QUESTION & ANSWER 021, 028 (pages 370-386 and pages 403-404 respectively)**. In short, it means the nature of the Father is underived, and original to Himself, and it goes in comparison to the phrase "the only begotten Son", speaking of the Son's eternal nature in relation to that of His Father's. Most simply do not understand the phrase in its context, because they **never** asked Jesus to **begin** with.

~

25. What did Paul mean when he said the Father was "one God and Father of all…"? Ephesians 4:6

26. What did Paul mean when he said, "to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ…"? 1 Cor. 8:6

27. What did Paul mean when he said, "there is one God, and one mediator…"? 1 Timothy 2:5

28. What did James mean when he said, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble?" James 2:19

ANSWER: Being the same question, with several texts referred, here are the texts (in context):

> Ephesians 4:4 KJB - *There is* one body, and **one Spirit**, even as ye are called in one hope of your calling;
>
> Ephesians 4:5 KJB - **One Lord**, one faith, one baptism,
>
> Ephesians 4:6 KJB - **One God and Father of all**, who is above all, and through all, and in you all.
>
> 1 Corinthians 8:4 KJB - As concerning therefore the eating of those things that are offered in sacrifice unto **idols**, we know that **an idol** *is* nothing in the world, and that ***there is* none other God but one**.

> 1 Corinthians 8:5 KJB - For though there be that are **called gods**, whether in heaven or in earth, (as there be **gods many, and lords many**,)
>
> 1 Corinthians 8:6 KJB - But **to us** *there is but* **one God**, **the Father**, of whom *are* all things, and we in him; and **one Lord Jesus Christ**, by whom *are* all things, and we by him.
>
> 1 Timothy 2:5 KJB - For *there is* **one God**, and one mediator between **God** and men, the man **Christ Jesus**;
>
> James 2:19 KJB - **Thou believest that there is one God**; thou doest well: the devils also believe, and tremble.

Simple and straightforward, no explanation required. The Father (**1 Cor.** 8:6; **Heb.** 12:9; **Jam.** 1:17 KJB) is "God" over the "God" who is "the Son" (**Psa.** 45:6-7, 103:12,24-27; **Jhn.** 1:1c, 20:28; **1 Tim.** 3:16; **Tit.** 2:13; **Heb.** 1:8-10 KJB; &c., see also **Psa.** 22:1; **Mat.** 27:46; **Mar.** 15:34 KJB), and all else.

> John 20:17 KJB - Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God**.

The text of **Eph.** 4:6 KJB is also in a context (**Eph.** 4:4-6 KJB) which is Paul's **elongation** of **Deu.** 6:4; **Mar.** 12:29 KJB. See **QUESTION & ANSWER 021 (pages 370-386)**. The Father, Son and Holy Ghost are united in The Godhead, in Their collective purpose, not Their Persons / Beings.

Jesus is also called "Lord", as the Father is called "Lord":

> Genesis 19:24 KJB - Then **the LORD** rained upon Sodom and upon Gomorrah brimstone and fire from **the LORD** out of heaven;
>
> 2 Timothy 1:18 KJB - **The Lord** grant unto him that he may find mercy **of the Lord** in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Wait, didn't Paul say "one Lord" and not just "One God"? Is there a contradiction in scripture? Nope. Just the same misunderstandings of the questioner shining through, and a refusal to accept the whole picture. The questioner needs to humble themselves:

> John 1:1 KJB - In the beginning was the Word, and **the Word** was **with God**, and **the Word was God**.

The passage of **1 Cor.** 8:4-6 KJB deals with JEHOVAH Elohiym (the Godhead of the Father, Son and Holy Ghost / Spirit) in contrast to false gods, or idols. They are a united "elohiym" (God), see **Deu.** 6:4 KJB, and previous material. It is similar to other OT texts on the matter which say the same thing (**Deu.** 6:4; **Isa.** 44:6,8, 45:5,18,21; **Hos.** 13:4; **Mal.** 2:10; **Mar.** 12:29,32; **Rom.** 3:30; **1 Cor.** 8:6; **Eph.** 4:6; **1 Tim.** 2:5; **Jam.** 2:19; &c.), see **QUESTION & ANSWER 019 (pages 360-366)**.

1 Tim. 2:5 KJB demonstrates that there is more than just one Person in the Godhead, or "God" (a), since it references the Father as "God" (b), and the Son "Jesus Christ", being both God (Deity) / man (humanity) able to mediate between the two.

Jam. 2:19 KJB says nothing essentially new (only that the devils also know these things), and simply affirms the other texts after a similar manner.

~

29. Why does the Bible show God the Father and His Son having a throne while there is no place on the throne for the Spirit? (This is the same on the table of shewbread in the sanctuary…)

ANSWER: See **QUESTION & ANSWER 042 (pages 518-523)**. The questioner has a **continual misunderstanding** of the Holy Ghost / Spirit, and neglects to keep in mind that the nature of the Holy Spirit is a mystery not revealed (**Deu.** 29:29 KJB), while the natures of the Father and Son are spoken of somewhat in scripture (KJB). Why does the "eternal Spirit" (**Heb.** 9:14 KJB) need to "sit on a throne", since He indwells the Father & Son Whom are sitting on it? Since the light and glory "encircle the throne" is that not enough? The questioner also has a misunderstanding of the Sanctuary and the furniture therein also (**2 Tim.** 3:16-17 KJB) and because of this will not be "perfect, thoroughly furnished unto all good works".

~

30. What did EGW mean when she said, "The Holy Spirit, which proceeds from the only begotten Son of God…"? {RH April 5, 1906, par. 16}

31. What does the Bible mean when it says, "the Spirit of truth, which proceedeth from the Father…"? (John 15:26)

ANSWER: Here are the texts:

The Review and Herald April 5, 1906, par. 16:

> "... **[par. 16]** **The Holy Spirit, which proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ. ..." - https://m.egwwritings.org/en/book/821.26594
>
> John 15:26 KJB - But when the Comforter is come, whom I will send unto you from the Father, *even* **the Spirit of truth, which proceedeth from the Father**, he shall testify of me:

Using the Bible principle of "line upon line" (**Isa.** 28:10,13 KJB), and allowing "... the spirits of the prophets" to be "subject to the prophets." (**1 Cor.** 14:32 KJB), and allowing "the Holy Ghost" to "teacheth; comparing spiritual things with spiritual" (**2 Cor.** 2:13 KJB), and allowing "God" to interpret (**Gen.** 40:8 KJB) rather than mankind (**2 Pet.** 1:20-21 KJB), it shall be seen that **the questioner still has a confusion in regards** the Persons / Beings of the Father, Son and Holy Ghost / Spirit, along with the revealed natures of the Father & Son, and the mysterious nature of the Holy Ghost, as well as their position, authority, relationship and locations.

Acts of the Apostles, page 22.1:

> "... **[page 22.1]** "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12. By this, Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of **the Holy Spirit**. "When **the Comforter** is come," He said, "whom **I will send unto you from the Father**, even **the Spirit of truth, which proceedeth from the Father**, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." John 15:26, 27. ..." - https://m.egwwritings.org/en/book/127.53

Both the Father & Son send the Holy Ghost / Spirit (as the Father & Holy Ghost / Spirit had earlier sent Jesus to the earth; **Isa.** 48:16 KJB) to the disciples, since the Son went back to the Father and prayed (asked) the Father for the gift of the Holy Ghost / Spirit for the disciples:

> John 14:16 KJB - And **I will pray the Father**, and **he shall give you another Comforter**, that **he** may abide with you for ever;
>
> John 14:26 KJB - But **the Comforter, *which is* the Holy Ghost**, whom **the Father will send in my name**, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
>
> John 15:26 KJB - But when **the Comforter is come, whom I will send unto you from the Father**, *even* **the Spirit of truth, which proceedeth from the Father**, **he** shall testify of me:

See all of **CHAPTER 8**, & **QUESTION & ANSWER 024 (page 391)**. The Holy Ghost / Spirit goes where the Father sends Him, even as the Son also goes where the Father sends Him. When the Son asked for the Holy Ghost / Spirit to be under His authority, then the Holy Ghost / Spirit was given to the Son at Pentecost (**Luk.** 12:49; **Jhn.** 14:16-17, 15:26, 16:13; **Act.** 1:4-5,7-8, 2:1-4,17-18,33; **Psa.** 133:1-3; **1 Pet.** 1:12; **Rev.** 5:6 KJB; see also **Exo.** 29:5-7; **Lev.** 8:12; **Heb.** 5:5, 6:20, 7:26, 9:11 KJB), Whom was then sent to the earth by the Son's additional authority, under the Father's authority (whose word & will is always in the heart of the Son (**Jhn.** 8:29 KJB), & which the Son always carries out), & so the Holy Ghost / Spirit was under both of Their (Father's & Son's) authority/ies.

Acts of the Apostles, page 51.3-52.2:

> "... **[page 51.3] It is not essential for us to be able to define just what the Holy Spirit is**. Christ tells us that **the Spirit is the Comforter**, "**the Spirit of truth, which proceedeth from the Father**." **It is plainly declared regarding the Holy Spirit** that, in **His work** of guiding men into all truth, "**He** shall not speak **of Himself**." John 15:26; 16:13.
>
> **[page 52.1] The nature of the Holy Spirit is a mystery**. **Men cannot explain it, because the Lord has not revealed it to them**. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. **Regarding such mysteries, which are too deep for human understanding**, silence is golden.
>
> **[page 52.2] The office of the Holy Spirit** is distinctly specified in the words of Christ: "When **He** is come, **He** will reprove the world of sin, and of righteousness, and of judgment." John 16:8. **It is the Holy Spirit that convicts of sin**. If the sinner responds to the quickening influence of **the Spirit**, he will be brought to repentance and aroused to the importance of obeying the divine requirements. ..." - https://m.egwwritings.org/en/book/127.180

~

32. What does the Bible mean when it says, "the Father that dwelleth in me, He doeth the works…"? (John 14:10)

ANSWER: Here is the text:

> John 14:10 KJB - Believest thou not that I am in the Father, and the Father in me? **the words** that I speak unto you I speak not of myself: but **the Father that dwelleth in me**, he doeth the works.

Again, the questioner has a **great misunderstanding** about how God indwells, and so has confusion about location in regards Godhead. It is by the "words" that the Father indwells in the Son, since the Son always lives by every "word" of the Father:

> John 6:39 KJB - And this is **the Father's will** which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
>
> John 6:40 KJB - And **this is the will of him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
>
> John 6:45 KJB - It is **written in the prophets**, And **they shall be all taught of God**. Every man therefore **that hath heard**, and hath learned of the Father, cometh unto me.
>
> John 6:57 KJB - **As** the living Father hath sent me, and **I live by the Father**: **so** he that eateth me, even he shall live by me.
>
> John 6:63 KJB - It is **the spirit that quickeneth**; the flesh profiteth nothing: **the words that I speak unto you, *they* are spirit, and *they* are life**.

See **QUESTION & ANSWER 041 (pages 515-517)**. The Father issued His perfect will, His commands, His words, to the Son. The Son cherishes & carries those words in His own heart & will to mankind. The Son, as the "arm of the LORD", does the work that His God & Head, His Father (**Jhn.** 20:17; **1 Cor.** 11:3 KJB; &c.), asks of Him to accomplish (**Jhn.** 4:34, 5:36, 17:4, 19:30 KJB). The Person / Being of the Father is not the Person / Being of the Son, neither is the Person / Being of the Father physically in the Person / Being of the Son, since He (the Person / Being of the Father) is "in Heaven" (**Mat.** 6:9; **Luk.** 11:2 KJB), but exists in the Son (and the Son in the Father), by His words, which are "spirit". Just as Jesus was physically on earth, but His heart / mind / spirit always dwelt upon His Father's will in Heaven, He could say to Nicodemus that the Son of man was in heaven while physically sitting right beside Nicodemus (**Jhn.** 3:13; **Php.** 3:20; **Col.** 3:1-2 KJB; &c.), so the Father's mind / heart / spirit was always upon His Son, while physically sitting upon the Throne in Heaven. Paul says something similar, which is common to all:

> 1 Corinthians 5:3 KJB - For I verily, **as absent in body**, **but present in spirit**, have judged already, **as though I were present**, *concerning* him that hath so done this deed,

In other words, every person of mankind, can be physically laying, sitting, standing, or walking somewhere in a single location on earth, and yet their heart / mind / spirit is dwelling upon another person, location or thing somewhere completely different on earth, in heaven, in time (past, present or future), &c. Every Christian on earth, is to be like Jesus, in that they are dwelling upon the earth, but their minds / hearts / spirits are to be focused on Christ Jesus above in Heaven (**Col.** 3:1-4 KJB).

~

33. Why does EGW refer to the Spirit as "it" numerous times, whereas she never said that a single time about the Father or the Son?

34. Why did the EGW Estate admittedly change EGW's writings about the Spirit, giving it/Him the name "He" instead of EGW's intended "it"?

ANSWER: Oh, really?

> 1 Timothy 1:7 KJB - Desiring to be teachers of the law; **understanding neither what they say, nor whereof they affirm**.

Perhaps the ignorance (not knowing, **no** knowledge) of the questioner ought to be put aside by themselves as being carnally childish causing divisions (**1 Cor.** 3:3 KJB), and go back to the sincere milk of the word and start again (**1 Pet.** 2:2 KJB), and cease from being a teacher for a while until they have grown up in the deep things of God. See **QUESTION & ANSWER 017 & 018 (pages 354-358, and pages 359-360 respectively)**.

LtMs, Lt 8, February 9, 1895, pars. 15-17:

> "... **[par. 15]** Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called the Son of God." [Luke 1:31-35.]
>
> **[par. 16]** **These words do not refer to any human being, except to the Son of the Infinite God**. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon **Christ**, or that He in any way yielded to corruption.
>
> **[par. 17]** **He** was tempted in all points like as man is tempted, **yet He is called "that holy thing**." [Verse 35.] ..." - https://m.egwwritings.org/en/book/14060.6474001

The Desire of Ages, pages 625.1-.2:

> "... **[page 625.1]** As **the voice was heard**, a light darted from the cloud, and encircled Christ, as if the arms of **Infinite Power** were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. **The testimony of the Father** having been given, the cloud lifted, and scattered in the heavens. For the time the visible communion between **the Father** and the Son was ended.
>
> **[page 625.2]** "The people therefore, that stood by, and heard **it**, said that **it** thundered: others said, An **angel** spake to Him." But the inquiring Greeks saw the cloud, heard **the voice**, comprehended its meaning, and discerned Christ indeed; to them He was revealed as the Sent of **God**. ..." - https://m.egwwritings.org/en/book/130.3046

The Acts of the Apostles, page 222.1:

> "... **[page 222.1]** Plain and specific prophecies had been given regarding the appearance of **the Promised One**. To Adam was given an assurance of the coming of **the Redeemer**. The sentence pronounced on Satan, "I will put enmity between thee and the woman, and between thy seed and **her seed**; **it** shall bruise thy head, and thou shalt bruise **his** heel" (Genesis 3:15), was to our first parents a promise of the redemption to be wrought out through **Christ**. ..." - https://m.egwwritings.org/en/book/127.972

John 12:28 KJB - **Father**, glorify thy name. Then came there **a voice from heaven**, *saying,* I have both glorified it, and will glorify *it* again.

John 12:29 KJB - The people therefore, that stood by, and heard *it,* said that **it** thundered: others said, An **angel** spake to him.

John 12:30 KJB - Jesus answered and said, **This voice** came not because of me, but for your sakes.

Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and **her seed**; **it** shall bruise thy head, and thou shalt bruise his heel.

Luke 1:35 KJB - And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called **the Son of God**.

Revelation 12:4 KJB - And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour **her child** as soon as **it** was born.

[The Rev. 12:4 KJB citation is also found in various articles by James S. White, A. T. Jones & others.]

The word "it", "thing", &c., are simply English neuter pronouns that refers back to a previously given / identified noun, which can be a **Person**, Place or Thing.

Example:

"There was some**thing** moving over there. I saw **it** move in the bushes. I found out later **it** was only **John** looking for **his** toy."

As for the Ellen G. White Estate and any editing alterations that occur in publishing (which does occur on occasion), or republishing sister White's materials, this author leaves that to them to explain (as they nearly always do, sometimes in brackets, footnotes, & other times in lengthier explanations upon their website, with reason, and documented evidences), and shall not attempt to explain their own reasoning/s for any such "alleged" alterations. The questioner did **not** provide a single example to consider in the question itself, and left it purposefully nebulous. The real question is, if they really desired an answer to that question, why not give the example, and specifically ask the Ellen G. White estate about it, instead of leaving an open-ended nebulous question on a poorly visible (not highly ranked) website, buried on the internet? If the questioner did contact the Ellen G. White Estate with that question, what was their exact (unaltered) response, and if so given, why was it not posted with the question? Additionally, did the questioner follow the scriptural counsel? (**Mat.** 18:15-17 KJB)

Matthew 18:15 KJB - Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Matthew 18:16 KJB - But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

> Matthew 18:17 KJB - And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Assume for a moment that that charge alleged is factually accurate that on one, or even several occasions, the Ellen G. White estate has altered the word "it" to "he," "He," "him," "Him," in regards to the Holy Ghost / Spirit. Would that really make so much of a difference since Jesus, and scripture, uses both terms to describe the Holy Ghost / Spirit even in the same sentence? A reason might be supplied to the effect that such was done to prevent people from misunderstanding the Personhood of the Holy Ghost / Spirit as He is a Person (in scripture & SoP / ToJ) with personality. A great heretical movement has existed to remove the Personhood from the Holy Ghost entirely, and this may be a reason to increase the word "he", &c., rather than the original "it", in certain places. However, no matter what, in all locations, sister White **always** uses **both the neuter and masculine** for **the Person of the Holy Ghost**.

Was the alleged alteration/s found in some of the posthumous **compilation** works? There is all manner of punctuation, capitalizations, &c. that are edited in later publications of previous works, and even sister White herself on occasion made such changes as documented on numerous occasions; **the Great Controversy (1888 & 1911; &c. earlier editions)** being one of them. Even in this work, several quotes that are given by sister White in differing places at differing times are altered by herself in editing from the earlier publication to the latter ones. See the quotations found in the SoP / ToJ in **CHAPTER 14 section 03** for numerous examples.

Is this author in favour of changing things in the SoP / ToJ whenever someone feels like it? Of course not. Are there times when punctuation, or capitalization, &c. or some other minor edit needs to occur? Yes, and this author has faith and trust in those under the Holy Spirit of God, and entrusted at the Ellen G. White Estate to do the right thing, and prayerfully consider their work, and the ramifications of their edits. In all things, this author has faith and trust in JEHOVAH Elohiym in regards Their own work, and will set things to right if needed.

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35. What did EGW mean when she said that the "Spirit of Truth" "refers to the omnipresence of the Spirit of Christ, called the Comforter…"? {14MR 179.2}

36. What did EGW mean when she said, "Christ was the Spirit of truth"? Ms44-1897.8

37. Did EGW really say, "We want the Holy Spirit, which is Jesus Christ." Lt66-1894.18

ANSWER: Here are the passages:

14MR, No. 1107, June 11, 1891, page 179.2:

> "... **[page 179.2]** **It is not essential for you to know and be able to define just what the Holy Spirit is**. **Christ tells us that the Holy Spirit is the Comforter**, and **the Comforter is the Holy Ghost**, "**the Spirit of truth**, which **the Father shall send in My name**." "**I will pray the Father**, and **He shall give you another Comforter**, that **He** may abide with you for ever; **even the Spirit of truth**; whom **the world cannot receive, because it seeth Him not**, neither knoweth **Him**: but ye know **Him**, for **He** dwelleth with you, and shall be in you" [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter**. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when **He, the Spirit of truth is come**, **He** will guide you into all truth" [John 16:12, 13]. ..." - https://m.egwwritings.org/en/book/58.847

12LtMs, Ms 44, May 13, 1897, par. 8:

> "... **[par. 8]** **Christ was the Spirit of truth**. The world would not listen to **His** pleadings. They would not accept **Him** as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have **His abiding presence**. They shall have an experimental knowledge of **the only true God** and of **Jesus Christ** whom He has sent. To them He says, You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ, which passeth knowledge. He who has begun a good work in you will perform it unto the day of Christ Jesus. ..." - https://m.egwwritings.org/en/book/14062.7028001

9LtMs, Lt 66, April 10, 1894, par. 18:

> "... **[par. 18]** "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [James 1:5, 6.] "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." [1 John 3:22.] "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols." [1 John 5:20, 21.] The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch **the spirit from another**. **We want the Holy Spirit, which is Jesus Christ**. If we commune with God, we shall have strength and grace and efficiency. ..." - https://m.egwwritings.org/en/book/14059.6785001

See **QUESTION & ANSWER 040 (pages 510-515)**. This was already addressed numerous times, but in brief, the Holy Ghost / Spirit belongs to the Father and Son, even as the Son and Holy Ghost / Spirit belong to the Father. The Son asked (prayed) for the Holy Ghost / Spirit from His Father, that He might share Him (the Holy Ghost / Spirit) with them (disciples). The Holy Ghost / Spirit is the "another" (not the same) "Comforter," sent in replacement, as 'proxy', in Jesus' stead since He (the Son) went back to Heaven to the Father. Thus, the Holy Ghost / Spirit, is "of God" (the Father), and "of Christ" (the Son), being sent by Them to earth at Pentecost (**Luk.** 12:49; **Jhn.** 14:16-17, 15:26, 16:13; **Act.** 1:4-5,7-8, 2:1-4,17-18,33; **Psa.** 133:1-3; **1 Pet.** 1:12; **Rev.** 5:6 KJB; see also **Exo.** 29:5-7; **Lev.** 8:12; **Heb.** 5:5, 6:20, 7:26, 9:11 KJB).

Jesus, having taken upon Himself the nature of mankind is fixed to a specific location (right now, He is in Heaven (3rd); **Php.** 3:20 KJB), but by the Holy Ghost / Spirit, Jesus' representative, He (Jesus) can be with the disciples, as if He (Jesus) were there in Person, though He is not present in His person, but present by Representation in the Person / Being of the Holy Ghost / Spirit, even as the Father was not present in His Person, but present by Representation in the Person / Being of Jesus (**Exo.** 33:14 KJB). Jesus came in the Father's name (**Jhn.** 5:43 KJB) and authority (**Jhn.** 12:49 KJB), and the Holy Ghost / Spirit comes in Jesus' name (**Jhn.** 14:26 KJB) and authority (**Jhn.** 16:13 KJB; which is also of the Father's authority granted in the Son; **Mat.** 28:19 KJB). Is the Holy Ghost / Spirit the Person / Being of Jesus? No. The Holy Ghost / Spirit merely represents, in 'proxy', the Person / Being of Jesus, and thus can be said to be "The Spirit of Christ". The word "of" means 'belonging to, from, &c.' In this way, Jesus could be physically in Heaven (3rd) and yet still, by the Holy Ghost / Spirit (under His – Jesus' authority granted by the Father), present with the disciples (**Mat.** 28:18-20; **Jhn.** 14:1-31 & 17:1-26 KJB, &c.). The Holy Ghost / Spirit being thus sent wherever Jesus needs Him (Holy Ghost / Spirit) to be, to represent Himself (Jesus), and so His (Jesus') presence is there by Representation in the Person / Being of the Holy Ghost / Spirit, even as Jesus was the Representational presence of the Father in the **Exodus** with the peoples Israel.

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38. Why, just after the fall, did EGW say that "God would communicate to man through Christ and angels"? {SR 50.3} What about the Spirit?

ANSWER: Here is the text:

The Story of Redemption, page 50.3:

> "... **[page 50.3]** In the beginning the head of each family was considered ruler and priest of his own household. Afterward, as the race multiplied upon the earth, men of divine appointment performed this solemn worship of sacrifice for the people. The blood of beasts was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice the sinner acknowledged his guilt and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing or salvation from God to man. God was jealous for the honor of His law. The transgression of that law caused a fearful separation between God and man. To Adam in his innocency was granted communion, direct, free, and happy, with his Maker. **After his transgression God would communicate to man through Christ and angels**. ..." - https://m.egwwritings.org/en/book/145.194

Has the questioner never read:

> John 7:39 KJB - (But this spake he of the Spirit, which they that believe on him **should receive**: **for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified**.)

The Desire of Ages, page 669.1:

> "... **[page 669.1] Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts**. **But while Christ was on earth, the disciples had desired no other helper**. Not **until** they were deprived of His presence would they feel their need of the Spirit, and then He would come. ..." - https://m.egwwritings.org/en/book/130.3257

The Holy Ghost / Spirit had not yet (before Pentecost) been given in request (by Jesus to the Father) to Jesus (the Son) by the Father, for the disciples (mankind; Pentecost - **Luk.** 12:49; **Jhn.** 14:16-17, 15:26, 16:13; **Act.** 1:4-5,7-8, 2:1-4,17-18,33; **Psa.** 133:1-3; **1 Pet.** 1:12; **Rev.** 5:6 KJB; see also **Exo.** 29:5-7; **Lev.** 8:12; **Heb.** 5:5, 6:20, 7:26, 9:11 KJB).

> Luke 24:49 KJB - And, behold, **I send the promise of my Father upon you**: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
>
> Acts 1:2 KJB - Until the day in which he was taken up, after that **he [Jesus] through the Holy Ghost had given commandments** unto the apostles whom he had chosen:
>
> Acts 1:4 KJB - And, being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for **the promise of the Father**, which, *saith he,* ye have heard of me.

> Acts 2:33 KJB - Therefore **[Jesus]** being by the right hand of God **[the Father]** exalted, and having **<u>received of the Father the promise of the Holy Ghost</u>**, he **[Jesus]** hath shed forth **<u>this</u> [the Holy Ghost / Spirit]**, which ye now see and hear.
>
> Acts 5:32 KJB - And we are **<u>his</u> [Jesus'] <u>witnesses</u>** of these things; and **<u>so is also the Holy Ghost</u>**, **<u>whom God</u> [the Father]** hath **<u>given to them that obey hi</u>**m.
>
> Romans 5:5 KJB - And hope maketh not ashamed; because the love of God is shed abroad in our hearts **<u>by the Holy Ghost which is given unto us</u>**.

This means that before that event, foretold in **Lev.** 23:15-22 KJB, God the Father chose to work through the Son (**Gen.** 3:8; **Exo.** 3:1-22; **Heb.** 1:1-3 KJB, &c.) and 'angels' (like Gabriel; **Dan.** 8:16, 9:21; **Luk.** 1:19, 26 KJB, and even 'angels' of mankind, like John the Baptist; **Mal.** 3:1 KJB) in that period or 'dispensation'. In the Bible there is the dispensation of the Father (husbandman; **Jhn.** 15:1; **Jam.** 5:7 KJB), before sin of mankind, the dispensation of the Son (seed; **Gen.** 3:15; **Gal.** 3:16 KJB) after the sin of mankind, and the dispensation of the Holy Ghost / Spirit (outpouring of Spirit / water / rains; **Neh.** 9:20; **Pro.** 1:23; **Isa.** 44:3; **Joe.** 2:28-29; **Zec.** 12:10; **Act.** 2:17-18; **Rev.** 22:17 KJB) at / after Pentecost in the times of the rains.

Everything in proper time & order – **Ecc.** 3:1-8 KJB. That JEHOVAH Elohiym does not work as mankind expects should not be surprising (**Isa.** 55:8 KJB), and so therefore, why should JEHOVAH Elohiym's methods need to be approved by the questioner?

> Job 9:12 KJB - Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

~

39. When EGW said that "the Holy Spirit is Himself [Christ] divested of the personality of humanity and independent thereof…" does that mean that at some time the Spirit must have been 'invested' with the personality of humanity? {See 14MR 23.3}

ANSWER: Here is the text:

14 MR, No. 1084, February 18 & 19, 1895, page 23.3

> "... **[page 23.3]** Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you" [John 16:7]. ..." - https://m.egwwritings.org/en/book/58.93

This has two forms, see **157A,B, page 311** of this work:

The Review and Herald November 19, 1908, par. 3:

> "... **[par. 3]** **The Holy Spirit is Christ's representative**, **but divested of the personality of humanity, and independent thereof**. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and **send the Spirit to be His successor on earth**. No one could then have any advantage because of his location or his personal contact with Christ. **By the Spirit** the Saviour would be accessible to all. **In this sense** He would be nearer to them than if He had not ascended on high. ..." - https://m.egwwritings.org/en/book/821.29485

10LtMs, Lt 119, February 19, 1895, pars. 17 & 18:

> "... **[par. 17]** Although our Lord ascended from earth to heaven, **the Holy Spirit was appointed as His representative** among men. ...
>
> ... **[par. 18]** Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. Christ would represent Himself as present in all places **by** His Holy Spirit,—as the Omnipresent. ..." - https://m.egwwritings.org/en/book/14060.5294001

Again, the questioner is greatly confused as to the Persons, Natures, and even Offices of the Three Persons / Beings, of the Father, the Son and Holy Ghost / Spirit that are JEHOVAH Elohiym, or Godhead. The SoP / ToJ is not saying that the Holy Ghost / Spirit is Jesus' Person / Being, but rather it is saying, clearly (underlined), that the Person / Being of the Holy Ghost / Spirit is the Representative of Jesus' Person / Being everywhere / when Jesus needs (just as the Holy Ghost / Spirit was / is for the Father's Person / Being; **Psa.** 51:11, 139:1-24 KJB). "In this sense", or in this way, Jesus is present "by" / "through" the Person / Being of His (Jesus') Representative, or 'proxy', the Holy Ghost / Spirit.

The answer to the questioner's pre-assumptive question is "No." Jesus / Michael, the Son of the Father, in Heaven was already, "from **all** eternity", in "the form of God" (**Php.** 2:6 KJB). The Holy Ghost / Spirit was **never** "invested with the personality of humanity", but Jesus (the Son) had been / is, in addition to His personality as Deity, being "God manifest in the flesh" (**1 Tim.** 3:16 KJB):

> John 1:14 KJB - And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father**,) full of grace and truth.
>
> Philippians 2:5 KJB - Let this mind be in you, which was also in **Christ Jesus**:
>
> Philippians 2:6 KJB - **Who, being in the form of God, thought it not robbery to be equal with God**:
>
> Philippians 2:7 KJB - But **made himself of no reputation**, and **took upon him the form of a servant**, and **was made in the likeness of men**:
>
> Philippians 2:8 KJB - And **being found in fashion as a man**, he humbled himself, and became obedient unto death, even the death of the cross.

The word "divested" simply means to be 'not clothed with', 'clothes removed from (stripped)', see - https://webstersdictionary1828.com/Dictionary/divested . In the context in which the SoP / ToJ uses the word, it reveals that the Person / Being of the Holy Ghost / Spirit in His Representation of the Son, is not clothed with the humanity that Christ Jesus (the Son) had been, but is still acting (in agency) as the presence of Jesus' Person / Being (Whom is in Heaven (3rd)).

The SoP / ToJ is not saying that the Holy Ghost / Spirit Himself in His Person / Being had ever been clothed with humanity, but that the Holy Ghost / Spirit in 'proxy' is speaking & acting in behalf of Jesus, as Jesus would do, without being clothed in Humanity as Jesus is.

It is "**[i]**n this sense" that the Holy Ghost / Spirit is Jesus, not in Jesus' Person / Being, but in Representation. So, in this way, by 'proxy', the Holy Ghost / Spirit is Jesus' (presence, by Representation) divested of humanity and independent thereof.

An earthly imaginary scenario (by **no** means **to be taken as** a **direct** equative) to possibly and hopefully help those who still do not 'get it':

> A Son (with the same name as his Father) representing his Father's name & company (business), has authority from the Father to represent the Father where ever the Son goes, able to sign contracts, make deals, and decisions in the place (as by representation) of the Father, who is back at the business. All who deal with the Son, it is as if they are dealing directly with the Father, even though the Father is nowhere in the vicinity, but back at the business headquarters.
>
> Then the Son, goes and asks the Father, for the company Assistant, a special type of AI with masculine personality named after the Father's & Son's name, or company name (By **no** means is this author even hinting, implying, suggesting, or saying, that the Holy Ghost / Spirit is an AI. **The example is just an earthly imaginary scenario to help people who cannot seem to understand or parse simple English sentences, even though they are in their own native tongue (language)**.) to represent the Son in many more places, and able to be in contact with many persons all over the globe, by media, email, internet, &c., without being with them in his (the Son's) own person. The AI represents the Son in all places it / he goes, and is "divested of the personality of humanity, and independent thereof", and yet, by 'proxy' and with fullness of authority, the AI is as the presence of the Son and in the Son's name (Whom (the Son), is acting in the name & authority of the Father). The Father is not the Son. The Son is not the Father. The Son is not the AI. The AI is not the Son. The Father is not the AI. The AI is not the Father; all in this scenario.

The questioner cannot seem to make distinction between the differing "spirits". God the Father, the Son, & Holy Ghost / Spirit are all called "spirit" in the Bible: **[1] Jhn.** 4:24, **[2] 1 Cor.** 15:45 KJB, **[3] Isa.** 48:16 KJB. The created angelic hosts (**Psa.** 104:4; **1 Tim.** 4:1; **Heb.** 1:7,14 KJB; &c.) and mankind (**Pro.** 16:2; **Heb.** 12:23 KJB; and even lesser intelligent creatures, beasts; **Ecc.** 3:21 KJB) are also called "spirits" in the Bible. God the Father is the Father of all "spirits" (**Heb.** 12:9 KJB). So, is Jesus a "Spirit of truth"? Yes, He said so Himself:

> John 14:6 KJB - **Jesus** saith unto him, **I am** the way, **the truth**, and the life: no man cometh unto the Father, but by me.

Does that make Him (the Son) the Person / Being of the Holy Spirit? No.

~

40. Is it really this clear about the Spirit and we have missed it all these years? "Christ is to be known by the blessed name of Comforter. "The Comforter," said Christ to His disciples, "which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Ms7-1902.10

ANSWER: Yes & No. **Yes**, the Bible and the SoP / ToJ are **extremely clear in their statements**. **The questioner has simply and repeatedly misunderstood and / or misrepresented them**, but this author is not attempting to imply evil underhanded motive to the questioner, and assumes all generosity towards their simple ignorance (not knowing). **No**, this author, and the remnant church of God, the Seventh-day Adventist movement (**Rev.** 10:6-11, 12:17, 14:6-12 KJB; &c.), of which this author is a member of have **not** "missed" anything of the questioner's erroneous assumptive biases. This author, along with the body of Seventh-day Adventists repudiate all such ignorant, erroneous, heretical, and frankly quite silly, positions of the questioner which have been repeatedly shown to be in error in this work. That the questioner even assumes to place into the question their own a priori (pre-bias) is simply the hubris of pride and arrogance of the devil.

17LtMs, Ms 7, January 26, 1902, par. 10:

> "... **[par. 10] Christ is to be known by the blessed name of Comforter**. **"The Comforter," said Christ to His disciples, "which is the Holy Ghost**, whom **the Father will send in My name**, **He** shall teach you all things, and bring all things to your remembrance, whatsoever **I** have said unto you, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:26, 27.] ..." - https://m.egwwritings.org/en/book/14067.10728001
>
> John 14:26 KJB - But **the Comforter, which is the Holy Ghost**, whom the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
>
> John 15:26 KJB - But when **the Comforter** is come, whom I will send unto you from the Father, *even* **the Spirit of truth**, which proceedeth from the Father, **he** shall testify of me:
>
> John 16:7 KJB - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, I will send **him** unto you.

Has the questioner never read:

> John 14:16 KJB - And I will pray the Father, and he shall give you **another** Comforter, that he may abide with you for ever;

Of course, Jesus is "the Comforter". He was the One sent from the Father, Whom is also "Comfort[er]" (**2 Cor.** 1:3-4 KJB; &c.) to give comfort to His (the Father's) people. The very context of the phrase "another Comforter" automatically states in itself that Jesus is the "Comforter", but that He is not, in His Person / Being, the "**another**" "Comforter", Whom is the Person / Being the Holy Ghost / Spirit, Whom would be sent to take Jesus' place and so Represent the Son, by 'proxy'.

See response to **questioner's #35-#37**, and see **QUESTION & ANSWER 040 (pages 510-515)**. Context. The questioner is simply, and repeatedly, confused by the Three Persons / Beings having, on occasion, similar titles, names, and even functions / agencies. For instance, the Son is called "The everlasting Father" (**Isa.** 9:6 KJB). Does that make the Son – Jesus the Person / Being of the Father? No! They (Three) are each called "God" in scripture (KJB). **[1] Jhn.** 1:1b KJB, **[2] Jhn.** 1:1c KJB, **[3] Act.** 5:4 KJB; &c. Are they the same Person / Being? No! All Three "bear record" in Heaven, or are 'Witnesses'; 1 **Jhn.** 5:7-8 KJB. Are they the same Person / Being? No! The Father, Son & Holy Ghost / Spirit are all Three called "S/spirit" in the Bible; **[1] Jhn.** 4:24, **[2] 1 Cor.** 15:45 KJB, **[3] Isa.** 48:16 KJB. Are they the same Person / Being? No! The Father, Son and Holy Ghost / Spirit are each called "Holy" in the Bible: **[1] Jhn.** 17:11 KJB, **[2] Act.** 4:27,30 KJB, **[3] Mar.** 13:11; **Luk.** 11:13. Are they the same Person / Being? No.

There are specific differences among Them also. The Father is called "the Ancient of Days" (**Dan.** 7:9,13,22 KJB) and "the only true God" (**Jhn.** 17:3 KJB). The Son & Holy Ghost / Spirit are never called those things in scripture. The Son is called "the only begotten" (**Jhn.** 1:14,18 KJB; &c.), "the Lamb of God" (**Jhn.** 1:29,36 KJB; &c.), and yet the Father & Holy Ghost / Spirit are never called those things in scripture. The Holy Ghost / Spirit is called "**<u>another</u>** (ie. some other) Comforter" in distinction from the other Two (Father & Son). Again, the reason for this being that the Holy Ghost / Spirit comes as Representative, or 'proxy', for Jesus the "Comforter" (sent from the Father). Jesus didn't leave them comfortless.

~

41. Was it really an Angel that gave prophecy to Daniel in chapters 8-12?

ANSWER: It depends on what the questioner means by certain words in their question, and the definition they carry. For instance, what does the questioner mean by "Angel", and "prophecy"?

If the questioner means by "Angel", the uncreated and eternal "Angel" (Messenger) of the Father; Whom is the Son – Jesus / Michael, then the answer is, "Yes." (**Dan.** 3:25,28, 8:13, "that certain *saint*" (the wonderful numberer), 10:5-9,13,21, 12:1,6-13 KJB).

If the questioner means by "Angel", the created and finite "Angel" (Messenger) of the Father; whom is Gabriel, then the answer is also, "Yes, in the sense that Gabriel was told by Michael / Jesus to help Daniel understand the visions given to him (**Daniel**) by God (**Dan.** 8:16 KJB).

If the questioner means by "Angel" both of the previous (Gabriel on behalf of Jesus), the answer is still, "Yes."

If the questioner means by "prophecy" actual visions of the future in reference to the eternal and uncreated "Angel" (Messenger) – Jesus, the answer is "Yes." (**Num.** 12:6; **Job** 3:15 KJB; &c.)

If the questioner means by "prophecy" an explanation of future events by the created and finite "Angel" (Messenger) – Gabriel, the answer is "Yes." If the questioner means the giving of an actual vision from Gabriel, then the answer is 'possibly', since angels also appear to be able to influence dreams & visions in scripture (**Job** 4:13-15; **Mat.** 1:20; **Luk.** 4:5; **Act.** 10:3 KJB).

Since the questioner did not give a specific text, or example to go by, and to thoroughly test by the texts of scripture (KJB) itself, then this is the best answer that this author can provide without assuming what is in the questioner's mind (since it is left unstated).

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42. How is it that Revelation 1:1 explains the Father giving His Son the gospel, which signified it and gave it to an Angel (Gabriel, according to EGW), which gave it to John? Where was the Spirit?

ANSWER: Here are the texts referred to:

> Revelation 1:1 KJB - The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

The Desire of Ages, page 99.1:

> "... **[page 99.1]** The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." Daniel 10:21. **Of Gabriel the Saviour speaks in the Revelation**, saying that "**He sent and signified it by His angel** unto His servant John." Revelation 1:1. And **to John the angel declared**, "I am a fellow servant with thee and with thy brethren the prophets." Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men. ..." - https://m.egwwritings.org/en/book/130.361

Where was the Holy Ghost / Spirit? Has the questioner never read:

> Revelation 1:4 KJB - John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and **from the seven Spirits which are before his throne**;

> Revelation 1:10 KJB - **I was in the Spirit** on the Lord's day, and heard behind me a great voice, as of a trumpet,

The Holy Ghost / Spirit is present in heaven, and with **John**, and even with the Father, and with the Son, and with the created being "Gabriel". That is what **omnipresence** means. Does the questioner not believe the Holy Ghost / Spirit to be omnipresent (**Psa.** 139 KJB)? The questioner still seems to have a complete confusion as to the natures of the Father & Son, their locations, their Persons / Beings, as well as to the nature of the Holy Ghost / Spirit being a mystery, and His Person / Being, and omnipresence. Does the questioner think that the Holy Ghost / Spirit has to appear in a bodily form, taking a created nature, and be a go-between between the Person / Being of the Son, the angel Garbiel and the man **John**? If so, that is a complete confusion of the identity of the Holy Ghost / Spirit. The Holy Ghost / Spirit had enveloped **John**. John was "in the Spirit".

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43. Is it really that clear in Revelation 19:10 that Angels "have the testimony of Jesus?"

44. Is it really true in Revelation 22:9 that Angels are "of thy brethren the prophets?"

ANSWER: Here are the texts:

> Revelation 19:10 KJB - And I fell at his feet to worship him. And he said unto me, See *thou do it* not: **I am thy fellowservant**, **and** of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

> Revelation 22:9 KJB - Then saith he unto me, See *thou do it* not: for **I am thy fellowservant**, **and** of thy brethren the prophets, **and** of them which keep the sayings of this book: worship God.

The questioner, as mentioned before, apparently has **difficulty parsing simple English texts**. **Rev.** 19:10, 22;9 KJB, are **not** saying that the angel "Gabriel", or any created angelic beings for that matter, are "of thy brethren that have the testimony of Jesus: ... the spirit of prophecy." In other words, the angelic beings are not the Person / Being of the Holy Ghost / Spirit. What the text plainly says is that the angelic being that is speaking with **John** is his (**John's**) "fellowservant", and is also the "fellowservant" of his (**John's**) "brethren that have the testimony of Jesus: ... the spirit of prophecy" and the "fellowservant" of "them which keep the sayings of this book" ('Christians', followers of God).

The word "and" (koine Greek **[G2532]**, "και", "kai") carries the word "fellowservant" **through from the first part of the sentence to the latter parts of the sentence**. The texts are only saying that the angelic being is a "fellowservant" (as messengers), just as the prophets (like John, and his (**John's**) brethren) are "servants" and messengers for God. Read it again with proper parsing:

> Revelation 19:10 KJB - And I fell at his feet to worship him. And he said unto me, See *thou do it* not: **I am thy fellowservant**, **and [the fellowservant]** of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
>
> Revelation 22:9 KJB - Then saith he unto me, See *thou do it* not: for **I am thy fellowservant**, **and [the fellowservant]** of thy brethren the prophets, **and [the fellowservant]** of them which keep the sayings of this book: worship God.

Even Jesus is called the "fellow" of the angelic hosts (**Psa.** 104:4; **Heb.** 1:7,14 KJB) and "prophets" (mankind; **Heb.** 1:1 KJB), as He (the Son) is also a Messenger for the Father (**Heb.** 1:2-3,9 KJB).

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45. Ellen White saw that God the Father had a form, that Christ also had a form, and she spoke often to her attending Angel, but why didn't she ever see or speak with the Spirit? (See EW 54, and don't forget about what Youth's Instructor says about the dove being "emblematical.")

ANSWER: Here are the texts:

Early Writings, page 54.2:

> "... **[page 54.2] I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist.**" Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. ..." - https://m.egwwritings.org/en/book/28.389

The Youth's Instructor March 1, 1874, par. 4:

> "... **[par. 4]** Never had angels listened to such a prayer. They were solicitous to bear to the praying Redeemer messages of assurance and love. But no; the Father himself will minister to his Son. Direct from the throne proceeded the light of the glory of God. The heavens were opened, and **beams of light and glory proceeded therefrom and assumed the form of a dove, in appearance like burnished gold**. **The dove-like form was emblematical of** the meekness and gentleness of Christ. ..." - https://m.egwwritings.org/en/book/469.405

The Spirit of Prophecy, Volume 2, page 60.2:

> "... **[page 60.2]** Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and **beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold**. **The dove-like form was emblematical of** the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God was given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son. ..." - https://m.egwwritings.org/en/book/143.221

The Holy Ghost / Spirit is seen by faith. Manifestations (emblems) of His presence can be seen by the physical / natural eye of mankind, and felt by the physical / natural flesh of mankind, but the nature of the Holy Ghost / Spirit is a mystery, as has been cited numerous times {**AA, 52.1**}. All of the citations are already addressed. The questioner simply does not understand, or refuses to understand, this point. This is why the questioner is filled with so much doubt, error, confusion and questionings. This is why the questioner refuses their immediate family in the faith, their one-time friends in the faith, their one-time fellows at their previous ministry, their one-time local fellow church members, and the global church body as a whole on this point. The questioner refuses all of those simply because they have refused the Person / Being of the Holy Ghost / Spirit to be a Person / Being, and as such also rejects all those through Whom He has been pleading.

Not only sister White, but several prophets have seen God the Father in vision, such as Daniel looking upon the "Ancient of days" (**Dan.** 7:9,13,22 KJB), or Stephen (**Act.** 7:55-56 KJB), or John the Apostle (**Rev.** 4:1-5 KJB; &c.), or others.

Yes, the Father & Son have Their natures, with "form," "shape," "likeness," "body and "parts" (as also the created angelic hosts, and mankind, and beasts do), but the nature of the Holy Ghost / Spirit is a "mystery" not revealed to mankind in scripture (**Deu.** 29:29 KJB) or the SoP / ToJ (which agrees with scripture; **Isa.** 8:20 KJB).

Surely, to anyone with a "sound mind" (**2 Tim.** 1:7 KJB), being in the "right mind" (**Mar.** 5:15; **Luk.** 8:35 KJB), these answers must sound like a 'broken record' – repeating the same thing over, and over, and over, and over. The answers will not change. It is the questioner that needs to humble themselves before God, even His Holy Spirit, and put away what they think they know, and go back to square one, learning the basics before they teach anything else. They must repent, become as a little child again, or they will eternally perish (**Mar.** 3:28-29 KJB).

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46. What does it mean that EGW said, “All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels? Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels.” {RH January 21, 1873, par. 16}

ANSWER: Here is the text:

The Review and Herald January 21, 1873; par. 16:

> “... **[par. 16]** The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. **All the miracles of Christ** performed for the afflicted and suffering were, **by the power of God**, **through the ministration of angels**. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All the blessings from God to man are through the ministration of holy angels**. ...” - https://m.egwwritings.org/en/book/821.1457

Like the Bible, “... the spirits of the prophets” are to be “subject to the prophets.” (**1 Cor.** 14:32 KJB), and allowing “the Holy Ghost” to “teacheth; comparing spiritual things with spiritual” (**2 Cor.** 2:13 KJB), and allowing “God” to interpret (**Gen.** 40:8 KJB) rather than mankind (**2 Pet.** 1:20-21 KJB), the answer is found not in this author, but in God’s word (Bible) and testimony of Jesus (SoP / ToJ), as it is written (**Isa.** 8:20 KJB), and so found “line upon line” (**Isa.** 28:10,13 KJB).

Keep in mind these things, though the answer should be obvious to anyone reading this work by now (see also **QUESTION & ANSWER 039 (pages 505-509)**):

The Desire of Ages, page 352.2:

> “... **[page 352.2]** Now the Saviour’s eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. Their warfare is not to be waged against flesh and blood, but “against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” Ephesians 6:12, R. V. They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And **more than angels are in the ranks**. **The Holy Spirit, the representative of the Captain of the Lord’s host, comes down to direct the battle**. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. **The power of Omnipotence is enlisted** in behalf of those who trust in God. ...” - https://m.egwwritings.org/en/book/130.1678
>
> > **[3]** **The Holy Spirit** is **an intelligence**, **having the power of Omnipotence**, **directing** the battle, and is **more than angels**, and is **in the ranks**, **enlisted in**, of the army of Heaven, and is the **representative** of:

[2] **the Captain** [Ruler / Prince], Jesus Christ / Michael the Archangel, **the Son** of the Father, of:

[1] **the Lord** [the Father]

In other words, the Holy Ghost / Spirit is **not** simply the total summation of the hosts of created heavenly beings (which position, if now advocated by the questioner, would **contradict** the questioners earlier position about the Holy Ghost / Spirit being Jesus' Person / Being), but He (the Holy Ghost / Spirit under Jesus (the Son's, Commander's) authority, under the Father's (King's) authority is "in the ranks" and commands the created angelic Hosts for Jesus, as Jesus' representative on, and in, the field (of battle).

In **general**, things go from the Father, through the Son, through the Holy Ghost, through the created angelic hosts of heaven, to mankind (as to the created angelic being direct to Cornelius; **Act.** 10-11 KJB), and sometimes through the Christians / Prophets / Priests / Apostles to the rest of humanity, after the angelic hosts of heaven (as the family and friends of Cornielus by the Apostle Peter, after Peter was sent by the created angelic being, and brought by three human beings sent by Cornelius; **Act.** 10-11 KJB). The created angelic hosts are influenced, moved and commanded by the Holy Ghost just as Christians are.

Jesus acknowledges this order when speaking about the Centurion and his sick son / servant (**Mat.** 8:5-13; **Luk.** 7:1-10 KJB). The Centurion in effect says to Jesus that Jesus (as Commander of authority, as the Centurion also was, having "men set under authority"; **Luk.** 7:8 KJB) did not have to personally come to his house, but could just send those under Him. Now the Centurion was probably thinking one of the disciples, but Jesus has (from His Father) those created angelic beings (much more powerful; **Mat.** 26:53 KJB) which can go and carry out the healing in Jesus' stead. Now, did Jesus speak any audible words in the context of those verses to any created angelic hosts? No. All He had to do, was to ask in the Spirit, and the Spirit would direct the created angelic hosts by the authority of the Son, from the Father.

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47. What does it mean that "while He [Christ] extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church." {TM 15.1}

ANSWER: Here is the text:

Testimonies to Ministers and Gospel Workers, page 15.1:

> "... **[page. 15.1]** I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, **He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition**, and **He comes personally by His Holy Spirit** into the midst of His church. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning.... Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." ..." - https://m.egwwritings.org/en/book/123.177

Like the Bible, "... the spirits of the prophets" are to be "subject to the prophets." (**1 Cor.** 14:32 KJB), and allowing "the Holy Ghost" to "teacheth; comparing spiritual things with spiritual" (**2 Cor.** 2:13 KJB), and allowing "God" to interpret (**Gen.** 40:8 KJB) rather than mankind (**2 Pet.** 1:20-21 KJB), the answer is found not in this author, but in God's word (Bible) and testimony of Jesus (SoP / ToJ), as it is written (**Isa.** 8:20 KJB), and so found "line upon line" (**Isa.** 28:10,13 KJB).

See the **ANSWER to questioners #46**. It is the same question, just asked with a differing text. Jesus, "by" the Holy Spirit (under the Son's authority and given Him by the Father in response to prayer / asking), "commissions His (Jesus') angels" "to render divine help". The text in essence says that help comes from Jesus through the Holy Ghost / Spirit through the created angelic hosts to mankind. It is in order of operation. The Son is not the Holy Ghost / Spirit, neither the angels. The Holy Ghost / Spirit is not the Son, neither the angels. The angels are not the Son, neither the Holy Ghost / Spirit. All three agencies (two eternal; Son, Spirit & one created; angelic hosts) are working together under God the Father.

God the Father → The Son – Jesus → The Holy Ghost / Spirit → created angelic hosts → mankind

~

48. Why did our church cut out all the Arian phrases and republish the book Daniel and the Revelation by Uriah Smith in 1944?

ANSWER: Uriah Smith was an arianist (partial or full is irrelevant) till the day he died and believed that the Son (Jesus) was brought into existence in eternity past by the Father in contradiction to the Bible and multiple statements from sister White (such as in Desire of Ages, Acts of the Apostles, Patriarchs and Prophets, the Great Controversy, and numerous other works, periodicals, & letters before and after).

Uriah Smith's book "Daniel and the Revelation" was published in AD 1897. The Desire of Ages by sister Ellen G. White was published in AD 1898. The two books conflict with each other in regards the eternality of the Son Jesus Christ. Uriah Smith's original (1897) "Daniel and the Revelation" (which this author has read) has numerous statements on the Son which teach an arian theology, to the effect that the Son was 'birthed' into existence by the Father at some point in eternity past. **The Desire of Ages** by sister White clearly details the eternal existence of the Son, as for instance see **Chapter 1–"<u>God</u> with us" - https://m.egwwritings.org/en/book/130.21 , & Chapter 52–The <u>Divine</u> Shepherd** - https://m.egwwritings.org/en/book/130.2331 , & **Chapter 58– "Lazarus, Come Forth"** – "... In **<u>Christ</u>** is **<u>life, original, unborrowed, underived</u>**. ..." - https://m.egwwritings.org/en/book/130.2556 , &c., in that Jesus has always existed alongside the Father "from **<u>all</u>** eternity" {1911; AA 38.3}.

Uriah Smith's book was **<u>generally</u>** accepted as being good for **<u>the three angel's messages</u>** and **<u>certain portions of prophecy and history</u>**. It was, besides the Great Controversy, and perhaps Bible Readings for the Home, practically the only other book that dealt with such things on such a scale at the time. For more detail about that, and sister White's statements concerning Uriah Smith's book ('Daniel and the Revelation'), see this author's work **"The 7 Trumpets of Revelation - God's Great Trump", Chapter 25 - Correcting the Errors of Traditionalism**. Many have great misunderstandings about those topics also.

Sister White, through her son (W. C. White), in a personal letter to S. N. Haskell, made known that whenever clear errors were found in Adventist literature, it was their duty to correct them as possible, but not to quibble over minor differences of opinion on this or that topic.

W. C. White Statement of October 31, 1912; This was a personal letter Written to S. N. Haskell (Stephen Nelson) [brackets in bold added by this author for clarification]:

> "... Whenever proof has been found that the writers of our Adventist literature had come short of finding the exact truth regarding some detail, **she [sister Ellen G. White] has always taken her position in favor of correcting those things that were clearly found to be errors**, and when consulted about the **efforts that were being made to revise and correct the good book Daniel and Revelation** [by Uriah Smith], **she has always opposed making unnecessary changes** and **has always favored correcting those things that were plainly shown to be inaccurate**. ..." - https://whiteestate.org/legacy/vault-haskell-html/

Arianism is a clear and destructive (to the soul / person) heresy. It ought to be 'cut out' of the congregation. Those who reject Jesus as the "I am" (**Exo.** 3:14; **Jhn.** 8:58 KJB) the ever-existing One, and claim Him to have come into existence, was created, &c., after being shown the truth, will be lost, because it **requires** eternal Deity for salvation / redemption as demonstrated previously (same chapter; **Jhn.** 8 in context):

> John 8:21 KJB - Then said Jesus again unto them, I go my way, and ye shall seek me, and **shall die in your sins: whither I go, ye cannot come**.
>
> John 8:24 KJB - I said therefore unto you, that ye shall die in your sins: **for if ye believe not that I am** *he,* **ye shall die in your sins**.
>
> **[The "he" is supplied by the translators. Jesus actually said, "... if ye believe not that I AM, ye shall die in your sins."]**

The Desire of Ages, page 24.3:

> "... **[page 24.3]** By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. And to us He says: "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. ..." - https://m.egwwritings.org/en/book/130.21

The Desire of Ages, page 469.4-.5:

> "... **[page 469.4]** With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM."
>
> **[page 469.5]** Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. ..." - https://m.egwwritings.org/en/book/130.2253

20LtMs, Ms 22, March 7, 1905, par. 4:

> "... **[par. 4]** Christ is declared in the Scriptures to be the Son of God. From all eternity He has sustained this relation to Jehovah. ..." - https://m.egwwritings.org/en/book/14070.9384001

Should the publishers have removed all of the arian error from Uriah Smith's book? **Absolutely! Arian theology was always asinine trash theology of doubters and skeptics at Jesus' eternal divinity, from the dumpster fire that is satan's theology**. Some might say that is too strong of language. Really? Hmm, perhaps this author better consult with the prophets:

> 1 Kings 18:27 KJB - And it came to pass at noon, that **Elijah mocked them**, and said, Cry aloud: for he *is* a god; either he is talking, or **he is pursuing**, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.
>
> Matthew 3:7 KJB - But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come?
>
> Matthew 12:34 KJB - **O generation of vipers**, how can **ye, being evil**, speak good things? for out of the abundance of the heart the mouth speaketh.
>
> Matthew 23:33 KJB - ***Ye* serpents, *ye* generation of vipers**, how can ye **escape the damnation of hell**?
>
> Luke 3:7 KJB - Then said he to the multitude that came forth to be baptized of him, **O generation of vipers**, who hath warned you to flee from the wrath to come?
>
> John 8:44 KJB - **Ye are of *your* father the devil**, and the lusts of your father ye will do. He was **a murderer** from the beginning, and **abode not in the truth**, because **there is no truth in him**. When **he speaketh a lie, he speaketh of his own**: for **he is a liar, and the father of it**.

Nope. This author is in **good** company.

~

49. Why does the only sermon we have from the 1888 messages by Waggoner say these things? "A son always rightfully takes the name of the father; and Christ, as "the only begotten Son of God," has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has, to some extent, the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the "express image" of the Father's person. Heb. 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity. It is true that there are many sons of God; but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15); but Christ is the Son of God by birth…" "The Scriptures declare that Christ is "the only begotten son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it, in these words:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning."

"But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent Name than the angels; He is "a Son over His own house." Heb. 1:4; 3:6. And since He is the only-begotten Son of God, He is of the very substance and nature of God, and possesses by birth all the attributes of God; for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has "life in Himself;" He possesses immortality in His own right, and can confer immortality upon others. Life inheres in Him so that it cannot be taken from Him; but, having voluntarily laid it down, He can take it again. His words are these: "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have the power to lay it down, and I have the power to take it again. This commandment have I received of My Father." John 10:17, 18."

"The Word was "in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion, He prayed, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man." (Interesting how EGW used very similar words as this last sentence.)

ANSWER: Here is the source:

Christ and His Righteousness, by Ellet Joseph Waggoner (later an ex-Seventh-day Adventist, and forever "lost" according to sister Ellen G. White); pages, 11.4-12.1, 21.2-22.1, 9.1

> "... **[page 11.4]** This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because "He hath by inheritance obtained a more excellent name than they." Hebrews 1:4. A son always rightfully takes the name of the father; and Christ, as "the only begotten Son of God," has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the "express image" of the Father's person. Hebrews 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity.
>
> **[page 12.1]** It is true that there are many sons of God, but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was or ever can be.

The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Romans 8:14, 15), but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right. He says that Moses was faithful in all the house of God, as a servant, "but Christ as a Son over His own house." Hebrews 3:6. And he also states that Christ is the Builder of the house. Verse 3. It is He that builds the temple of the Lord and bears the glory. Zechariah 6:12, 13. ..." - https://m.egwwritings.org/en/book/1290.26

"... **[page 21.2]** The Scriptures declare that Christ is "the only begotten son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

[page 22.1] But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is "a Son over His own house." Hebrews 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has "life in Himself." He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18. ..." - https://m.egwwritings.org/en/book/1290.66

"... **[page 9.1]** The Word was "in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man. ..." - https://m.egwwritings.org/en/book/1290.20

The **first** thing to be noticed is the disorder of the quotations taken from the book. The **second** thing to keep in mind is that Ellet Joseph Waggoner is not the Bible, and not a prophet, or messenger of the LORD, as sister White was. The **third** thing to notice is that some statements are in direct contradiction to clear statements made by both the Bible and sister White in the SoP / ToJ as cited throughout this work.

While a little bit of Seventh-day Adventist history should be had in regards the years of AD 1880-1888, and just after, a short summation might be that in those years is when the message of "righteousness by faith" was being preached by sister White (E. G. White), Alonzo Trevier Jones (A. T. Jones) and Ellet Joseph Waggoner (E. J. Waggoner) and a few others. The message of "righteousness by faith" is about victory over sin. Such **cannot** happen without the Person / Being of the Holy Ghost / Spirit. For it is He which changes the heart and writes the words of Jesus upon the heart / mind / spirit.

As for "proceeded" and "came forth" see **QUESTION & ANSWER 035 (pages 474-477)**. Those words do **not** mean birthed in the contexts in which Jesus uses the words. Jesus was referring to being sent from out of the immediate presence of the Father to take upon Himself the flesh of mankind, and be born as one among mankind (see **Jhn.** 1:14, 5:23, 7:28-29, 12:49, 14:28, 16:27-28, 17:8,25 KJB), and is **not** a mysterious reference to some unknown event in eternity past.

> John 8:43 KJB - Why do ye not understand my speech? *even* because ye cannot hear my word.

As for the word "created" and "begotten" the personal distinction is **not** valid. Look up the definitions of those words and their etymologies.

Etymology Online:

> "**create (v.)**
>
> "**to bring into being**," early 15c., from Latin **creatus**, past participle of **creare** "**to make, bring forth, produce, procreate, beget, cause**," related to Ceres and to crescere "**arise, be born, increase, grow**," from PIE root *ker- (2) "to grow." De Vaan writes that the original meaning of **creare "was 'to make grow**', which can still be found in older texts ...." Related: Created; **creating**. also from early 15c." - https://www.etymonline.com/word/create
>
> "**begotten (adj.)**
>
> "pro**created**," late 14c., past-participle adjective from beget. also from late 14c. ..." - https://www.etymonline.com/word/begotten#etymonline_v_26999
>
> "**beget (v.)**
>
> Middle English biyeten, from Old English begietan (West Saxon), bigetan, bigeotan (Anglian) "**to get by effort, find, acquire, attain, seize**" (class V strong verb, past tense begeat, past participle begeaton), from be- + get (v.). The sense of "to pro**create**" is from c. 1200, generally used of the father only. Similar formation in Old Saxon bigitan, Old High German pigezzan, Gothic bigitan "**to get, obtain**." Related: Begot; begotten." - https://www.etymonline.com/word/beget#etymonline_v_8245
>
> "**procreate (v.)**
>
> "**beget, generate, engender (children)**," 1530s, a back-formation from pro**creation** or else from Latin pro**creatus**, past participle of pro**creare** "**bring forth**" (offspring), "**beget, generate, produce**," from pro "forth" (see pro-) + **creare** "**create**" (from PIE root *ker- (2) "to grow"). Related: Pro**created;** pro**creating**. also from 1530s" - https://www.etymonline.com/word/procreate#etymonline_v_36530

Webster's 1828 Dictionary:

"**CREATE, verb transitive [Latin]**

1. **To produce; to bring into being from nothing; to cause to exist**.

In the beginning, God created the heaven and the earth. Genesis 1:1.

2. **To make or form**, by investing with a new character; as, to create one a peer or baron; to create a manor.

I create you companions to our person.

3. **To produce; to cause; to be the occasion of**.

Your eye in Scotland would create soldiers, and make women fight.

Long abstinence creates uneasiness in the stomach; confusion is created by hurry.

4. **To beget; to generate; to bring forth**.

The people which shall be created, shall praise the Lord. Psalms 102:18.

5. **To make or produce**, by new combinations of matter already created, and by investing these combinations with new forms, constitutions and qualities; to shape and organize.

God created man in his own image. Genesis 1:1.

6. To form anew; to change the state or character; to renew.

CREATE in me a clean heart. Psalms 51:10.

We are his workmanship, created in Christ Jesus. Ephesians 2:10." - https://webstersdictionary1828.com/Dictionary/create

"**Begotten**

BEGOT', BEGOT'TEN, participle passive of get. Pro**created**; **generated**." - https://webstersdictionary1828.com/Dictionary/begotten

"**Procreate**

PRO'CREATE, verb transitive [Latin procreo; pro and **creo, to create**.]

1. **To beget**; **to generate and produce**; to engender; used properly of animals.

2. **To produce**; used of plants, but hardly allowable." - https://webstersdictionary1828.com/Dictionary/procreate

The **personal distinctions** and phrases that E. J. Waggoner, Uriah Smith, and others along with the questioner use to try to not say, or to distance themselves from, the word, "create" is **meaningless frivolous 'word-salad'**. It is skullduggery, equivocation, and word-game semantics. The words, at their root and origins speak of the exact same things. If the questioner desires to use "**begotten**" in eternity past by the Father, or "**brought forth**" into existence (in the sense of giving birth to), it is **no** different, definitionally, etymologically, than saying the Father "**created**" the Son. Anyone who continues past reading this and still attempts to say there is a distinction is only fooling, deceiving, themselves, just as the Bible said they would do (**2 Tim.** 3:13 KJB).

Finally, E. J. Waggoner, along with A. T. Jones (mighty lawyer), and John H. Kellogg (yes, the health and 'cereal guy', once a powerful health reformer, physician (years ahead of the standard medical field when following God's counsel) and true evangelist of the everlasting Gospel), and others, each abandoned the faith, and that which aided to that was their 'funny' (heretical) ideas about the natures of the Father, Son and Holy Ghost (in what is called 'the alpha of apostasy'). Sister White wrote to Kellogg, and spoke to both Waggoner and Jones about such things, and warned them that if they did not repent, they would be forever lost. They ultimately chose to go their own route. Sadly (and this author has wept over them), they all died lost men, see – https://media2.egwwritings.org/pdf/en_ATJEJW.pdf

Does it mean that everything they wrote before then is total error? Of course not, and much of their material while in the faith is still powerful truth and recommend by this author (whom has read quite a bit of their material including the 1888 "Righteousness by faith" materials, A. T. Jones works, such as "The Two Republics", and his other historical materials in regards prophecy, and have also read Kellogg's health material on hydrotherapy and several things by Waggoner). It also does **not** mean that everything they wrote is infallibly true or without need for correction at certain points. The real issue here is that it was upon the nature of Godhead that caused a lot of their problems (along with ministerial workers rejecting some of the reforms in health, &c.).

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50. EGW traveled with Jones and Waggoner for several years after 1888 and believed the same ways as they did. Why didn't she ever correct them on this subject?

ANSWER: No. Ellen G. White was in harmony with the righteousness by faith message (from scripture), and other certain points with those individuals to be sure, but did not "believe the same ways as they did" in all points. The questioner commits the fallacy of hasty generalization. Sister White **did** write and speak to both men on the subject of Godhead, and of the satanic ideas being promulgated by Kellogg - https://media2.egwwritings.org/pdf/en_ATJEJW.pdf

Additionally, does the questioner have access to all that Ellen G. White ever said to them (E. J. Waggoner & A. T. Jones, or even John H. Kellogg) in person? No, simply because the questioner is not omniscient, or even present in those years for that matter. The questioner has a very limited sliver of history to view through. So, yet another fallacy. The questioner assumes a lot in their presumptive position. Some might say that this is merely an assault upon the questioner, rather than addressing the question. No, it is addressing the actual problem with the question, which is found originating with the questioner's faulty a priori, ideology and methodism.

The very quotations from the Bible, along with citations from the SoP / ToJ and works like Patriarchs & Prophets, Desire of Ages, the Great Controversy, and many letters and manuscripts, as cited in this work, all speak **against** the arian, semi-arian, modalist, semi-modalist, unitarian, trinitarian (Roman Catholicism's definition, and rightly fought against in words by many pioneers, and modern day Christians, even Seventh-day Adventists), viewpoints.

The questioner has ‘padded’ the questions to make them more than are really necessary (there are not really 50 questions), and committed several logical fallacies in them, such as red-herrings, loaded questions (limiting the answer to their pre-approved ideology, and filled with their own a priori, pre-bias and world-view lenses), non-sequiturs, begging the question, semantics, equivocation, strawman, hasty generalization, &c.

However, the questions are now all answered in any case. They are without excuse (**Rom.** 1:20 KJB) before JEHOVAH Elohiym for what they presently believe, and this author is pleading for that questioner, and all who advocate, or ‘amen’, the same ideology, to humble themselves, asking God for repentance, and to start from the beginning and become as little children, becoming familiar with the Bible doctrines all over again. There is nothing wrong with admitting one’s error. The wrong would be to see the error and to keep on clinging to it as the infallible truth.

This author knows that those who have advocated like questions, that their own family members in the faith have pleaded with them, their friends in the faith have pleaded with them, their ministerial brethren have pleaded with them, their local church and leadership have pleaded with them, and the greater body and leadership have pleaded with them to put away their error and to humbly accept godly counsel in all good charity and faith. So many like E. J. Waggoner, and A. T. Jones, and J. H. Kellogg (D. M. Canright, Moses Hull, Judas, King Saul, Lucifer, &c.), before them, have heard the calling and pleading of the Holy Spirit upon their hearts, and yet have continually, and still yet, reject the tides of God’s eternal beating heart of love sent unto them.

Even if the reader is one who has advocated such questions in the past, or even at the present, does not see eye to eye with everything that is herein presented, surely, they can at least see that their position is untenable, upon a foundation that cannot hold, and the fruits of the lives of who have gone before being visible, ought to lead one to seriously reconsider that they believe and go back to square one on the subject.

If the reader has never advocated such things as the questioner, then this author prays that the information in this work was clear, helpful, and an aide to avoid the pitfalls of the devil. If all things are not seen eye to eye upon, ‘no worries’, as perhaps this author may have missed something, not stated something as clearly as it ought, & is willing to listen, read & be taught by God’s Holy Spirit.

~

QUESTIONS & ANSWERS 001-042 Quick Index

QUESTION 001: What is the name of "the LORD God" of the scriptures (Bible)? **(page 328)**

QUESTION 002: What is the first verse of the scriptures that mentions "God"? **(page 328)**

QUESTION 003: What is the last verse of the scriptures that mentions "God"? **(page 329)**

QUESTION 004: What is the first verse of the scriptures that mentions the name of the "LORD" – JHVH – JEHOVAH? **(page 329)**

QUESTION 005: What is the last verse of the scriptures that mentions the name of "the LORD" – JHVH – JEHOVAH? **(page 330)**

QUESTION 006: Are there any books of the Bible which do not mention "God" directly? **(page 330)**

QUESTION 007: Are there any books of the Bible which do not mention "JEHOVAH" directly? **(page 330)**

QUESTION 008: Is the word "Godhead" used anywhere in the scriptures? **(page 331)**

QUESTION 009: Does the Bible anywhere show multiple Persons / Beings who are called "LORD," "יהוה," "JHVH," "JEHOVAH"? **(pages 331-333)**

QUESTION 010: How many Persons / Beings are identified with the name "יהוה," "JHVH," "JEHOVAH" in the scriptures? **(page 333)**

QUESTION 011: Are there any places in the Bible which speak of 3 such Persons / Beings together? **(pages 334-335)**

QUESTION 012: Is the Hebrew word **[H430]** "אלהים", "Elohiym" used for any other beings beside those identified as "God" or Deity? **(pages 336-338)**

QUESTION 013: Does the Bible really teach that there are 3 Persons / Beings that are each individually called "God"? **(page 339)**

QUESTION 014: Doesn't the Bible say, "... but surely, as it is written, "No man has seen God ..." (**Jhn.** 1:18; **1 Jhn.** 4:12 KJB)", and "Thou canst not see my face: for there shall no man see me, and live" (**Exo.** 33:20 KJB), how then can various persons amongst mankind claimed to have seen "God", even "face to face" (**Gen.** 32:30, 33:11; **Num.** 14:14; **Deu.** 5:4, 34;10; **Jdg.** 6:22; **Eze.** 20:35 KJB; &c.)? **(pages 339-343)**

QUESTION 015: Does the Bible identify an "angel" as being "God" (Deity)? **(pages 343-348)**

QUESTION 016: Jesus, the Son of the Father, is "Michael the Archangel", and also "God"? **(pages 348-354)**

QUESTION 017: Isn't the Holy Ghost / Spirit just an impersonal 'force' or "power" of God the Father, and not a Person / Being? **(pages 354-358)**

QUESTION 018: The Holy Spirit is called "it" (**Rom.** 8:16,26 KJB) in the Bible, doesn't that mean the Holy Spirit is not a Person / Being? **(pages 359-360)**

QUESTION 019: Doesn't the Bible teach that there is only "one" "God" (**Deu.** 6:4; **Isa.** 44:6,8, 45:5,18,21; **Hos.** 13:4; **Mal.** 2:10; **Mar.** 12:29,32; **Rom.** 3:30; **1 Cor.** 8:6; **Eph.** 4:6; **1 Tim.** 2:5; **Jam.** 2:19; &c.) and there are no other Gods? **(pages 360-366)**

QUESTION 020: Didn't Jesus say that he was not actually "God", but only "the Son of God" (**Jhn.** 10:36)? **(pages 366-370)**

QUESTION 021: The scriptures clearly say "... The LORD our God is one LORD." (**Deu.** 6:4; **Mar.** 12:29 KJB), how then can there be "three" (**1 Jhn.** 5:7 KJB) Persons / Beings? **(pages 370-386)**

QUESTION 022: Doesn't Jesus say, "Why callest thou me good? there is none good but one, that is, God," to a rich man? Doesn't that mean Jesus is not God by His response? **(pages 387-389)**

QUESTION 023: Jesus said, "my Father is greater than I" (**Jhn.** 14:28) and "My Father ... is greater than all" (**Jhn.** 10:29 KJB). Doesn't this mean that he is not God (Deity) but something lesser, something either created, or something that came into existence by some means of the Father? **(pages 389-390)**

QUESTION 024: Didn't Jesus say, "... He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (**Jhn.** 14:12 KJB), and does that not teach that Jesus cannot be God (Deity) since other human beings will do "greater works" than He did? **(page 391)**

QUESTION 025: Some people who say that Jesus is finite in His personality, say there is a difference between 'created', 'birthed' ('begotten') and 'brought into existence' or 'given life', is that true, and / or correct? **(pages 392-395)**

QUESTION 026: Doesn't the typology of Eve coming out of the side of Adam display the beginning origin of the Son (Jesus) from out of the Father in eternity past, as the typology shows in **Gen.** 1:26-27, 2:7,18-25 KJB? **(pages 396-400)**

QUESTION 027: There is a group of persons (LDS – The Church of Jesus Christ of Latter-day Saints) that also believe that the Father has a "form", "shape", "likeness" having a 'spirit-body' and lives on a world up in the heavens and creates His children through 'sexual union' with His several 'spirit wives', and that Jesus and the fallen angel Lucifer are "brothers". Is that theology correct? **(pages 400-403)**

QUESTION 028: There is another group (WTS / JW, the WatchTower and Tract Society, known as the Jehovah's Witnesses) that teaches that Jesus is not "τον θεον ", "ton theon", "[the] God" in **Jhn.** 1:1b, and that the phrase "θεος ην ο λογος", "theos en o logos", "the Word was God" in **Jhn.** 1:1c means that the "Word" (Jesus) was simply "divine" (the 'word was divine' or 'a god' (Jhn. 1:1 NWT) - https://www.jw.org/en/library/bible/study-bible/books/john/1/) in nature but not "ton theon" ("[the] God"). Is that correct? **(pages 403-404)**

QUESTION 029: Some persons have said that **1 Tim.** 3:16 is incorrectly given in the KJB, and should not read "God was manifest in the flesh", because it is not in the majority of manuscripts. Is that correct? **(pages 405-424)**

QUESTION 030: The WTS / JW Bible (NWT) in **Col.** 1:16-17 has the word "other" 4 times in relation to the Son creating all "other" things, which leaves the Son being the first-created of the Father. Is that a correct translation of the koine Greek text? **(pages 424-425)**

QUESTION 031: The text of **Jhn.** 20:28 KJB has the Apostle Thomas saying, "My Lord and my God" in response to Jesus' personal resurrected appearance to him, but there are some who say the text should not be translated that way, or that Thomas was not referring to Jesus as God, but to the Father, or was rather claiming Jesus was simply his Judge. What is the truth of the matter? **(pages 426-433)**

QUESTION 032: Doesn't **Hebrews** 1:1-14 show that Jesus, as the Son of the Father, is above all creation, all messengers for the Father, and God (Deity)? **(pages 433-441)**

QUESTION 033: The WTS / JW organization states that Rev. 3:14 NWT, where it says that Jesus is, "the beginning of the creation of God;", along with **Col.** 1:15 NWT, where it states that Jesus is, "the firstborn of all creation", along with **Pro.** 8:22, where it states, "Jehovah produced me [Wisdom / personified Jesus] as the beginning of his way," is evidence that the Son was created in eternity past and place such teachings in their NWT notes - https://www.jw.org/en/library/bible/study-bible/books/proverbs/8/ Is their translation, and position, correct? **(pages 441-453)**

QUESTION 034: Some have said that **Proverbs** 8:22-31 in its referral to "wisdom" is a reference to Jesus, the Son of the Father, and that the context shows that He was created, or brought into existence, or birthed into existence by the Father (**Pro.** 8:22,24,25,30). Is that a correct understanding of **Proverbs** 8? **(pages 453-474)**

QUESTION 035: Someone said that Jesus in His nature as Deity, was birthed by the Father and used the texts of **Jhn.** 1:18, 8:42, 16:28 KJB, where He says, "I proceeded forth and came from God", & "I came forth from the Father", & "bosom of the Father" as evidence. Is it true that these verses and words mean the Son of the Father (Jesus) somehow came into existence by the Father's will? **(pages 475-477)**

QUESTION 036: Some persons have said that the phrase "God the Father" is in the Bible, and a Christian can use that phrase, but that the phrases "God the Son", and "God the Holy Ghost / Spirit" are not in the Bible, and a Christian should not use those phrases. Are they right or wrong? **(pages 477-482)**

QUESTION 037: Is the "God" of the "X" (insert religion or religious person here) the same as the "God" of the Bible? **(pages 483-504)**

QUESTION 038: There are people whom are baptized only in the name of "Jesus" (**Act.** 8:16, 19:5 KJB), or "Jesus Christ" (**Act.** 2:38; **Rom.** 6:3 KJB), and others are baptized in the name of "the Father, and of the Son (Jesus, Jesus Christ), and of the Holy Ghost / Spirit" (**Mat.** 28:19 KJB). Which is the correct 'formula' for baptism, and / or does it matter? **(page 505)**

QUESTION 039: Should a person use the word / phrase "X" (insert the word or phrase here) since it is not specifically and exactly found written in the scriptures? Does it make it automatically unscriptural if it is not found in the Bible? **(pages 505-509)**

QUESTION 040: Is the Holy Ghost / Spirit His own Person / Being, individual from the Father and Son, or is the Holy Spirit the Father, and / or the Son – Jesus, or angels after another mode? **(pages 510-515)**

QUESTION 041: Since the Father and Son are both physical Persons / Beings (having "form", "shape", "likeness", "body, "parts"), How does the Father dwell in Jesus (**Jhn.** 14:10, 17:21 KJB), and how does Jesus dwell in the Father (**Jhn.** 14:10-11, 17:21 KJB), and likewise How does the Father, Son (**Jhn.** 6:56, 14:23 KJB) and Holy Ghost / Spirit (**Jhn.** 14:17; **1 Cor.** 3:16 KJB) dwell in the believer? (secondarily, How do fallen angels, being physical creatures (with "celestial bodies" of "strange (foreign to this earth) flesh"; **1 Cor.** 15:40; **Jud.** 1:7 KJB) of living intelligence (spirit), dwell in those who are "possessed"?) **(pages 515-517)**

QUESTION 042: Every doctrine & practice of God should be found in the Sanctuary (**Psa.** 77:13 KJB), Where are the Three Persons / Beings, and especially the Person / Being of the Holy Ghost / Spirit found in the Sanctuary? **(pages 518-523)**

QUESTION 043: Can a creature (even a highly exalted one) have died for the sin of Adam, & of the whole world? **(pages 523-532)**

QUESTION 044: Is the word "allah" in Arabic a contraction of the Arabic words "al" (the, definite article) * "ilah" (God) or not? **(pages 532-533)**

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The questioner's '50 hard questions' – answered! Quick Index

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CHAPTER 16

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An Eternal Never-ending Family

What is the central and most important thing to understand about "JEHOVAH Elohiym"? Is it to simply have knowledge about the "LORD God"? Or is there something far greater to enter into and to experience? So long as this present existence continues, and satan hides behind the scenes, there will be doubting, questionings, divisions and heresies in regards to this topic like any other. Atheists, skeptics and 'God-haters' (**Eph.** 2:12; **Rom.** 1:20-32; **Exo.** 5:2,9; **Pro.** 30:9; **Psa.** 14:1, 53:1; **Rev.** 11:7 KJB) will still come with foolish and unlearned questions. Satan through his servants never tire of hurling accusations, slander and nonsense against their Creator/s (and those that still love and serve Godhead) that has / have always loved them. Self-appointed self-righteous religionists (**2 Tim.** 2:17-18, 3:13; **Rev.** 2:2,9,20, 3:9 KJB), even with 'glowing personalities', will still arise (**Rev.** 13:1,11 KJB), enter, and come in the name of God (**Act.** 20:28-30; **2 Cor.** 11:13-15; **2 Thes.** 2:2-3 KJB), offering what looks like to be edible fruit made from heaven, but in the end that 'fruit' (**Mat.** 7:16,20 KJB) only turns out to be division (separation; **1 Cor.** 11:18-19; **1 Tim.** 4:1; **Heb.** 6:4-8 KJB), disappointment, disobedience, disbelief, darkness, disease and, ultimately, death (**Gen.** 2:17, 3:1-24, 5:5 KJB).

Yet, the love of JEHOVAH Elohiym is still poured out every day, at every moment. In the enveloping and caressing atmosphere of air that is breathed, to the warm sun that still shines radiantly high above the clouds in the second heaven, from the refreshing rain that washes away the grime and filth to give a new shining gleam to everything, to the creature companions that bring a smile and a laugh, and out of the birdsong that awakens the new day of grace, to the marvelous rainbow colors of the excellent character of the Godhead in the sky, land and sea, right down to the very life and forgiveness that is granted to each and every one in Christ Jesus. Most importantly, to be able to not only know (knowledge) things about God, but to have the privilege and the experience of being loved with an everlasting fiery love, and to love in return, without money and without price attached. All things are freely given (**Mat.** 10:8; **Rom.** 8:32 KJB) and provided for (**Luk.** 12:32 KJB), in that Godhead is always faithful.

There is still something far, and infinitely, greater even than those things in their individual parts, and it is the collective, synergistic, collaborative of the Eternal Heavenly Trio – the eternal Family – JEHOVAH Elohiym. This original, eternal, infinite, everlasting Family of the Father, and of the Son (Jesus), and of the Holy Ghost / Spirit has always existed in such eternal relationship of love, ever bound by their unbreakable cords of selfless affection. Think on this thought, pondering and meditating upon the Family that always was, and always and ever will be. The Family which does not end. The Family which does not pass away. The Family which does not divorce. The Family which does everything Together, ever united in perfect harmonious chord of thought, speech and action. The Family in which there is no strife, no vying for supremacy, no bitterness or envying, no self-importance, no pride and lifting up of self, no seeking for vain-glory, no backbiting, no slander, no gossip, accusations or betrayal, but ever, and always, the support and tender care for the other. Take a moment, and really think, just now, in the mind's eye of the Father and Son smiling, happy, joyful, embracing each other with almighty strength in the all-encompassing, enveloping, indwelling, uniting glorious light of the Holy Ghost / Spirit. Oh!, such surpassing, wonderful, overwhelming, overflowing, joyous love! And here is one extra-special thing – **the redeemed sinner is included right at the center** of this eternal basking glow of warmth and comfort; **included** in this eternal Family and unending embrace, being found in Christ Jesus who gave His life for them, because the Father loved them **so** much, He gave the Son as an eternal atoning sacrifice, and His Holy Spirit in generosity.

That's right dear reader! Those who are redeemed by the blood of the Lamb, sanctified and sealed by the Holy Ghost / Spirit, being saved, everlastingly saved!, are not merely allowed a place in Heaven (3rd) as servants, and set aside as a hard-fought trophy won to be set upon the mantle-piece on display and talked about on occasion (though inexpressible in human language as that is!), but they (each and every one, individually) are counted as being a part of the eternal Family itself – a son of God (**Jhn.** 1:12; **Rom.** 8:14,19; **1 Jhn.** 3:1 KJB)! Not merely in name, but in all things possible with God! Marvel of marvels, and wonder of wonders! However, miracle above all miracles, even beyond being merely counted or ascribed, they are each truly, actually and intimately connected by the raised (from the dead), glorified and ascended, human nature of Jesus Christ ("God manifest in the flesh" (**1 Tim.** 3:16 KJB), "bone of [our] bones, and flesh of [our] flesh"; **Gen.** 2:23 KJB; entirely adopted in the Son, granted an everlasting name; **Isa.** 56:5 KJB), right into the infinite, almighty, eternal, everlasting arms and bosom of the Father's strength and love. The ever-living, pulsing, beating, bosom of the Eternal Father. Eternal Heart & Home! Everlasting Rest & Peace!! Infinite Joy & Comfort!!! The never-ending Family relationship.

The Father, dear reader, the Father! Oh, how the heart longs and yearns and groans with pangs to be there now! Yet, also, there is the eternal and elder Brother – Jesus Christ. The Brother Who, with the Father's approbation, admiration and approval, dove headlong into the perishing and dying chilling flesh of humanity and who sacrificed everything to save their little sibling from death, costing Him His own life – of more value and worth than all creation! Without a thought for Himself, and with all attention upon those about to pass away forever; but it was done for joy! (**Heb.** 12:2 KJB) It was His eternal pleasure and desire to die for them! (**Jhn.** 15:13 KJB) He would gladly have done it just for one, even the least of them (**Mat.** 25:40 KJB). What greater love could ever be displayed for their kin? The Son knew that He could not go back from this leap of faith, hope & love (charity; **1 Cor.** 13:1-13; **Heb.** 11-13 KJB) to as it was before, but that it would cost Him something eternally. He would forever remain in the human flesh & form, though glorified and exalted, yet still the reminders of the price to save even one soul from eternal damnation and death would remain forever with Him. Jesus will always bear the marks of His wounds received in the fallen world (**Hab.** 3:4; **Luk.** 24:39; **Jhn.** 20:27; **Act.** 1:11; **Rev.** 5:6 KJB) and count even them as a blessed reward and crowning (**Isa.** 49:16; **Zec.** 13:6; **Php.** 4:1 KJB). Never again to be abandoned by humanity, orphans, or an only-child, alone, afraid, forgotten, solitary, lonely, blamed, used & abused, crying and weeping in sufferings and pain! (**Nah.** 1:9; **Rev.** 21:4 KJB) Instead, eternally to be cherished, respected, considered, heard, cared for, comforted, held close, befriended, loved & beloved, born upon the almighty shoulders, and in the arms, of the Elder Brother – Jesus Christ! Imagine sitting upon His broad shoulders, as a little child, holding on with such little strength, but feeling the unyielding grip of the hands that were nailed to the Cross, while at the same time upholding all the world (**Heb.** 1:3 KJB)! He will never let go! He will forever hold all who continually choose to take hold of that hand, and none can force them out of it (**Rom.** 8:38-39 KJB)! The Brother Who knows just what to do to bring a smile to the heart and lips! The Brother Who ever and always walks beside their little sibling, being ever watchful, careful, tender, mindful & vigilant!! The Brother Who listens and cares about such little children that He never turns them away who come to Him in belief, trust & yearning for His affection (**Mat.** 19:14; **Mar.** 10:14; **Luk.** 18:16 KJB)!!! The ever-lasting Family relationship.

The Brother, dear reader, the Brother! Oh, how the heart aches and craves and desires to be with Him! Yet, there is also the eternal and Holy Spirit! Mysterious & Wonderful, Guardian & Teacher, and Bringer of treasures & gifts. Though unseen & inscrutable, yet can be seen and known by experience! The ever & everywhere present Comforter Who soothes the soul, bringing glorious light and life into every precious corner of the being. The perpetual Reminder & Presence of the Father & Son (**Jhn.** 14:23 KJB). The Sacred Spirit that unifies every precious believer together into one unified, glorious, harmonious, whole symphony of love with JEHOVAH Elohiym! The all-powerful bonds of the Spirit will never be broken in all of eternity, but will for ever and ever be as the golden cords that are wrapped around the hands and arms of those having taken the vows of immutable self-sacrificing-love. The boundless Family relationship.

The Spirit, dear reader, the Spirit! Oh, how the spirit of the mind reaches out to entwine, mingle, and merge with the Source from which it came! Yet, the Family of Godhead also contains all of the created unfallen sons upon all their sinless worlds; the great heavenly angelic hosts, as so great a cloud of witnesses (**Mat.** 18:12-13; **Luk.** 15:4,7; **Heb.** 12:1; **Rev.** 12:12, 13:6 KJB) in the vast universe of God's glory (**Psa.** 19:1, 97:6 KJB) that perpetually render the service & ministry of love, while endlessly circling in joyful praise, song and dance, the beaming, gleaming, & radiant eternal City of the everlasting God & the permanent Throne of Deity (**Rev.** 4:6,8, 5:6,8,14, 19:4 KJB). A family so large and vast; who but JEHOVAH Elohiym can number it? (**Dan.** 8:13 HOT; **[H6422]**, "לפלמוני", "laPal'môniy", the wonderful numberer.) Yet, not merely numbered, but each called by the name given them as a gift of grace & love! (**Psa.** 147:4-5 KJB) Wherever one will go in all the great expanse of the Tent of God's house (**Isa.** 40:22 KJB), or into any room thereof (world, mansion; **Jhn.** 14:2-3 KJB), there will be the Family of God to greet and welcome and fellowship with! No more oases, no more deserts, no more barren wastes, no more bogs of depression, no more lonely isles, no more cruel prisons and painful isolation! No more signs of 'no vacancy', 'not wanted', 'no service here', 'unwelcome', 'go away'! Who can be a stranger in the great Family? No one! Everyone is related in Christ Jesus, by creation & adoption!

The Family, dear reader, the Family! Oh, what pleasure it will be to meet face to face those whom have invisibly helped along the journey upward! Yet, the Family also contains all of those redeemed from this earth, some of whom have been known and loved here, while in pits of despair, trials of faith, fires of affliction, dangers and perils of sword, and even some in the bonds of martyrdom, sacrifice and death. No more to be separated from these siblings of the flesh nature of mankind. To be able to sit down with Abraham, Isaac & Jacob! To see **Isaiah**, **Jeremiah**, **Ezekiel** & **Daniel** and the other prophets!! To run with King **David**!!! To talk with John the Baptist, the original Apostles and Paul. To walk with the martyrs in their white and red. Oh, what it will be, to joyfully see, and to laugh, work and play in the never-ending light of the eternal day, in the closeness of the bond & way of the everlasting Family!

The eternal Family of the Father, the Son & the Holy Ghost has always existed, exists now, and will always exist. That Family is not created or made, nor can ever be overthrown. It exists as an immutable original, unborrowed, underived bond of peace & love. The Bible states, "God is love." (**1 Jhn.** 4:8,16 KJB) Without such ever-existing & eternal Family, such a thing could not be. The love-er, the be-loved, and the spirit of love. If ever there were even a moment in eternity past when such was not in existence, love would not exist. Love is irreducibly complex in Their simple, elegant, beautiful, precious, harmony.

The human heart longs to be re-connected to, as well as abiding in, this living Family, and when one chooses to reject that, it will seek to fill that essential missing piece with an endless searching for satisfaction and rest in any and everything else. All substitutes for the original Family will never bring lasting calm, happiness and joy, but only a temporary and momentary lull to numb the dull aching, and a still yet greater hunger & thirst for the needful relationship & intimacy with the eternal Family. Why would anyone turn away from Those Who desire, and long for, them with all their Beings?

The offer to come Home is still going out into the world (**Rev.** 22:17 KJB) for a little while longer. The Father is still watching and waiting to see the prodigal children coming Home to Him. The Father has already accepted them in His Son – Christ Jesus. All things are provided, and ready (**Luk.** 14:17 KJB) to be received by the believer, if only they will trust and believe in Him. The Holy Spirit is calling at all times, and in every place – come Home! Little Child, come home! The eternal night is coming on, the day of grace is almost gone, Come Home!

> John 6:37 KJB - All that the Father giveth me shall **come** to me; and **him that cometh to me I will in no wise cast out**.

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